



PHILO

ABOUT THE

CONTEMPLATIVE LIFE

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.



New York

MACMILLAN & CO., 66 FIFTH AVENUE



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

ἀλλ' ἡ δὲ τὰς ὁσων δὲ ἡμεῖς τὸ λῆγ' ἀπαρμόζωμαι γνησόμενοι μὲν
ταυτα πολλὴν δὲ διακρίσας· ὡ γὰρ αὖ πρὸς αὐτὸς ὑπομνήσασιν· ὅτι τὴν
ταυτα λαμβάνει τὴν ἁφροῦν· τούτου μὲν δὲ λῆγ' ἡμεῖς πο
σοῦν δὲ ἡμεῖς μὲν ἀπαλῶται· τὰ δὲ ἄλλ' ἡμεῖς ὅτι φεύγει διὰ τοῦ
μῆνους καὶ αὐτοποροῦντας· τί γινώσκει· τί αὐτοφραγῆται· πο
ταυτῇ γένοι· τὰ ἡμεῖς· ἡκουσὲ γὰρ τῆς ὑποθέσεως ὅς τινες
μαῖται μὲν ἰσχυρὰ παρὶν κούσιν· ὅτι ἡμεῖς δὲ πᾶσι τὸ πρὸς αὐτῶν
συνέχῃ τὸ πᾶσι ταυτα τοῦ πᾶσι τοῦ ἰουδαίου χαλκῶν;
ἡμεῖς χαρίσαι το τοῖς ἡμεῖς τοῖς ὅτι τοῖς· τίς ὅτι τοῖς ἡμεῖς
μῆνους· τίς ὅτι τοῖς ὅτι τοῖς συρκοῦσι· τίς αὐτοῖς
καταμῆθ' ὅτι τοῖς πρὸς αὐτῶν· ποῖον πομτικὸν οὐκαὶ ἡμεῖς
πᾶσι καὶ δίκαιον τοῖς κοσμοῦ μὲν οὐ κατὰ τὸν πᾶσι ταυτα
ἰουδαίω· ἀπαρτρεῖται· μὲν αὖ μὲν· κατὰ μὲν τοῦ χαλκῶν
καὶ τὰ ὅτι αἰρεῖται μὲν καὶ τὸ κοῖνόν πρὸς ὅκα ταυτα τὸ
λῆγ' αὐτοῖς δίκαιον· τοιοῦτοῖς ὑπὲρ αὐτῶν τοῖς ὅτι μὲν οὐ
γινώσκουσιν ὑπομνήσκει κατὰ τὸν πᾶσι ταυτα μὲν οὐ καὶ γὰρ
ὅτι τοῖς ἡμεῖς δὲ κοῖνόν αὐτῶν ἡμεῖς· κατὰ μὲν οὐ
γινώσκουσιν ὅτι τοῖς· οὐχ ὑπομνήσκει αὖ μὲν ὅτι τοῖς
αἰρεῖται ὅτι τοῖς ὅτι μὲν οὐ καὶ ἡμεῖς τὸ πρὸς τὸν
ὅτι τοῖς· ἡμεῖς μὲν οὐ καὶ ἡμεῖς ὅτι τοῖς ὅτι τοῖς
τῆς πρὸς αὐτῶν τοῖς ὅτι τοῖς ὅτι τοῖς ὅτι τοῖς
κτῶν δὲ καὶ τῶν πᾶσι ταυτα δίκαιον· -

+ φίλωνος ἰκέται ἡ περὶ ἀρετῶν α.

Εσσαιώμ πρὸς ἡμεῖς ὅτι τοῖς πᾶσι ταυτα δὲ ὅτι τοῖς
διδωμένων αὐτῶν οὐ καὶ αὐτῶν· ἡ τὸ γινώσκουσιν τὸ πρὸς
τοῖς πᾶσι ταυτα μὲν οὐ καὶ ὅτι τοῖς αὐτῶν καὶ πρὸς τὸν
ὅτι τοῖς αὐτῶν αὐτῶν αὐτῶν· αἰρεῖται ὅτι τοῖς πᾶσι
ὅτι τοῖς· τὸ πρὸς ὅτι τοῖς πᾶσι ταυτα δὲ ὅτι τοῖς
ὅτι τοῖς· τὸ πρὸς ὅτι τοῖς πᾶσι ταυτα δὲ ὅτι τοῖς

PHILO
ABOUT THE
CONTEMPLATIVE LIFE

OR

THE FOURTH BOOK OF THE TREATISE
CONCERNING VIRTUES

CRITICALLY EDITED WITH A DEFENCE OF ITS GENUINENESS

BY

FRED. C. CONYBEARE, M.A.

LATE FELLOW OF UNIVERSITY COLLEGE, OXFORD

WITH A FACSIMILE

Oxford

AT THE CLARENDON PRESS

1895

THE INSTITUTE OF MEDIAEVAL STUDIES
10 ELMSLEY PLACE
TORONTO 5, CANADA

MAR 30 1932

4688

Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, PRINTER TO THE UNIVERSITY

PREFACE

THOUGH it is in compass the least, yet, if it be judged by the attention which in all ages it has excited, the treatise of Philo on the Contemplative Life is the most important of all his voluminous works. Eusebius identified the ascetic¹ group defined therein with the earliest Christian Church of Alexandria; and this view, passing unquestioned for twelve centuries, contributed in no small degree to shape the conceptions of primitive Christianity entertained by mediaeval thinkers. In the sixteenth century it was at last challenged, but then only because it was made by the Papal party one of their chief arguments for the antiquity of monkery. For two hundred years a controversy raged on the point between Protestants and Latin Catholics; and was only stilled at the close of the last century by the practically universal acceptance of the critical views first broached by Chemnitius, Scaliger, and the Magdeburg Centuriators.

¹ I use the term ascetic in its conventional sense. It should however be remarked that by *ἀσκησις* (in 475. 35) Philo means a diligent study of books, in which sense Dionys. Hal. and other first century writers used the word. It only came to mean mortification of the flesh in the ecclesiastical writers of a later age, Philo's term for that is *ἐγκράτεια* (476. 35).

In our own generation, however, a kindred view has been proposed by Professor Grätz, of Breslau, and by MM. Nicolas and Lucius, of Strassburg; and has been accepted by Professors A. Harnack, E. Schürer, Ad. Hilgenfeld, E. Zeller, A. Kuenen, Jost, T. K. Cheyne, Robertson-Smith, E. Hatch, Joseph Derenbourg, Dr. James Drummond, R. F. Littledale, and many other, less widely known scholars. The Therapeutae are, according to this view, still Christians, as they were for Eusebius; but no longer of a primitive cast. For the ascription of the work to Philo is declared to be false, and the ascetics described therein to be in reality monks of about the year 300 A. D.; within a few years of which date the treatise is assumed to have been forged.

Any such hypothesis ignores the philological affinities of the piece, as well as all the circumstances of its transmission to us in the manuscripts and in ancient versions. It conflicts with chronology, rests upon wholesale misunderstanding of the text, and presupposes conditions of pseud-epigraphic authorship which never did and never could exist. That it should be rapidly stereotyping itself among scholars is indicative of a prevalent and regrettable ignorance of Philo's writings; and it was in the hope of being able to correct an error which is the inversion of three centuries of religious history, that I undertook six years ago, at the instance of Professor L. Massebieau of Paris, the present edition. If he had kept his health and strength, he would have himself followed up his excellent monograph¹ with a critical edition of the Greek text.

¹ *Le Traité de la Vie Contemplative*, par L. Massebieau. Paris, Leroux, 1888.

In France the tone of criticism has been more sober than it has been here and in Germany. Besides Professor Massebieau, M. Ferdinand Delaunay has upheld its authenticity with much skill and learning; and M. Renan¹, with admirable caution, laid down rules for a solution of the problem raised by Lucius and Nicolas, which have guided me in making this edition. In Holland the genuineness of the treatise has found an able defender in Dr. B. Tideman, and it is satisfactory to note that, even in Germany, two scholars, so well known for the solidity of their contributions to the study of Philo as Dr. Leopold Cohn, of Breslau, and Dr. Paul Wendland, of Berlin, have both upheld its genuineness.

A few words are needful in explanation of the plan of this edition. I have begun with an essay on the sources of the text. I regret that in writing §§ 18 and 19 of the same, I failed to see as clearly as afterwards (see p. 250) the true significance of the Eusebian text at 483. 42. Both the Armenian text and that of Eusebius had here the same lacuna and are therefore derived from a common archetype, distinct from the other archetype Σ from which all the Greek books with their common lacuna at 483. 18 have flowed. Thus all our textual sources are reducible to two archetypes. That these archetypes however belonged to a very remote antiquity is evident, for on the one hand, the Greek MSS., among which may be ranked the Old Latin version, fall into many widely divergent families, and the Old Latin already reflects a much worn text as early as A. D. 500; on the other hand, the Eusebian text had already undergone some vicissitudes before the

¹ See the Bibliography, for the views of M. Renan and others.

year 315, while the Armenian Version made as early as A.D. 400 reflects a Greek text which had undergone still more. Lastly, the divergences from one another of the archetypes themselves prevent us from supposing that even in them we are close to the original fountain-head of the text, although their bifurcation must have taken place long before 315, when Eusebius wrote.

To this essay succeeds the text itself, illustrated with parallel passages from the rest of Philo. My design in adding these *testimonia* is to furnish those, who have not time to read through Philo, with materials out of which they may form a judgement for themselves as to the Philonean character of the text. Striking parallelisms are accordingly picked out in larger type. In my Index Graecitatis some of the most characteristically Philonean phrases and words are also picked out in the same way; and I have completed what I may call the philological argument in the last sections of the Excursus, where I show how this treatise not only exemplifies all the leading characteristics of Philo's style, but furnishes in its brief compass nearly a score of words for which we seek in vain in any other writer than Philo.

After the Greek text I print the Old Latin and Armenian Versions, and the Eusebian Excerpts. In the notes which follow I have illustrated the text of the treatise from authors more or less contemporary with Philo, and have added not a few confirmations, from writers of the first and second centuries, of Philo's descriptions of the luxury of the Pagan world and of the ascetic ordinances of the Therapeutae. In my Excursus I begin by showing how intimately the institutions described in the D. U. C. cohere with the rest of Philo's writings, and with Judaism

in general; then I trace out the Reformation controversy as to the book, and conclude with a detailed criticism of the views of Lucius and Grätz.

My index of the words of the Old Latin Version will, I hope, interest students of that old and popular Latin, which, being preserved to us in the early Latin versions of the Scriptures and of some of the Greek Fathers, was the true mother of our modern Romance tongues. Lastly, I have added a bibliography, not of former editions of the D. U. C.—for this is the first separate treatment which it has received—but of books, mostly controversial, which refer to it.

Of the many friends who have helped me, my thanks are especially due to Professor Massebieau for giving me his collation of several of the Paris MSS., to Dr. L. Cohn for reading the proofs of the Greek text, to Mr. St. George Stock for reading those of my Commentary, to Mr. Vernon Bartlett, of Mansfield College, for reading those of my Excursus, to the Rev. Dr. Baronian for looking over the proofs of the Armenian; finally, to all of these, and also to Lady Evans and Professor Robinson Ellis, for many valuable suggestions.

Most of all, my thanks are due to the Delegates of the Clarendon Press for undertaking to bear the expense of a work which, savouring of research, is therefore likely to be unremunerative. This is the first work bearing on Philo which the University Press has in this century issued. I venture to hope it may not be the last; but that it may help to stimulate Philonean studies among us. For it is barely credible, and somewhat of a reproach to Oxford as a place of learning, that not a single line of Philo, nor any work bearing specially on him, is recommended to be read by students in our Honour School of

Theology ; and that, although this most spiritual of authors is by the admission, tacit or express, of a long line of Catholic teachers, from Eusebius and Ambrose in the fourth century down to Bull and Döllinger in modern times, the father not only of Christian exegesis, but also, to a great extent, of Christian dogmatics.

CONTENTS

	PAGE
PREFACE	v
SUMMARY OF THE EXCURSUS	xiii
UPON THE SOURCES OF THE TEXT	i
THE GREEK TEXT	25
NOTE ON THE TEXT OF THE TESTIMONIA	137
THE OLD LATIN VERSION, INTRODUCTORY REMARKS	139
TEXT OF THE LATIN VERSION	146
THE ARMENIAN VERSION, INTRODUCTORY REMARKS	154
THE ARMENIAN TEXT	156
THE EUSEBIAN EXCERPTS IN GREEK	181
THE LATIN VERSION BY RUFINUS OF THE EUSEBIAN EXCERPTS	187
COMMENTARY ON THE TREATISE	192
EXCURSUS ON THE PHILONEAN AUTHORSHIP	258
INDEX GRAECITATIS	359
GLOSSARY OF THE OLD LATIN VERSION	384
BIBLIOGRAPHY	391
INDEX OF SUBJECTS	400

SUMMARY OF THE EXCURSUS

1. Drift of Philo's Religious Ethic. Missionary spirit of the Alexandrian Jews.
2. Reaction against life in cities.
3. Jewish Thiasis, an imitation of Greek philosophic recluses.
4. Traces of the Therapeutae in Philo's other works, e. g. in the *De Decem Oraculis*.
 5. Date of this treatise. Passage from the *De Septenario*.
 6. More direct hints in the *Uita Abrahami*.
 7. The *Quod omnis Probus liber est*, probably refers to the Therapeutae.
 8. The *De Mutatione Nominum* and the *Quod Deterius Potiori Insidiatur* picture such ascetics as the D. U. C. describes, and assure us of their real existence.
 9. Affinity of the Levites to Philo's ascetics.
 10. The Proselytes often became ascetics.
 11. Philo's personal experience of the ascetic and solitary life.
 12. In the *De Profugis*, Philo discourages young men from attempting to lead such a life.
 13. They should remain in the world until the age of fifty.
 14. And set an example of probity and noble aims to others.
 15. The true life of solitude and contemplation the sequel and reward of an active life of service to one's fellow-men.
 16. Condemnation of sham ascetics.
 17. The young are bidden equally to avoid the society of the wicked, and yet not attempt to live with the perfect, i. e. with the ascetics.
 18. Conclusive testimony of the *De Profugis* to such societies of recluses as the D. U. C. pictures. The 'System,' the 'Novices,' the 'Elders.'
 19. Further evidence of the *De Profugis* as to the ideal of life of the Therapeutae.
 20. Summary of what we learn from the rest of Philo's works in regard to the Therapeutae.
 21. Date of the *De Profugis*, probably about A. D. 30, when Philo was fifty-seven years of age.

22. The D. U. C. probably an earlier work of Philo's and antecedent to the *De Somniis*, and

23. To the Q. O. P. L. But the evidence, while it establishes the Philonean authorship of the D. U. C., is hardly sufficient to fix the date of its composition.

24. Recapitulation.

25. The Therapeutae not Essenes, though the D. U. C. is the sequel to an account of the Essenes.

26. This account was probably that which Eusebius cited from Philo's *Apology for the Jews*, but

27. Not that which is preserved in the Q. O. P. L.

28. The title *περὶ ἀπερῶν τὸ δ'* prefixed in the codices to the D. U. C. proves that it was the fourth book of Philo's treatise in five books concerning Gaius, and entitled by him *περὶ ἀπερῶν*,

29. And was part of the *Apology for the Jews against Apion*, which Philo tried to read aloud to Gaius.

30. Attempt to reconstitute the five books *περὶ ἀπερῶν*.

31. The best codices favour the above conjectures.

32. The context of the D. U. C. in the Greek MSS.

33 A. These exhibit much the same order of Philo's works as Eusebius gives in his list, and he probably inherited Pamphilus' copy of Philo.

33 B. The order of Philo's treatises in the Armenian Version. Ancient Scholion given in this version relating to the question, who the Therapeutae were.

34. The D. U. C., if part of an apology to Gaius, must have been written before the history of the embassy. This explains the isolation in some MSS. of the D. U. C.

35. On the diffusion of such ascetics as Philo describes. Alexandria, the origin and focus of the movement.

36. The renunciation of goods.

37. The site of the Therapeutic settlement.

38. On Philo's statement that the Mareotic lake debouched into the sea.

39. The Therapeutae formed a collegium or sodalitas and had legal recognition and status.

40. Analogous guilds elsewhere of *Cultores Deorum*.

41. Points of resemblance between the Therapeutic colony and that of the Egyptian priests described by Chaeremon the Stoic and by Strabo.

42. Reverence of the Therapeutae for the Jewish sabbath, consistent with the inclusion in their society of many Greek converts, and with Philo's condemnation of those who neglected the sabbath (i.e. of the early Christians).

43. The asceticism of the Therapeutae in accord with the Judaism of Philo. His reverence for the estate of virgins.

44. Jewish mysteries celebrated among the Therapeutae. The dogmas revealed in them included the Trinity in Unity of God, and the doctrine of the marriage of virgins with God.

45. The Feast of the Therapeutae described by Philo was that of Pentecost.

46. Why they eschewed wine at it.

47. The presence of women a matter of course. The joint dancing.

48. The hymns of the Therapeutae. The Great Hallel.
49. The leavened bread. Reverence of the Therapeutae, who were laymen, for the Temple and priesthood of Jerusalem.
50. The phrase *παραγέστατον στίχον*.
51. The common sanctuary, either a synagogue or a school.
52. The grace before meat. The recumbent position at the feast. The novices. The *πρόεδρος* or master of the feast. The antiphonal singing.
53. Reason why Philo chose the feast of Pentecost rather than any other for detailed description.
54. Inspiring motive of the Therapeutae. Were they making themselves ready for the coming of the Messiah?
55. Comparison of them with Jesus and with Epictetus.
56. The cult of virginity went with an abstract view of the relation of the senses to the reason.
57. Evidence in Philo's writings of such a cult.
58. Literary fortunes of the D. U. C. Clement. Eusebius' hallucination with regard to it.
59. Ignorance of Eusebius as to the early history of Alexandrian Christianity.
60. Jerome followed Eusebius blindly.
61. Epiphanius added invention to error.
62. The controversy between the Reformers and the Latin Catholics. Baronius.
63. Scaliger and Serrarius.
64. Bellarmine. Pamelius. Dallaeus.
65. Beveridge. Preservation of Philo's works probably due to Eusebius' error.
66. Montfaucon's defence of Eusebian view. Bouhier's answer. Muratori. Modern Jesuit opinion.
67. The Encyclopedists used the D. U. C. as a weapon against revealed religion.
68. Opinion in this century adverse to Eusebian view.
69. Lucius' hypothesis that the D. U. C. is a fourth century forgery, rests on a series of false assumptions.
70. That (1) Monachism needed apologists at the beginning of the fourth century.
71. That (2) Philo was, during the third and fourth centuries, an authoritative writer in the eyes of the Christians.
72. That (3) an apology for fourth century monasticism could be interpolated among Philo's writings, and deceive Eusebius as early as A.D. 315. Evidence of MSS. and versions proves the D. U. C. to be far older than that date.
73. Lucius falsely assumes (4) that the D. U. C. was 'written under Philo's name,' whereas there is in it no other clue to its Philonean authorship than its tone and style.
74. (5) The D. U. C. as a defence of monasticism is full of heretical or impossible features, e.g. (α) water for wine in the Eucharist; (β) recumbent position at Eucharist; (γ) anti-Christian Sabbatarianism; (δ) presence of women in monasteries.

75. Summary of the absurdities involved in Lucius' theory.
76. Lucius fails to see that the holy banquet was no more than the Pentecostal meal, and
77. Pretends that it was the Christian Eucharist, and celebrated on a Sunday.
78. His mistranslation of *διὰ ἐπὶ τὰ ἑβδομάδων*. Examples of such a use.
79. His discovery of an Eucharist in the D. U. C. rests on a misunderstanding of the entire text. The material preliminaries of the Pentecostal meal.
80. The spiritual preliminaries.
81. Lucius confounds *παραγέστατον* with *πανάγιον*,
82. And perverts the meaning of the passage 484. 21.
- 83, 84. The passages pronounced by him to be unphilonean may all be paralleled out of Philo.
85. The relation of the D. U. C. to the Q. O. P. L. does not bear out Lucius' argument.
86. Neither is the Judaism of the Therapeutae any other than Philo's Judaism.
87. The picture of Roman luxury in the D. U. C. best agrees with the reign of Augustus, and not at all with the end of the third century.
88. The female Therapeutae. The attitude in prayer.
89. The argument 'a silentio' advanced by Lucius. The silence of Josephus admits of explanation.
90. The silence of Strabo, Pliny, and Porphyry of no import.
91. General worthlessness of arguments 'a silentio.'
92. The views of Professor Grätz.
93. Their flimsiness.
94. The philological affinities of the D. U. C. (1) with the Greek writers of the Roman period.
95. (2) With Philonean diction.

UPON THE SOURCES OF THE TEXT.

§ 1. This recension of the Text of the *De Uita Contemplatiua* is based upon evidence drawn from these four sources:—

I. The Greek MSS.

II. Excerpts contained in the *Historiae Ecclesiasticae* of Eusebius.

III. The Ancient Armenian Version.

IV. The Old Latin Version.

§ 2. In this list of the Greek codices collated, the capital letter prefixt to each is the symbol under which in the critical apparatus I refer to it. The letter is added under which Dr. L. Cohn refers to it in his edition of the *De Mundi Opificio*, Vratislaviae, 1889. Compare also his article on Philonean MSS. in *Philologus* LI.

A = no. 435 in the *Bibliothèque Nationale* in Paris. It is thus described in the *Catalogus Codicum MSS. Bibliothecae Regiae*, Tom. II, Parisiis, 1740:—

Codex 435. Membranaceus, quo continentur:

1º. Philonis Iudaei tractatus inscriptus, uita sapientis per doctrinam perfecti, siue de legibus non scriptis.

2º. Eiusdem uita uiri ciuilis, siue de Iosepho.

3º. Eiusdem, uitae Moysis liber primus, siue de theologia, ac prophetia. Nonnulla desiderantur.

4º. Eiusdem tractatus de charitate.

5º. Idem de resipiscentia.

6º. Idem de nobilitate.

7º. Idem de uirtutibus et legatione ad Caium liber.

8º. Anonymi Paschalion, siue Canon paschalis, recentiore manu scriptus.

Is codex undecimo saeculo exaratus uidetur.

In the above list of contents it will be seen that the D. V. C. is omitted. It actually follows after the *De Uirtutibus et Legatione ad Caium*, fol. 163 verso—fol. 173 verso. The omission already occurs in the list of contents which was added on the first folio, in the XVIth century, before the codex was removed from Fontainebleau to Paris, and it recurs in every subsequent catalogue.

B = no. 41 of the St. Mark's Library in Venice, written in 4,

fol. 360, on paper, in the XIIIth century. This codex belonged to Bessarion. Dr. L. Cohn's B.

C = no. 40 in the same library. It is written in 4, on paper, fol. 449, in the XIVth century. This also belonged to Bessarion. Owing to a fault in the binding there is wrongly introduced in the middle of the D. V. C., fol. 59-66 of the MS., a quaternion of which the first words are *μητρὰὶ γὰρ οἱ ἐν τέλει Περσῶν*. This is part of the De Sp. Legg., Mangey's Ed., vol. 2, pp. 301-33. Dr. L. Cohn's H.

D = Codex Oxoniensis Collegii Noui 143. Chartaceus, forma maxima, saec. XVI. The second part, which contains the D. V. C., was written at Padua, A. D. 1533.

E = Codex Parisiensis Coislinianus, no. 43. This codex was written on parchment in the XVIth century. The D. V. C. occupies fol. 219 r.-227 r. Dr. L. Cohn's C. I owe my collation of this MS. to the kindness of Prof. M. L. Massebieau of Paris.

G = no. 433 of the Bibliothèque Nationale, folio, on paper. The Paris Catalogue, A. D. 1740, states as follows: Is Codex manu Sophiani maximam partem exaratus. Three copyists of this name are given in Gardthausen's list, namely: Alex. Trallianus, s. XIV, and Michael and Nicolaus, A. D. 1552. This is Dr. L. Cohn's L.

H = no. 434 of the Bibliothèque Nationale, folio, on paper, of the XVIth century. It was originally at Fontainebleau and numbered 2250. Dr. Cohn in the introduction of his edition of the De Mundi Op. points out that this codex was written early in the XVIth century. I owe my collation of it to Prof. Massebieau. This is Dr. L. Cohn's K.

I = no. 2221 of the Bibliothèque Nationale, written on paper in the XVIth century. Collated by Prof. Massebieau.

K = no. 39 of the Library of St. Mark in Venice, in folio, written on parchment in the XVth century. Fol. 271. In it is written *κτῆμα Βησσαρίωνος, ἐπισκόπου κ.τ.λ.*

L = Codex, no. B. 9. 6, of the Library of Trinity College, Cambridge, in large fol., on paper. It seems to have been written in the XVIth century.

O = Codex Uaticano-Palatinus Graecus 248, bombyc., saec. XIV-XV.

M = Codex Monacensis Graecus 459, olim Augustanus, membranaceus, forma quadrata, saec. XIII^o, manu elegantissima exaratus.

Specimen scripturae eius dedit Constantinus Tischendorf in tabula altera Philoneis adiecta. I owe my collation of this to the kindness of Dr. Leopold Cohn of Breslau, from whose edition of the *De Mundi Opificio* I have taken the above description, for I have not seen the MS. itself. Dr. Cohn refers to this MS. under the symbol A.

P = Codex Mediceo-Laurentianus, plut. X, cod. 20, membranaceus, forma quam uocant duodecima, ineunte saeculo XIII^o, litteris minutis exaratus. Specimen scripturae huius codicis edidit Constantinus Tischendorf in tabula photographica libro qui inscribitur *Philonea* (Lips. 1868) adiecta. In pagina tegumenti interiore haec uerba leguntur: *A. Cocchius Mugellanus contuli a^o. 1733 cum impresso Turnebi*. Contulit in usum Mangeii. In altera pagina folii alterius haec scripta sunt: ἡ βίβλος αὐτῆ τοῦ Φραγκίσκου Φιλέλφου ἐστίν. I borrow the above description from Dr. Cohn's introduction, p. vii. The D. V. C. in this MS. was collated for me by Dr. Enrico Rostagno of Florence. Dr. L. Cohn's M. The D. V. C. occupies foll. 330 v.-337 r.

Q = Cod. Laur. 10 plut. LXXXV, saec. XV. This codex is written partly in the XVth, partly in the XVIth century. The D. V. C. is of the earlier date. Collated by Dr. Enrico Rostagno. The D. V. C. occupies foll. 186 v.-194 v. Dr. L. Cohn's F.

§ 3. In addition to the above, I examined and in part collated the following MSS. belonging to the Vatican Library.

R = Codex Otthobonianus Gr. no. 48. This codex is in three volumes, on paper, written in a XVIth-century hand. The D. V. C. begins on fol. 75 of the first volume.

S = Codex Vaticanus 380, clearly written on parchment, seemingly in the XVth century.

T = Codex Palatinus 183. This codex was originally at Heidelberg. In it the D. V. C. begins on fol. 250.

U = Codex Vaticanus 382, written on paper. The D. V. C. occupies foll. 68-76. This codex is of the XIVth century.

In each of these four codices I examined the first half of the treatise, in order to satisfy myself as to the family of text represented by them.

§ 4. The majority of the above codices may be readily classified as belonging to the one or the other of two distinct groups, which are referred to in my *Apparatus Criticus* under the symbols β and γ . The group β includes the following codices: B, D, E, M, S, T. The

group γ includes the following: C, G, H, I, K, L, R, U. The same classification of these MSS. holds good for the *De Mundi Opificio*, as Dr. L. Cohn points out in the preface of his edition. My symbols β and γ will be seen to correspond to his *a* and *b* in the pedigree of the MS. sources which he gives on page 21 of his *Prolegomena de Codicibus*.

The intimate way in which the members of the groups β and γ hang together is exhibited in the following tables, which are not of course exhaustive. In the first table the peculiarities of β are shown. In it the first column gives the readings of all the other Greek codices as well as those which are implied by the Armenian and Latin Versions. The second column has the readings of β :—

Arm., Lat., A, O, P, Q, and γ	β
471. 4 διενεγκόντες	διενεγκόντων
472. 25 εὐαγῶς	εὐλόγως: but εὐκόλως B
472. 28 ἀλλὰ τὰ ξόανα καὶ ἀγάλματα (but O retains τούς)	ἀλλὰ τοὺς τὰ ξ. καὶ ἀγάλματα σέβοντας
473. 26 φιλοσοφίας ἡμέρῃ	ἡμέρῃ φιλοσοφίας
473. 28 ἄνδρας καὶ αὐτούς (but Arm. and P have i. q. β)	ἄνδρας καὶ αὐτός
473. 34 οὓς ἡ Ἑλλὰς ἐθαύμασεν	ἡ Ἑλλὰς οὓς ἐθαύ.
473. 36 δρῶσιν (Lat. <i>gerant</i>)	ποιοῦσιν
473. 37 κείρουσι (a lacuna in P)	καίουσι
473. 42 προιδέσθαι	προίεσθαι
473. 43 πόσῃ δὴ	πόσῃ δ' αὖν
474. 6 αἰνίξασθαι, αἰνίξεσθαι (C, K) (Arm. doubtful)	αἰνίττεσθαι
474. 11 ἀδικίαν	καὶ ἀδικίαν
474. 12 διὰ τὸ ἄνισον (but Lat. has i. q. β)	καὶ τὸ ἄνισον
474. 15 ὥρισται	ὥριστο
475. 10 οὔτε δέ (but Arm. has i. q. β)	οὔτε γάρ
476. 12 τῇ λαγόνι (Arm. and Lat. doubtful)	τῷ λαγόνι
476. 30 συνφκοδόμηται (Arm. εὐ φκοδόμηται)	συνφκοδόμητο
476. 30, 31 τὸ δὲ ἄχρι τέλους ἀνάγειον ἀχανές	τὸ ἄχρι δὲ στέγους ἀνάγειον τάχ' αὖν (τ' ἀχ' αὖν sic B)
477. 12 ἐπιφέροντες (Lat. <i>requirentes</i>)	φέροντες
477. 16 εἶδος	γένος

Arm., Lat., A, O, P, Q, and γ	β
477. 21 ἀντί (but Lat. implies ἀπό)	ἀπό
479. 7 βαθυχαῖται	ἀβάκται τε
479. 16 ἐκπλαγίων κόλπους	ἐκ πλαγίου κόλπου (ἐκ πλαγίων κόλ- πον E and Arm.)
479. 21 ἐστιατόρων	ἐστὶν ἀπόρων
479. 32 παραρτύσεις ὑπὲρ τοῦ (but P has i. q. β)	παραρτύσεις ὑπὲρ δὲ τοῦ
480. 48 τεχναζόντων (Arm. doubtful)	τεχνάζονται
481. 2 πεφυκέναι	πεφθακέναι or ἐφ- θακέναι
481. 3 σώματα	σπέρματα
481. 15 μεστὰ φλνυρίας ἐστίν (P om. ἐστίν)	ἐστὶ φλνυρίας μεστά
483. 9 ὕσσωπος	om.
483. 18 πότης (but Arm. and O have i. q. β)	πότε
484. 8-10 κρότος . . . ὕμνον	om.
484. 24 δι' αἰδῶ τῆς (but P has i. q. β)	δι' ἐδωδῆς
484. 33 μέσον	μέλη

§ 5. In the following table are exhibited in the same way some of the peculiarities of the group γ:—

Arm., Lat., A, O, P, Q, and β	γ
471. 21 ἐπιθυμίαί καί	ἐπιθυμία
472. 24 ἀκραςίας (but P has ἀκοῆς)	διανοίας
472. 39 παραγειόχασιν A, παραγώχασιν β (πα- ρηόχασιν M)	παραγνώκασιν
472. 44 μεστὰ περιττωμάτων	περιτ. μεστά
473. 2 καὶ δοῦλα	om.
473. 9 τὸ δὲ θεραπευτικόν (but Arm. and Lat. doubtful)	τὸ θεραπευτικὸν δέ
473. 29 βελτίονες (Lat. <i>mēlio</i> res)	κρείττονες
473. 33 μὴ μανιῶδες	μὴ μόνον μανιῶδες
473. 45 ταῖς . . . ὀρμαῖς (Lat. doubtful)	τοῖς . . . ὀρῶσι
474. 3 τοὺς χρόνους (but Arm. has i. q. γ)	τοὺς χρωμένους
474. 7 διὰ τούτων (Lat. doubtful).	καὶ τούτων
474. 21 ἐγεννήθησαν καί	om.
475. 5 αἱ ἀπὸ τῆς λίμνης	αἱ ἀπὸ τῆς λίμνης ἀνεστομωμένης εἰς τὴν θάλατταν

Arm., Lat., A, O, P, Q, and β

γ

475. 23 ἀρετῶν καί	om.
475. 24 πολλοὶ οὖν A, πολλοὶ γοῦν B	πολλοί
475. 35 ἱεροῖς	ἱερωτάτοις
475. 38 ἀποκεκρυμμένης φύσεως (in P deest ἀποκ.)	φύσεως ἀποκεκ.
477. 15 ψυχῆς τε καὶ σώματος ἐκτρεπόμενοι	ἐκτρεπ. ψυχῆς καὶ σώματος
478. 36 τῶν συμποσίων πανταχοῦ	παντ. τῶν συμπ.
479. 30 εὐσαρκα	ἐνσαρκα
479. 47 κελεύουσιν (Arm. doubtful)	διακελεύουσιν
479. 50 καταγινώσκεται	γινώσκεται

§ 6. Within the group β the New College MS. D is, it would seem, practically copied from B; for it shares with B many peculiar readings, e.g. 471. 7 ὦν δρᾶν for ὁ δρᾶν: 472. 12 σοφῶν for σοφιστῶν: 472. 25 εὐκόλως where others of the group have εὐλόγως: 472. 41 om. ἐγχώριον: 473. 18 καὶ θείας for καὶ μακαρίας: 474. 21 ἐτράφησαν γεννηθέντες for ἐγεννήθησαν καὶ ἐτράφησαν: 477. 1 ἄρτι for ἀέρι: 477. 10 τῷ κοινῷ γένει καὶ θνητῷ for τῷ θνητῷ γένει. In a few passages, however, as in πλησθέντες in 473. 26, D and M have retained the peculiar corruption of the family, while B and E are free from it, having probably been corrected. D has often been corrected from MSS. of other families.

Of the group β the best representative is M, in which, for example, the true reading φυσικόν is preserved, while other members of the class have the corruption φυσικοῦ. In spite of their many blunders the MSS. of this family exhibit a very old tradition of the text. They alone except O have retained πότε δέ in page 483, where all other families have the lame emendation πότον. In β and P alone do we find τοὺς ἄνδρας καὶ αὐτός. The blunder in page 484, δι' ἐδωδῆς for δι' αἰδῶ τῆς, is common to P and β, and implies some far back affinity between them. Some of the faults of β, e.g. διενεγκόντων in page 471. 4, and ἔλκειν in 474. 22, have the air of being skilful, but needless, conjectures. In 475. 10 β alone retains the true reading οὔτε γάρ. Certain of the corruptions of this family arose in copying an uncial text, e.g. 477. 22 ἐξ ὧμῆς for ἔξωμῆς and 476. 31 τάχ' ἂν for ἀχανές.

There are yet other significant relations between β and P, e.g. 473. 37 where β has καίουσιν against κείρουσιν of the other MSS.

P leaves a blank where *καίονσι* or *κείρουσι* would stand. In 479. 32 P agrees with β . In 481. 15 where there is a transposition variant in β , the word transposed is absent from P. The substitution of the pluperfect tense for the perfect in 474. 15 and 476. 30 evinces a set purpose on the part of some copyist to give the narrative a more historical air.

The other family γ was likewise formed at a time when the MSS. were written uncially, witness the corruption in 472. 39 *παραγνώκασιν* from *παραγνώχασιν* read in β .

§ 7. The great majority of our MSS. of Philo belong to one or other of these groups β and γ . But for critical purposes such an entire group has only the weight which belongs to the other codices A, O, P, Q, and to the versions singly. For this reason and because the affinities of these MSS. were so striking and obvious, I thought it well to begin by separating them into two groups. The other sources which have to be considered are thereby reduced to seven in number, and of these the chief importance attaches to the Armenian Version. For this version adds 483. l. 18 the words: *καὶ ὁ πρόεδρος αὐτῶν ὡς κοινὴ σιγὴ γέγονεν* before *πότε δ' οὐκ ἔστιν*, thus filling up a lacuna which is found in all our Greek texts, and establishing its own independence on the single common original—which I will call Σ —from which they are all without exception derived. To it therefore belongs, wherever its pronouncement varies but is clear, as much weight as belongs to all the Greek codices put together. Where it agrees with a single Greek codex, we have also evidence against which nothing can countervail, save perhaps the extracts of Eusebius, so far as these go. The following is a list of some, though not all, of the readings in which the Armenian varies from all our Greek MSS.:—

473. 19 om. *ἡδη*

473. 20 om. *υἱοῖς ἢ θυγατράσιν εἴτε καὶ ἄλλοις*

473. 34, 35 *εἶπω ἐπ' ἀνδρῶν . . . ἐθαύμασεν ἐπὶ τῷ ἔργῳ*

474. 4 om. *ἱατρὸν*

474. 13 *καὶ τῆς ἐναντίας*

474. 19 tr. *γυναῖκας τέκνα*: Lat. om. *τέκνα*

474. 23 *ὥσπερ εἰ οἱ εἰς πρᾶσιν*. Cp. Lat. 'uenditionibus subiecti'

474. 29 om. *ἄπαξ*

474. 31 *οὐ τὴν μόνῳσιν ἐπιτηδεύουσι διὰ μισανθρωπίαν*

474. 44 εὐκαίρως. So Eusebius
 475. 11 ἡρεμίαν instead of ἐρημίαν
 475. 25 θείας for ἱερᾶς
 475. 29 om. αὐτῶν
 475. 36 νομοθεσίαν. So Rufinus in his version of Eusebius translates by *leges*
 476. 5 om. χωρίς
 476. 9 om. ἐξῆς
 476. 30 εὐ ᾠκοδόμηται. Lat. 'exaltatus'
 477. 8 σιτοπόνοι or ὄψαρτυταί for ἀβροδίατοι
 477. 11 δίψαν τε καὶ πείναν
 477. 33, 34 ἀλλὰ καθάπερ παρακινήματικόν τι καὶ μανιωδές τι καὶ εἴ τι ἔτι εἴη
 477. 42 om. ἡμύνετο
 477. 49 τοῖς παρὰ πανέλλησι δοκιμωτάτοις
 478. 6 om. εἰς μέσον
 478. 17 ἔνιοι for ἔτεροι
 478. 22 βιάζονται for πιέζονται
 478. 23 εἰδότες μῆτε ἀκούοντες
 478. 40 πολύκλινα for περίκλινα
 478. 47 om. ἔτερα
 479. 3 τούτων γάρ
 479. 8 οἱ μὴ for εἰ μὴ
 479. 8 τὰς δέ for ἡ τὰς
 479. 11 καὶ λευκούς
 479. 17 πλευρῶν. ἐφεδρεύουσιν δὲ ἄλλοι
 479. 37 om. οὕτως and add αὐτῶν after ὁστέων
 479. 44 περιλιχνεύουσι
 479. 47 ἐπαινεῖν for ἐσθίειν and om. ἐπαινέσαντες οὐκ
 480. 35 ἐρωμένων
 481. 8 om. ταῦτα
 481. 19 om. καὶ ἐαυτούς
 481. 26 om. ἦν and ἔλαχεν
 481. 27 ἀριθμός for ἀριθμῶν
 481. 31 αὐτοῖς τοῦ ἐφημερευτοῦ for τινος τῶν ἐφημερευτῶν
 481. 44 ἀλλ' ἔτι κομιδῇ νέους παῖδας omitted
 482. 17 om. καὶ ἀστείους
 483. 4 ζῶντες for δρῶντες
 483. 18 after ἐτοιμούς add καὶ ὁ πρόεδρος αὐτῶν ὡς κοινὴ σιγὴ γέγονεν and then read πότε δ' οὐκ

483. 21 ζήτημά (or ζήτησιν) τινων τῶν ἐν τοῖς ἱεροῖς γράμμασιν
 προταθέντων ἐπιλύεται, omitting ἢ καὶ ὑπ' ἄλλου
483. 46 om. ἐν ᾧ ἤρξατο down to θεωρεῖν
484. 9 εἰς τὸ τρίτον μόνον for εἰς τὸ ἐποψόμενον. Mangey con-
 jectured εἰς τὸ ἐνδοσιμόν
484. 28 ἱερέων instead of ἱερῶν. Mangey conjectured ἱερέων
484. 30 αὐτῶν for ἄρτων. Mangey conjectured ἀζύμων
485. 7 χορείᾳ for χρεῖα
485. 8 χόρων for ἄνδρων
485. 19 πᾶσιν for πᾶσαν
485. 29 om. τοῦ προφητοῦ
485. 32 reads τούτων χορός or τούτων simply instead of καὶ
 θεραπευτρίδων
485. 43 ἀνίσχοντα omitted
486. 6 θεωρησάντων for βιωσάντων

§ 8. The Armenian Version indicates several omissions of words read in all the Greek codices. Sometimes, as in the passage 481. 44, the omission is unnecessary to the sense of the passage; in many more cases the sense loses nothing by the omission, as in 473. 20, 476. 5, 478. 32, 479. 4, 481. 17, 481. 26, 485. 29, 485. 43. That this is so proves in itself that the additions of the Greek MSS. are later accretions upon the text. Sometimes the Greek books do not agree about the addition, e.g. 478. 6, where μέσος, εἰς μέσους, μέσον are all found in different MSS. The most remarkable of all such omissions is at 483. 46, in a passage included in one of the excerpts made by Eusebius. Here a hopeless confusion and discrepancy reigns in the Greek sources. Even the oldest texts and versions of Eusebius vary among themselves no less than do the Greek books. The Armenian text seems not incomplete, and, if so, we must admit it to be a text free from glosses which had already made their way into the Eusebian text. For the rest this version agrees better with the Eusebian excerpts than any of the Greek books, e.g. in the readings 474. 44 εὐκαίρως, 475. 36 νομοθεσίαν attested by Rufinus, 476. 41 τοῦ σώματος. Of the peculiarities of the Armenian Version above enumerated—the list could be prolonged—some, of course, are errors. But it is one of the proofs of the independence of this text that its corruptions are as a rule peculiar to itself and found in none of the Greek MSS. In such cases it is, of course, difficult to decide whether the error

was in the Greek text translated, and has not rather arisen in the medium of the Armenian text itself.

§ 9. The old Latin rendering has a value in spite of its fragmentary character, and of the turgid and inaccurate style in which it is executed. Reserving for the present a full discussion of its date, it is enough to state here that it seems to have descended from the common archetype of the Greek books, and is therefore only entitled to rank as a single, though as an ancient, representative of that archetype.

The variants of the Latin Version alone are not much to be relied on, owing to its careless execution and faulty preservation; and this remark applies with double force to the omissions in it. The following variants are peculiar to it :

472. 6 om. *ἔτεροι*: 8 om. *πρὸς ὕψος*: 37 om. *καί* before *οὐχ*: 38 om. *θηρίων*: 45 om. *καί* before *νόσοις*: 47 om. *πολλάκις διαφθειρόμενα*: 473. 2 om. *φύσει*, which Arm. places after *δοῦλα*: 14 *οὐτ' ἐκ παρανώσεώς τινος ἢ παρακλήσεως*: 20 *υἱοῖς καὶ ἄλλοις συγγενέσιν*, omitting *ἢ θυγάτρσιν*: 30 om. *ἐμβόσκεσθαι*, which Arm. transposes: 47 *καὶ ἑαυτούς* om.: 474. 19 om. *τέκνα*, which Arm. transposes with *γυναῖκας*: 22 *ὄγκος* for *ὀλκόν*: 475. 8 *πρὸς δύο τὰ ἀναγκ.* *ἐκ. παρ.* om.: 477. 23 *εἰδότες τῦφον μὲν τοῦ ψεύδους ἀρχὴν ἀτυφίαν δὲ ἀληθείας*.

§ 10. Most of the variants to which the Armenian and Latin Versions bear joint witness are mere changes in the order of words. If they were found in the Latin alone, no one could infer that they represented varieties of the Greek original; but, being present also in the Armenian Version, which scrupulously adheres to the order of the original, they claim notice. The following is a list of some of the peculiarities in which the Armenian and Latin Versions agree together, but in which they differ from the Greek codices. And from these points of agreement we must not at once conclude that the Latin represents an earlier stage of the archetype Σ than any Greek MS. Because one MS., A, has kept the true text, where another, B, has lost it, we cannot infer that A is older than B, any more than we can infer that two MSS. are akin because they have both preserved the true text. We must only infer that the Latin reflects a very good text. We shall presently see that it reflects corruptions of Σ , from which one or another of our Greek MSS. is sure to be free:—

Arm.

Lat.

472. 3 οὗς τίσιν (This is only probable)
 472. 11 πάντων δοκεῖ εἶναι
 472. 37 ἄλογα ζῶα
 472. 46 τῷ κατὰ φύσιν θανάτῳ
 473. 3 οὐ μόνον τοὺς ὁμοφ.
 473. 4 πλησιάζοντας αὐτοῖς, and om. αὐτῆς in l. 5
 473. 6 πεπωρωμένοι
 473. 11 θεωρητικόν (doubtful)
 473. 13 θεωρίαν (doubtful)
 473. 21 προκληρονομούμενοι
 473. 45 om. δὲ after μεγαλόνοιαν
 474. 1 om. καί before τοὺς μέν
 474. 36 τελείου ἀγαθοῦ : 42 ἐπιτηδειότατον χωρίον (doubtful)
 475. 14 ἱερὸν οἶκημα
 475. 29 οὐρανίου φωτός
 476. 17 παρεπιδεικνύμενοι
 476. 41 τοῦ σώματος. So Eusebius
 476. 44 ἐπιστήμης πόθος
 477. 8 ἄλεις ὄψον
 477. 9 ἔστι δὲ ποτὸν αὐτοῖς ὕδωρ ναματιαῖον

§ 11. The readings in which the Latin takes sides against the Armenian with some, but not with all, of the Greek books, call for some remark. Thus 471. 15 the Latin implies ἀπό with the group β of Greek books, whereas the Armenian implies διὰ with all the remaining Greek sources: in 473. 28 the Latin has καὶ αὐτοὺς with A, O, Q, γ; the Armenian has καὶ αὐτός with β and P: 474. 31 and 475. 11 the Latin has ἐρημίαν against ἡρεμίαν of the Armenian: 475. 10 the Latin has οὔτε δέ with all the codices except β, the Armenian has οὔτε γάρ with β: 474. 3 the Latin has χρόνους with all Greek sources but γ, the Armenian has χρωμένους read in γ: 472. 50 the Latin has θηροί τισι with all Greek codices except A, the Armenian has θερσιτῆσι with A: 473. 13 the Latin has οὔτε ἐξ ἔθους οὔτε ἐκ παραιέσεως τινος ἢ παρακλήσεως which is nearly the reading of A, β, O, Q, the Armenian omits ἢ παρακλήσεως just as γ omits ἐκ παραιέσεως: in 476. 36 the Latin has τῆς ψυχῆς with A, the Armenian has τῇ ψυχῇ with all the other Greek sources: in 475. 14 the Latin implies ἐκάστῳ δὲ ἐστὶν with β, γ, P, Q, the Armenian has ἐν ἐκάστῳ δὲ ἐστὶν with A, O; in 477. 9 the Latin omits δέ with

A, D, K, where other MSS. and the Armenian retain $\delta\acute{\epsilon}$: 477. 21 the Latin has $\acute{\alpha}\pi\acute{o}$ with β , where the Armenian reads $\acute{\alpha}\nu\tau\acute{\iota}$ with A, γ , O, P, Q: in 474. 32 the Latin adds $\delta\acute{\iota}\alpha$ before $\tau\acute{\alpha}\varsigma$ with A, O, P, where the Armenian and other families omit $\delta\acute{\iota}\alpha$. Now, as we have before seen, all the Greek books without exception have flowed from a single archetype in which was the lacuna in 483. 18. Therefore whatever varieties of reading may exist in any of them must have arisen subsequently to and, so to speak, within the limits of that archetype Σ . It is unlikely that any sources independent of that archetype have influenced our Greek text; for, had that been the case, the lacuna in question would almost certainly have been filled up from them. We have also seen on the other hand that the Armenian Version represents a Greek text independent on this archetype of the Greek books and co-ordinate in importance, so that any reading which any Greek book shares with the Armenian must at once be imputed to that Greek archetype Σ . In the Latin Version we have identified nine or ten of the variants which are to be found in one or another of the Greek books, but which were not in their common archetype Σ . Thus in 477. 21 we know that the archetype read $\acute{\alpha}\nu\tau\acute{\iota}$, because the Armenian has it in common with A, γ , O, P, Q, whereas the Latin shows $\acute{\alpha}\pi\acute{o}$ with β . How did $\acute{\alpha}\pi\acute{o}$ get into the Greek text of the Latin translator? How did the other errors of Greek books which he reflects get into his text? There is but one possible answer. The Latin translator's Greek text flowed from the Greek archetype Σ in which was the lacuna in 483. 18, and, if the Latin Version included the whole of the D. V. C., we should find that it also had the same lacuna. If the Latin were derived from any other ancestor than the archetype Σ , we should not find in it depravations proper to the descendants of Σ . The theory of chance would allow of one such coincidence, but it forbids a whole series of them. Therefore the Latin text is a descendant, though an early descendant, of Σ , and its omissions or readings have no value as against the joint evidence of any one Greek MS. and the Armenian.

§ 12. It is important thus to have established that the Latin Version is a descendant of Σ , because we can thereby fix in some measure the date of Σ . If the Latin Version, an already corrupted descendant of Σ , should turn out to be as old as the fourth century, how much older was the archetype Σ ? No one can say, but the whole argument tends to prove that the archetype Σ , in which was

the lacuna in 483. 18, and from which all our Greek texts of the D. V. C. are derived, was a very early copy; and this is what we should expect from the great diversity of the families of text into which its descendants admit of being grouped.

§ 13. We have now to consider the Greek MS. sources themselves. A is the best representative of the archetype Σ, as is shown by the following tables of readings, which must have been in Σ since they are in the Armenian:—

A Arm.

472. 50 *θερσιτῆσι*
 475. 11 om. *ἐξηλωκόσι καί*. So also P and Latin
 475. 14 *ἐν ἐκάστη δὲ ἐστίν*. So also O
 476. 34 om. *ὡς* before *μηδενός*. So also O and Latin
 477. 3 *εἶναι νομίζοντες*
 477. 17 *περὶ μὲν οὖν*
 478. 7 *διαλύσει*
 479. 24 *σιτοποιοί*
 480. 1 *δίψαν τε καὶ πείναν*
 480. 37 *σῶμα καί*
 481. 6 *ἐνωτικαῖς*
 481. 10 *δελεάζειν ὧν* and om. *ἐνίων*. So also P
 482. 7 *διὰ ζῆλον* and om. *δέ*
 482. 31 *οὐδεὶς ὡς ἔφην*
 483. 2 *σχήματος· τοῦτο τὸ συμπόσιον οἶδα ὅτι*
 485. 25 om. *καί* after *ὁ*

This codex has descended not remotely from an uncial which was written continuously. This is proved by such errors as *ῆ* for *ῃ* in 463. 8, *περὶ κινήματικόν* in 477. 33, and by the fact of the accents being so often omitted, while prepositions are written as one word with the nouns they govern. In matters of orthography I have followed it closely. It constantly has the *ν* ephelkustikon where no other text has it, and here and there preserves an archaic spelling, as *ἀκροθώρηκες* in 475. 28. The iota subscript is as a rule absent, though it is sometimes added on the line, e.g. 476. 30 *συνωικοδόμηται*. On the whole it is very free from faults, though there are such, e.g. 484. 14 *χωρικῶν* and *πολυτρόφοις*, and *σκότος* for *κρότος* in 484. 10. A second hand has systematically erased *ν* ephelkustikon before consonants, but has made very few other

changes; and those chiefly consist of erasures of seemingly superfluous letters, e.g. 483. 1 ἐπιφ *' * ρεσθαι, 482. 28 ξηλω * * * σάντων, 473. 36 περὶ * * * * ης. There are errors peculiar to A, e.g. 472. 48 it omits ἀνήμερα καί: 472. 38 it omits καί before θηρίων: 477. 1 ὥς for ὡς γε: 478. 33 it has ὑγρὸς δέ for ὑγρὸς γάρ: 480. 26 Ἀφροδίτης οὐρανίου: 480. 35 ἐρωμένην.

This MS. is in small form, and neatly written in small letters. A facsimile is added at the end of the book.

§ 14. The Vatican codex 248 (O) is so allied to A, as to nearly constitute with it a family apart. They alone of the Greek codices retain the true reading ἐν ἐκάστη δέ ἐστιν οἴκημα in 475. 14, and they both have φαντασίαν for φιλοσοφίαν in 473. 44, and περὶ ἧς for περιττῆς in 473. 36, though in this last passage P is yet nearer to A than O. In 480. 30 A and O agree in omitting καί before πρὸς ταῦτα. In 477. 33 A and O omit τι after παρακινήματικόν.

In the important passage 483. 16 πότε δέ οὐκ is read in O and β; all the other families contain the emendation πότος δέ οὐκ, which must therefore be very old.

In some respects O agrees with the Armenian and therefore with Σ, where all other MSS. have been corrupted: e.g. 477. 22 it alone omits παχεία: 469. 32 it has παραρτύσειν ὑπὲρ τοῦ μή, and omits δέ with Arm., β, Q: 472. 28 it retains τοὺς, but rejects σέβοντας, as the Armenian seems to have done.

Several lacunae are left in O by its writer; e.g. p. 477, where φυσικόν is read in other sources: p. 481, instead of φθείρει is a lacuna of about twenty letters: p. 483, instead of εὖ in εὐτρόχως, a lacuna of four letters: p. 481, instead of σχέδην a lacuna of five letters.

Some of its readings are unique, but plausible; e.g. 479. 33 τελευταῖαι δέ αἱ: 481. 7 συνέχετο for συνέχοντο: 481. 8 omits πάντα.

§ 15. On the other hand there are striking affinities between A and P; e.g. 472. 46 μόνω, 477. 35 τρόπον κινῶν (so also Q), 475. 11 omit ἐξηλωκόσι καί (so Latin also). These, however, are true readings, and agreement in them only proves that A and P are both very good texts, not that they are allied. They do not form a bond of union comparable to περὶ ἧς in 473. 36 or to φαντασίαν in 473. 44, the last a crucial link between A and O.

Sometimes a word transposed in some of the sources is omitted in P; e.g. 475. 38 ἀποκεκρυμμένης is omitted. Similar cases have

been already pointed out (§ 6) with regard to β. Such peculiar variations, where all the other MSS. are divided into two groups only, indicates great antiquity on the part of P; and the importance of its tradition is moreover shown by this, that in many cases it comes nearest of all the Greek books to the archetype Σ, e.g. 473. 8 it omits *μόνη*.

It teems with lacunae and peculiarities of its own; e.g. 471. 19 *ἡ δέ* for *ἐκείνη δέ*: 472. 18 omits *καί* after *ἀλλά*: 474. 25 reads *κακότητα* for *κακόδουλοι*, where the Armenian is ambiguous: 474. 40 *στέλλονται ἀποικίαν*: 480. 8 *τρόπους* for *λόγους*.

In 472. 19 *ἀπό τινος* is read for *ὑπό τινος*: 472. 24 *ἀκοῆς* for *ἀκραςίας*, where γ has *διανοίας*: 472. 39 *καὶ ἐξ ἑκάστου*: 472. 36 omits *Ἑλληνες*: 474. 26 reads *προσεκπορίζοντες*: 476. 45 *εὐφραινόμενοι* for *ἐστιώμενοι*: 477. 26 *τύφου* for *ψεύδους*: 478. 44 *αὐταῖς* for *καὶ ἀνθοβαρεῖς*.

It has points of contact with O; e.g. 476. 32 *ἡ πρὸς τὰς*: 480. 32 *ἐναπεργαζόμενος*, which is also read in Q: 481. 29 *συσταθεῖς* for *καὶ συστάσεως* of Mangey. *συσταθεῖς* is also read in Arm., O, and Q. Sometimes it shares a reading with β and γ alone, e.g. 479. 4 *δορυφοροῦσι* for *ὑδροφοροῦσι*, where O has the conflated reading *καὶ ὑδροφοροῦσι δοροφοροῦσι δέ*. Reference has already been made to its affinities with β alone, e.g. *δι' ἐδωδῆς* for *δι' αἰδῶ τῆς* in 484. 24, *ἄνδρας καὶ αὐτός* in 473. 28, which is there the true reading as attested by the Armenian, 479. 32 *ὑπὲρ δὲ τοῦ μή*, where the Armenian has a different reading.

P embodies a very old tradition, and its readings must ever receive consideration, and this in spite of its manifold corruptions and of the scribe's emendations and lacunae. It would seem to have come down from an uncially written MS. which the copyist found great difficulty in reading.

§ 16. Q seems to be of a mixt family. It sometimes agrees in a wrong reading with P, but never without the additional authority of some other family; e.g. 474. 16 *παρευημερεῖ τῶν* is in P, Q, and γ. 484. 15 *μεθ' ὧν* is in P and Q, and also in the second hand in A. So *αὐτῶν μόνον* is in P, Q, and γ, in 478. 11. It has strong affinities with O; e.g. we read in O and Q the following: *ὃν ἐνῆρξατο ἡ ψυχὴ διαφερόντως ἡ οἰκεία θεωρεῖν*. Similarly in 480. 45 O and Q alone read *παραφύεται δὲ . . . ἐρημίαν πόλεων καὶ σ. τ. ἀ. γ. ἀ. καὶ στ. κ. ἀγ. τεχναζόντων*, where P and A read *παραφύεται δὲ . . . ἐρημίαν γὰρ . . . τεχναζόντων*.

It has affinities with A and γ; e.g. 482. 40 it reads *ἐπιγινόμενους*.

So in 473. 36 Q agrees with β and γ in the true reading *περιτῆς*, where A, O, and P have *περὶ ἧς*: but in 475. 11 O and Q agree with β and γ in adding the gloss *ἐξηλωκόσι καί*, which A and P omit. Most of these agreements, however, are agreements in the true reading, and prove nothing except the joint error of other MSS.

Sometimes Q alone agrees with O and P in the true reading, e.g. 481. 29 *συσταθεῖς*. In 480. 32 *ἐναπεργαζόμενος*, found in O, P, and Q, seems to be a conflate reading of *ἐνεργαζόμενος* read in A and *ἀπεργαζόμενος* found in β and γ . In 479. 32 it alone agrees with the Armenian in omitting *δέ*.

Q is full of lacunae and must have been copied from a MS. which was often illegible.

§ 17. If then A, O, P, Q are all free from the special errors of the two families β and γ , that in itself does not involve a common pedigree or assist us in determining the order of their coherence. Nor in any attempt to work out the genealogy and order of descent of the Greek MSS. does the Armenian Version help us, except in so far as it enables us to fix exactly what was read in their common archetype Σ . The Latin version, however, being descended from Σ reveals to us what errors and corruptions stood together in a single MS. in the fourth or fifth century. Let us see how these corruptions are distributed in the Greek sources. In 471. 15 *ἀπό* which seems to underlie the Latin is in β alone. In 473. 28 *καὶ αὐτοὺς* is in A, O, Q, γ . In 475. 10 *οὕτε δέ* is in A, γ , O, P, Q. In 474. 3 *χρόνους* is in A, β , O, P, Q. In 472. 50 *θηροῖσι* is in β , γ , O, P, Q. In 476. 36 *τῆς ψυχῆς* is in A alone. In 475. 14 *ἐκάστῳ δὲ ἐστὶν* is in β , γ , P, Q. In 477. 21 *ἀπό* is in β . In 474. 32 *διὰ τὰς* is in A, O, P. Such a distribution in our Greek books of corruptions which were not in the archetype Σ , yet stood together in the fourth century copy of the Latin translator, is only intelligible if we suppose that they or rather their forerunners were copied long before the fourth century, that one of our present Greek texts was separated from the parent stem before certain corruptions had been developed, another before certain others, that all of them, however, had already long been separated before the Latin text was made, and lastly that there has been among the Greek books much intermixture of families. Thus β and P are free from the corruption *καὶ αὐτοὺς* at 473. 28 which besets the Latin translator's text; therefore β and P represent a stage of

the developement of the Greek text when the said corruption had not yet arisen. Again γ is free from the corruption $\chi\rho\acute{o}\nu\upsilon\varsigma$ in 474. 3; therefore γ was separated before that corruption arose. The following table shows at a glance the distribution in our existing Greek texts of the nine errors which can be detected in the Latin Version. For convenience we symbolize those errors by the first nine numerals:—

Latin	A	β	γ	O	P	Q
1		1				
2	2		2	2		2
3	3		3	3	3	3
4	4	4		4	4	4
5		5	5	5	5	5
6	6					
7		7	7		7	7
8		8				
9	9			9	9	

Assuming, as we must, that by the intermixture of texts corruptions are more likely to get into individual copies than to get out, we are entitled to suppose from the above table that P represents a stage of the text *before* the errors 1, 2, 6 and 8 had crept in. We are less entitled to suppose that it represents a stage when errors 3, 4, 5, 7, and 9 had already crept in, for these may have got into P from texts which broke off at a later date, after the main tradition had been vitiated by them; in other words, they may be the result of an intermixture of the purer and older text, which is the basis of P, with later and impurer texts. Indeed, unless we so account for the presence of these errors, we must suppose that each of our six Greek families is both earlier and later than every other, which is absurd. If this be true, and if it be borne in mind that no single one of the nine characteristic errors of the Latin runs through all our six families, we are driven back on the conclusion that, so far as regards these particular corruptions, they one and all represent an older stage of textual developement than does the Latin Version, a stage even in which *none* of these nine errors had arisen. This seems to be too extreme

a conclusion ; and we ought perhaps to modify it by allowing, first, that the intermixture of texts has sometimes restored the reading of the archetype, and secondly, that in some passages *both* variants stood in Σ, one in the text, the other in the margin. There still, however, remain great difficulties in the way of accounting for the distribution of these corruptions in our MSS., and all that we can say for certain is, (1) that it indicates for them all as the period of their genesis a very remote past, and (2) that the D. V. C. was very much multiplied and read at a very early date.

§ 18. Reserving for the present the fuller characterisation of the Eusebian text of Philo's tract, I will here briefly indicate the points in which it contrasts with our Greek books. In 474. 44 Eusebius reads *εὐκαίρως* which is in none of the Greek codices, though the Armenian implies it. In 474. 32 he omits *διὰ* before *τὰς ἐκ*, so confirming the Armenian and β, γ, Q, against A, O, P, and the Latin Version. In 475. 14 he cites thus: *ἐν ἐκάστη δὲ οἰκίᾳ ἔστιν οἶκημα ἱερόν*, which is the reading of A, O, and Armenian Version, except for *οἰκίᾳ* which is merely due to the exigences of citation, though it led Mangey into error. 475. 17 Eusebius has *μηδέ τι τῶν*, which Turnebus adopted, as against *μηδέν τι* read in the Greek codices and Mangey. Here the authority of the Armenian is on the whole with the Greek codices, but one cannot be quite sure of what the translator read. In 475. 34 Eusebius read *αὐτοῖς ἔστιν* where the codices and Armenian have *ἔστιν αὐτοῖς*. In 475. 36 the Greek codices of Eusebius are divided between *σοφίαν* and *φιλοσοφίαν*, of which the latter is read in all MSS. of Philo. The Armenian implies *νομοθεσίαν*, however, which must also have originally stood in Eusebius, since Rufinus implies it in his Latin Version. The old Armenian version of Eusebius, made from an older Syriac version, gives *φιλοσοφίαν* or *σοφίαν*. In 475. 40 Eusebius adds *αὐτῶν* after *αἰρέσεως*. It can be no mere coincidence that the Armenian implies the addition of *αὐτῶν* just below after *προαιρέσεως* in 476. 1. The memory of *αὐτῶν* in either place is lost in all the Greek codices of Philo, though perhaps it lingers in the Latin Version, which renders 'iisdem moribus gaudent uoluntatis.' In 476. 36 Eusebius has *προκαταβαλλόμενοι* with some of the Greek codices, where others, confirmed by the Armenian, read *προκαταβαλόμενοι*. In 476. 38 *σίτιον* was read in Eusebius, which is also in the old Latin version of Philo. The Greek codices of Philo all have *σίτιον* δέ, which must have

stood in the archetype Σ, since the Armenian implies it. In 476. 39 Eusebius has *ἐπεὶ* where the Philonean codices read *ἐπειδὴ*. In 476. 49 Eusebius has *τοῦ σώματος* with the Armenian and Latin Versions of Philo. The Greek codices have all *σωματικός*. In 476. 41 Eusebius seems to have had the text as I have printed it, though some of his MSS. read *ἡμέρας*, a corruption peculiar to the β family of Philonean MSS. In 482. 4 *τυγχάνουσι* is due to citation merely, and is in no Philonean MS. Neither is *αἱ πλείσται* for *πλείσται* read in any Greek MS. *γηραλέαι* for *γηραιαί* is also peculiar to the Eusebian text. In 482. 6 Eusebius probably read *φυλάττουσαι*, but anyhow not *διαφυλάττασαι*, which is in the MSS. of Philo. In 482. 7 Eusebius omits *δέ* after *διὰ* with the Armenian and A. In 482. 7 Eusebius had *σπουδάσασαι* with the Armenian and the best codices. In 482. 8 Eusebius reads *τῶν περὶ τὸ σῶμα*, where the codices have *τῶν περὶ σῶμα* and where the Armenian has *σωματικῶν*. In the last citation, 483. 41-484. 1, there are important points to be noticed. There is first a conflict between the earliest sources of the Eusebian text as to the passage which in Burton's text runs thus: *ὃν ἤρξατο διαφερόντως ἡ θρησκεία αὕτη θεωρεῖν*. There is secondly a similar conflict among the Greek codices of Philo, none of them being, however, quite in harmony with any of the Eusebian sources. Lastly, the Armenian entirely omits the words, and so remodels the whole passage that they are superfluous. We may infer either that there was a very early lacuna in the text, due to the dropping out of a line, that the Armenian reflects the text so mutilated, and that the Greek books and Eusebius represent attempts to fill up the lacuna, or else that the Armenian Version reflects the text in its integrity, and that the words quoted are an early interpolation. Let us suppose that *ἡ δὲ ἐξήγησις . . . γίνεται* is the true text. *ἐξηγήσεις* may then have been a copyist's error for *ἐξήγησις*, for *ι* and *ει* were constantly confused. This led *αἱ* and *γίνονται* to be written. Then *κατιδοῦσα* was left hanging in the air, and the relative clause was inserted to supply a regimen thereto. Whatever be the reason, the divergency of the Armenian from the text of both Eusebius and the Greek books is equally marked. In the same excerpt 483. 42 *αὐτοῖς* is added before *δι' ὑπονοιών*, but is absent in the Philonean MSS. and Armenian Version. In 483. 47 Eusebius read *ὥς* for *ὥσπερ* and *ἐμφαινόμενα* for the *ἐμφερόμενα* of the Philonean MSS. and of the Armenian Version.

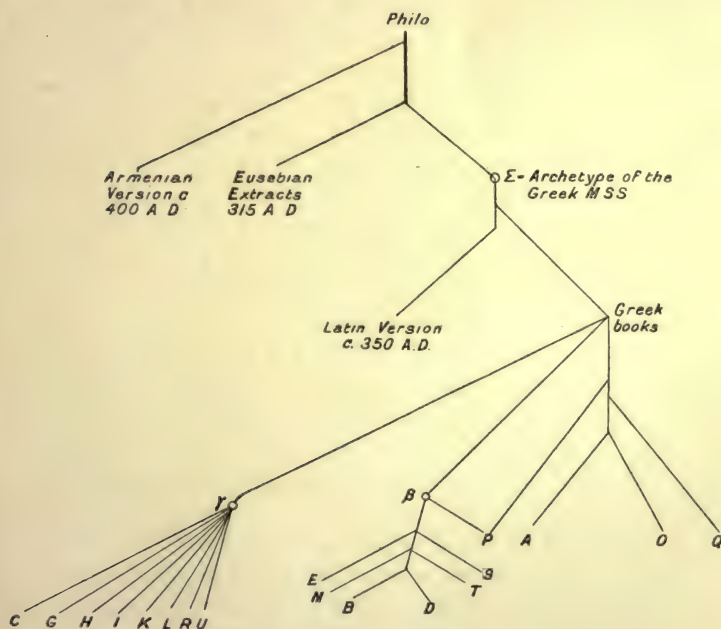
§ 19. The Eusebian text is thus on the whole nearer to the Armenian than to the Greek codices, where these differ from the Armenian. It sometimes diverges from both. Was it made from a MS. which flowed from Σ? It is true that the omission of δέ in 476. 38 and *προκαταβαλλόμενοι* in 476. 36 are variants which were not in Σ and which have therefore arisen within the pale of Σ. But it would be rash to infer that the Eusebian text was descended from Σ merely because it contains these, for the Latin text alone among the descendants of Σ omits δέ and affords but an insecure ground from which to argue that neither δέ nor γάρ were read in Σ. As regards *προκαταβαλλόμενοι* also we are on weak ground, for here the Greek codices are not divided according to their true affinities. The gloss, if it be such, added in 483. 46, is far better proof of affinity between the Eusebian text and Σ. But its presence does not prove that Σ was a forefather of the Eusebian text, but merely that both are descended from a still remoter text in which the words were already added.

§ 20. There have been two recensions in the past of the text of the D. V. C., that of Turnebus in the editio princeps printed in Paris in the year 1552, and that of Thomas Mangey, issued from the Clarendon Press in Oxford in the year 1742. That Turnebus used a manuscript of the family γ is proved by the following readings; 475. 23 he omits ἀρετῶν καί: 475. 35 *ιερωτάτοις* is read: 475. 38 φύσεως ἀποκεκρυμμένης: 473. 14 οὔτε ἐκ παρακλήσεως τινῶν omitting ἐκ παραινέσεως: 473. 28 καὶ αὐτούς: 473. 33 μὴ μόνον. But he corrected this text from a MS. of the family β and perhaps from the Fontainebleau MS. A. Thus 473. 45 he has ὁρμαῖς, not ὁρῶσι, which is read in γ, and 474. 3 he reads χρόνους, where γ has *χρωμένους*.

Mangey adopted the text of Turnebus which was on the whole very excellent, but corrected it here and there from the Florentine MS. P, from the Vatican MS. O, from the Paris codex Coislinianus E, and from the excerpts in Eusebius. He also made a fuller use of A and assisted the text with a few brilliant conjectures. The readings of both editions are recorded in my apparatus criticus.

§ 21. What can be ascertained of the history of the text of this book from internal evidence may be thus recapitulated. The Armenian represents an earlier stage of the text than any existing

Greek source, not excepting even the extracts in Eusebius. Since the Armenian Version is demonstrably older than A.D. 450, this is no matter for surprise. The common archetype Σ of all the Greek texts of Philo must have been written long before the year 400; for the Latin Version (which was probably made in the first half of the fourth century) reflects a text descended from that archetype, but already vitiated by many corruptions. Lastly, the Armenian Version, in contrast with both the Eusebian text and the Greek books, either is free from a gloss or shows a lacuna in the passage 483. 46. For the rest, the Armenian text, where it differs from the Greek books, agrees with Eusebius over the small range of text covered by the excerpts. But in some important particulars the Eusebian text diverges from the Armenian and from the Greek books alike. It must be understood, of course, that the above conclusions only regard the D. V. C. and not the rest of Philo's works. In such matters the text of each book must be left to tell its own tale. The following diagram embodies to the eye the history of the text of the D. V. C.



§ 22. In choosing between the variants of the Greek books I have been guided by the principle that *that* one of them which is reflected in the Armenian Version *must* have stood in Σ; and I have, unless there are weighty reasons against it, selected that one for my text. All the opposed readings must be in such a case later than Σ and merely due to copyists. Thus in 474. 3 I have rejected the plausible reading χρόνους in favour of χρωμένους: for it must have arisen after Σ, unless we suppose that it was perhaps added in the margin of Σ. In some cases I have preferred the Armenian implied reading, even where this diverged from all the Greek MSS.; especially have I done so where the Old Latin Version or an extract from Eusebius confirms the Armenian. Conversely, I have preferred the joint authority of the Greek MSS. and of Eusebius to that of the Armenian, wherever it can be got. But in spite of all critical aids a few passages remain which are difficult to clear up in a wholly satisfactory manner, either because some corruption seems to have beset the Armenian translator's text as well as the archetype Σ, or because the Armenian Version fits in exactly with no one of the conflicting Greek readings. Among such obscure passages I may mention 473. 2, 473. 14, 474. 27, 477. 45, 478. 21, 479. 33, 480. 40, 482. 25. In some of these passages the Armenian text seems to have omitted one word and some of the codices another. In 473. 2 we have καὶ δοῦλα omitted in γ and in the version placed before φύσει, which the Latin omits. In 482. 25 and 473. 14 it is again the family γ which stands towards the Armenian and towards the rest of the Greek codices in a relation which it is difficult to account for or reconcile with the fact of γ being a mere descendant of Σ,—which, however, it must be, since it has the lacuna in p. 483 and even aggravates the omission by writing πόρος for πόρε. Probably the archetype Σ had marginal variants, and we may suppose that the Armenian translator's original had them also. In 474. 12 the variant δικαιοσύνης almost certainly stood in the margins of both, for some good Armenian MSS. show it either in text or in margin and it appears in A and γ and in the Latin Version.

In a few passages the Armenian and the Latin Versions agree in giving an order of words which is not found in any Greek book; e.g. 472. 46 they read θανάτῳ after φύσιν: 472. 37 ἄλογα is read before ζῶα: 473. 3 μόνον before τοῦς. The Latin Version is so

loose as to forbid any stress being laid on its variations of the order, unless they are confirmed by the other version, which scrupulously observes the order of the Greek original. In such cases, however, I have followed the Greek MSS. Similarly, I have not ventured on the evidence of the Armenian Version, even when endorsed by that of the Latin, to omit words which stand in all the codices, unless these words obstruct the sense. In a few cases, e.g. 473. 18, I have set words in square brackets where they appear to be a gloss and are omitted in the Armenian.

§ 23. In the apparatus criticus there are as a rule mentioned only those sources which disagree with the text as I have printed it, and it is left to be assumed that all the other sources favour the reading printed in the text. In many cases, however, I specify the sources which agree, as well as those which disagree, with the text. Nor was it worth the while to encumber the critical apparatus with the trifling peculiarities and errors of the individual MSS. composing the two great groups β and γ . It was in general easy to discern those readings which characterized each group as a whole, and to neglect the critically worthless idiosyncrasies of isolated members of each group. The MSS. A, O, P, Q are fairly independent of each other, and therefore it was necessary to record their variants more minutely.

In matters of orthography I have followed A, which is the oldest MS. we possess of the D. V. C. It gives the ν ephelkustikon oftener than other MSS. and retains the Ionic form $\acute{\alpha}\kappa\rho\theta\acute{\omega}\rho\eta\kappa\epsilon\varsigma$ in 478. 25 which doubtless Philo used rather than $\acute{\alpha}\kappa\rho\theta\acute{\omega}\rho\alpha\kappa\epsilon\varsigma$: just as in 474. 5 all the MSS. retain $\mu\alpha\kappa\rho\acute{\eta}$.

§ 24. In printing the parallel passages cited below the text, I have followed as a rule the small stereotype reprint of Mangey's text, published at Leipzig 1851-1888. But wherever critical editions have superseded this text I of course quote them. In many places I have tacitly corrected the text in accordance either with the Oxford MSS. of Philo, which I have myself collated, or with the old Armenian text. In citing Aucher's Latin version of the Paralipomena Armena of Philo I have also made such changes as seemed necessary in order to bring out more exactly the sense of the original. The different tracts of Philo are referred to under their Latin titles as given in the edition of Mangey. It was often enough to refer to these titles under their initial letters, e.g. L. A. C.

signifies *Legatio ad Caium*. The student of Philo will at once recognize the meaning of these compendia, so it is not necessary to give a list of them. A reference to the volume, page, and often the line on the page of Mangey's edition is prefixed to all these citations.

CODICUM ET EDITIONUM SIGLA.

A = Codex Paris. 435.

B = Codex Uenetus 41.

C = Codex Uenetus 40.

D = Codex Collegii Novi apud Oxon.

E = Codex Paris. Coislin. 43.

G = Codex Paris. 433.

H = Codex Paris. 434.

I = Codex Paris. 2221.

K = Codex Uenetus 39.

L = Codex Coll. S. Trin. apud Cantab.

M = Codex Monacensis Graecus 459.

O = Codex Uaticanus 248.

P = Codex Laur. 20 Plut. x.

Q = Codex Laur. 10 Plut. lxxxv.

γ = Consensus codicum C G H I K.

β = Consensus codicum B D E M.

Arm. = uersio Armena.

Lat. = uersio Latina.

Eus. uel Euseb. = Excerpta apud Eusebii Historias Ecclesiae.

Turn. = Editio Princeps a Turnebo curata.

Mang. = Mangei Editio.

ΠΕΡΙ

ΒΙΟΥ ΘΕΩΡΗΤΙΚΟΥ.

(Ἰκέται ἢ περὶ ἀρετῶν τὸ δ'.)

889 P. Ἔσσαιών περί διαλεχθείς, οἱ τὸν πρακτικὸν ἐξή- M. 471
λωσαν καὶ διεπόνησαν βίον, ἐν ᾗπασιν ἡ, τὸ γοῦν

Inscriptio: περὶ βίου θεωρητικοῦ Arm.: ἰκέται ἢ περὶ ἀρετῶν δ'. A: Φίλωνος Ἰουδαίου περὶ βίου θεωρητικοῦ ἢ ἰκετῶν ἀρετῆς τὸ τέταρτον (BDEM =) β: περὶ β. θ. ἢ ἰκετῶν ἀρετῶν Mang. Turn.: τοῦ αὐτοῦ (Φίλωνος OP) π. β. θ. ἢ ἰκετῶν ἀρετῶν τὸ δ' QOP.

1. διαλεχθείς] Lat. 'disputaturus'

2. βίον ἐν ᾗπασιν, ἢ τὸ γ.

Inscription: Ἰκέται ἢ περὶ ἀρετῶν] De Sac. Ab. et C. I. 186, 33 ὁ πεφευγὼς ἐπὶ τὸν θεὸν καὶ ἰκέτης αὐτοῦ γεγονὼς λόγος ὀνομάζεται Λευΐτης.—Quod Det. Pot. Insid. I. 203, 30 τὴν τῶν ἀγίων διατήρησίν τε καὶ φυλακὴν οὐ τοῖς ἐπιτυχούσιν ὁ νομοθέτης, ἀλλὰ τοῖς τὰς γνώμας ἱερωτάτοις Λευΐταις ἐπιτρέπει, ὧν ἀνάξιος κληρὸς γῆ καὶ ὕδωρ καὶ ἀήρ, ἐτι δὲ οὐρανὸς καὶ πᾶς ὁ κόσμος ἐνομήσθη, μόνος δὲ ἀξιόχρεως ὁ δημιουργός, ᾧ προσπεφύγασιν, ἰκέται γνήσιοι καὶ θεράποντες αὐτοῦ γινόμενοι . . . οὐδ' ᾗπασιν ἐξεγένετο τοῖς ἰκέταις γενέσθαι φύλαξιν ἱερῶν, ἀλλ' οἵτινες ἀριθμὸν πεντηκοστὸν ἔλαχον.—Quod Det. Pot. Insid. I. 221, 42 Μωϋσῆς λαβὼν τὴν αὐτοῦ σκηνὴν ἐξω πῆττει τῆς παρεμβολῆς [Exod. 33. 7] καὶ μακρὰν διοικίσει τοῦ σωματικοῦ στρατοπέδου, μόνως γὰρ ἂν οὕτως ἐλπίσας ἰκέτης καὶ θεραπευτῆς ἔσεσθαι τέλειος θεοῦ.—De Post. Caini I. 232, 3 ἰκέτισι ψυχαῖς.—Quod Deus Sit Im. I. 290, 9 ἰθὺ ἀμεταστρεπτὶ πρὸς τὰς δυνάμεις αὐτοῦ καὶ τούτων ἰκέτις γενοῦ, μέχρις ἂν ἀποδεξάμεναι τὸ συνεχὲς καὶ γνήσιον τῆς θεραπείας ἐν τῇ τῶν εὐαρεσ-τησάντων αὐταῖς κατατάξωσι χώρα.—Quod Deus Sit Im. I. 296, 28 σοφία δι' ἧς μόνως ἰκέτισι ψυχαῖς ἢ ἐπὶ τὸν ἀγέννητον καταφυγὴ γίνεται.—De Ebr. I. 371, 21 φιληκόους καὶ φιλομαθεῖς ἐτέρους, ὧν ἐστι Συμεὼν, ἀκοή γὰρ οὗτος ἐρμηνεύεται. πρόσφυγας καὶ ἰκέτας θεοῦ, Λευΐτῶν ὁ θίασος οὗτος· τὸν εὐχαριστικὸν ὕμνον ᾄδοντας . . . ὧν ἕαρχος Ἰούδας.—Quis Rerum I. 478, 20 ἰκέτης οὖν γίνομαι καὶ ποτινῶμαι.—Quis Rerum I. 490, 26 εὐθυβόλως δὲ λύτρα ὀνόμασε τοὺς Λευΐτας· εἰς ἐλευθερίαν γὰρ οὐδὲν οὕτως ἐξαιρεῖται τὴν διάνοιαν, ὥς τὸ πρόσφυγα καὶ ἰκέτην γενέσθαι θεοῦ. Τοῦτο δ' ἡ ἱερωμένη φυλὴ Λευΐτῶν ἐπαγγέλλεται.—Quis Rerum I. 512, 28 ὁ θεὸς . . . ἄφειν καὶ ἐλευθερίαν ταῖς ἰκέτισιν αὐτοῦ ψυχαῖς προκηρύξας.—De Congr. I. 534, 20 ἰκέτης καὶ θεραπευτῆς.—De Profugis I. 554, 29 τοὺς πρόσφυγας καὶ ἰκέτας τοῦ θεοῦ μόνους ζῶντας.—De Profugis I. 557, 48 τῆς μόνους ἰκέταις πρὸς σωτηρίαν καὶ ἀσφάλειαν καταφυγῆς τοῦ βαιμοῦ.—De Mutat. Nom.

889 P. ἀφορητότερον εἰπεῖν, τοῖς πλείστοις μέρεσι διενεγ- M. 471
κόντες, αὐτίκα καὶ περὶ | τῶν θεωρίαν ἀσπασαμένων, 5
ἀκολουθία τῆς πραγματείας ἐπόμενος, τὰ προσήκοντα

A Arm. Lat. Turn. : βίον, ἐν ἅπασιν ᾗ, τὸ γ. Mang. 3. ἀφορη-
τότερον Ay Arm. Lat. : φορητότερον βΟ Mang. : εὐφορητότερον P
Turn. : in Q εὐ erasum est 4. διενεγκόντων β : διενεγκόντες
Arm. Lat. ceteri || αὐτίκα, καὶ Arm. 5. τῆς] τῇ Q

1. 612, 25 μηδεὶς οὖν τῶν ἀφανεστέρων καὶ ταπεινοτέρων εἶναι δοκούντων
ἐλπίδος ἀπογνώσει τῆς ἀμείνονος ἀποκησάτω ἱκέτης γενέσθαι θεοῦ.—De Somn.
1. 695, 3 οὗτοι δὲ εἰσι Λευῖται καὶ προσήλυτοι καὶ ὄρφανοὶ καὶ χῆραι· οἱ μὲν
ἱκέται, οἱ δὲ μετανάσται καὶ πρόσφυγες, οἱ δὲ ἀπωφανισμένοι καὶ κεχηρευ-
κότες γενέσεως, θεὸν δὲ τὸν τῆς ψυχῆς θεραπευτρίδος ἄνδρα καὶ πατέρα γνήσιον
ἐπιγεγραμμένοι.

1, 2. Q. O. P. L. 2. 458 [Concerning the Essenes] τὸ ἠθικὸν εὖ μάλα
διαπονοῦσιν.—Q. O. P. L. 2. 456 Γυμνοσοφιστῶν οἱ πρὸς τῇ φυσικῇ καὶ τὴν
ἠθικὴν φιλοσοφίαν διαπονοῦντες ὅλον ἐπίδειξιν ἀρετῆς πεποιήνται τὸν βίον.

1. D. A. S. I. 2. 240 τοσαῦτα περὶ τούτων διαλεχθεῖς.

2. De Hum. 2. 391 γνώμαις ἐκουσίαις ἀρετὴν διεπόνησαν.—De Sp. Leg. 2. 319
παρὰ φυσικοῖς ἀνδράσιν οἷς ὁ θεωρητικὸς διαπονεῖται βίος.—De Ios. 2. 74 τοὺς
ἀρετῆς ἄλλους κατὰ πᾶσαν ἡλικίαν διαπονήσαντος.—De Pr. et Poen. 2. 427 τοῖς
ἀρετὴν διαπονοῦσι.

3. L. A. C. 2. 588 οὐδὲν ἀπετόλμησα τοιοῦτον αἰτήσασθαι, τὸ δὲ φορητότατον,
χάριν σοὶ μὲν ἀξίμιον δοῦναι κ.τ.λ.—De Mon. 2. 228 ὅσῳ καὶ τὸ περὶ θεὸν
ἐξαμαρτάνειν τοῦ περὶ ἄνθρωπον ἀφορητότερον.—Leg. Alleg. 1. 126 χαλεπῶν καὶ
ἀφορητῶν.—De Ios. 2. 45 οὐδὲν τοῦ συμβεβηκότος ἀφορητότερον.

4. De Iustit. 2. 366 φθάνει δὲ τὸ τῆς ἀρχῆς εἶδος, καὶ διαδέδυκεν, ὀλίγον δέω
φάναι, πρὸς ἅπαντα τὰ τοῦ βίου μέρη, διαφέρον αὐτὸ μόνον μεγέθει καὶ τῷ ποσῷ.

1-5. For a parallel form of exordium cp. De Decal. 2. 180 τοὺς βίους τῶν κατὰ
Μωσέα σοφῶν ἀνδρῶν, οὓς ἀρχηγέτας . . . αἱ ἱεραὶ βίβλοι δηλοῦσιν, ἐν ταῖς
προτέραις συντάξεσι μεμηνυκώς, κατὰ τὰ ἀκόλουθα ἐξῆς τῶν ἀναγραφέντων
νόμων τὰς ἰδέας ἀκριβώσω, μηδ' εἴ τις ὑποφαίνοιτο τρόπος ἀλληγορίας, τοῦτον
παρεῖς ἔνεκα τῆς πρὸς διάνοιαν φιλομαθοῦς ἐπιστήμης, ἥ πρὸ τῶν ἐμφανῶν ἔθος τὰ
ἀφανῆ ζητεῖν.—also De Pr. et Poen. 2. 409 περὶ ὧν ἀπάντων, ὅσα καιρός, ἐν ταῖς
προτέραις συντάξεσι διεξελθὼν καὶ προσέτι τῶν ἀρετῶν ἃς ἀπένειμεν εἰρήνην τε καὶ
πολέμῳ, μέτεμι κατὰ τὸ ἀκόλουθον ἐπὶ τὰ προτεθέντα.—also De Ab. 2. 25, 15-21.

5. De Ab. 2. 6 μόνωσιν ἀσπασάμενος.

De Mig. Ab. 1. 453 διὰ τὴν ἐν τοῖς πράγμασιν εὐάρμοστον ἀκολουθίαν.—
De Confus. 1. 407, 9 ἐπόμενοι τῷ τῆς ἀκολουθίας εἰρμῷ.—De Profugis 1. 563
λελαληκότες οὖν τὰ ἀρμόττοντα περὶ φυγάδων τὴν κατὰ τὸν εἰρμὸν ἀκολουθίαν
συννοοῦμεν.—De Somn. 1. 687 κατὰ τὸ ἀκόλουθον αὐτίκα διερευνητέον.—In
Fl. 2. 518 οὐ μέμηνα . . . οὐδ' ἡλίθιος τίς εἰμι, ὥς μὴ δύνασθαι πράγματος
ἀκολουθίαν ἰδεῖν.—De Decal. 2. 194 προσειπὼν οὖν περὶ τῆς ὑπάρξεως καὶ τιμῆς
τοῦ αἰεὶ ὑπάρχοντος, ἐπόμενος τῷ τῆς ἀκολουθίας εἰρμῷ, τὰ πρέποντα καὶ περὶ

889 P. λέξω, μηδὲν οἴκοθεν ἔνεκα τοῦ βελτιῶσαι προστιθείς, M. 471
 ὁ δρᾶν ἔθος ἐν σπάνει καλῶν ἐπιτηδευμάτων ἅπασι τοῖς
 ποιηταῖς καὶ λογογράφοις, ἀλλ' ἀτεχνῶς αὐτῆς | περι- 10
 εχόμενος τῆς ἀληθείας, πρὸς ἣν οἶδ' ὅτι καὶ ὁ δεινότατος
 εἶπεῖν ἀπαγορεύσει. Διαθλητέον δὲ ὅμως καὶ διαγωνισ-
 τέον· οὐ γὰρ δεῖ τὸ μέγεθος τῆς τῶν ἀνδρῶν ἀρετῆς

7. ὦν δρᾶν BD 8. ἐν codd. et Arm. Turn.: om. Mang. || ἐπιτηδευμά-
 των om. Lat. || τοῖς om. Arm. 9. ἀτεχνῶς] 'magnopere' Arm. 'Sine
 arte' Lat. 11. δὲ ὅμως καὶ] scripsit οὖν καὶ Q m² in ras. 12. ὅμως]
 μοι habuisse videtur E in textu (ὅμως marg.): ὁμοίως DM: ὅμως cett.

τῆς κλήσεως εὐθὺς παρήγγειλε.—De Profugis I. 572, 16 προσηκόντως οὖν
 λέγεται.—De Agric. I. 319, 25 τὰ προσήκοντα εἴρηται . . . πρὸς δὲ τὰ ἀκόλουθα
 καίρως ἤδη τρέπεσθαι.

6–13. De Mundi Op. I. 1 τὸ μὲν οὖν κάλλος τῶν νοημάτων τῆς κοσμοποιίας
 οὐδεὶς οὔτε ποιητῆς οὔτε λογογράφος ἀξίως ἂν ὑμνήσαι δύναιτο· καὶ γὰρ λόγον
 καὶ ἀκοὴν ὑπερβάλλει, μείζω καὶ σεμνότερα ὄντα ἢ ὡς θνητοῦ τινος ὄργανοις
 ἐναρμοσθῆναι. οὐ μὴν διὰ τοῦθ' ἡσυχαστέον, ἀλλ' ἔνεκα τοῦ θεοφιλοῦς καὶ ὑπὲρ
 δύναμιν ἐπιτολμητέον λέγειν, οἴκοθεν μὲν οὐδέν, ὀλίγα δ' ἀντὶ πολλῶν κ.τ.λ.
 De Pl. Noe I. 348 τὰς γὰρ διηγήσεις τῶν τοῦ θεοῦ ἔργων αὐταρκέστατον ἐκείνων
 ἔπαινον εἶναι, προσθήκης οὐδεμίας ἔξωθεν εἰς κόσμον δεομένων, ἀλλὰ τὸ ἀψευδὲς
 τῆς ἀληθείας τελειότατον ἐχόντων ἐγκώμιον.

7. De Ios. 2. 59 ἐρευνησάτω δὲ ἕκαστος αὐτόν, καὶ τὸν ἑλεγχον οἴκοθεν ἀνευ
 τῶν παρ' ἐμοῦ πίστεων εἴσεται.—De Mon. 2. 222 λέγων μὲν οἰκεῖον οὐδέν . . .
 διελεύσεται καθάπερ ὑποβάλλοντος ἑτέρου.—In Fl. 2. 531 μαρτυρήσω δὲ καὶ
 αὐτὸς ὅσα σύνοιδα τῷ πληθει τῶν εἰς κοσμιότητα καὶ εἰς εὐπείθειαν προστιθείς
 οὐδέν· ἢ γὰρ ἀλήθεια αὐταρκέστατος ἔπαινος.

8–13. De Mundi Op. I. 21 τὴν δ' ἐβδομάδος φύσιν οὐκ οἶδ' εἴ τις ἱκανῶς ἂν
 ὑμνήσαι δύναιτο παντὸς οὕσαν λόγου κρείττονα· οὐ μὴν ὅτι θαυμασιωτέρα τῶν
 περὶ αὐτῆς λεγομένων ἐστί, διὰ τοῦθ' ἡσυχαστέον, ἀλλ' ἐπιτολμητέον.—De
 Iustit. 2. 373, 37 δικαιοσύνην δὲ αὐτὴν τίς ἂν ποιητῆς ἢ λογογράφος ὑμνήσαι
 δύναιτο;—De Pl. Noe I. 353, 11 ποιηταὶ καὶ λογογράφοι.

11. De Pr. et Poen. 2. 413, 12 ἀπαγορεύει καθάπερ ἀθλητῆς ὑπὸ βώμης
 δυνατωτέρας ἐκτραχηλίζομενος.

Leg. Alleg. I. 86 τὴν ὀφιομάχον οὖν γνώμην ἀντίταπτε καὶ κάλλιστον ἀγῶνα
 τοῦτον διάθλησον.—De Mig. Ab. I. 447 ἐβούλετο πάντως διαγωνίσασθαι.
 De Congr. I. 543 οἱ μὲν γὰρ προκαμόντες ἀνέπεσον . . . καὶ τὰς χεῖρας ὑπ'
 ἀσθενείας, ὥσπερ ἀπειρηκότες ἀθληταί, καθῆκαν . . . οἱ δὲ τὰ φοβερά καὶ δεινὰ
 τῆς ἑρμίας πάνν τλητικῶς καὶ ἑρρωμένως ἀναδεχόμενοι, τὸν ἀγῶνα τοῦ βίου
 διήθλησαν.

12. De Ab. 2. 14 πράξεις οὐκ εὐκαταφρόνητοι. τὸ δὲ μέγεθος αὐτῶν οὐ παντὶ
 δῆλον.—In Fl. 2. 526 ἀλλὰ μοι δοκεῖ προσρήσεων οἰκείων ἂν ἀπορήσαι διὰ

889 P. αἴτιον ἀφωνίας γενέσθαι τοῖς μηδὲν καλὸν ἡσυχάζεσ- M. 471
 θαι δικαιούσιν. Ἡ δὲ προαίρεσις τῶν | φιλοσόφων 15
 εὐθὺς ἐμφαίνεται διὰ τῆς προσρήσεως· θεραπευταὶ γὰρ

15. διὰ ΑΥΡQO Arm. Mang. Turn.: ἀπὸ β et ut videtur

μέγεθος κεκαινουργημένης ὁμότητος. Quis Rerum I. 473 καίτοι τίς οὐκ ἂν τὸ τοῦ χρησφδοῦντος ἀξίωμα καὶ μέγεθος καταπλαγείς ἀφωνος καὶ ἀχανῆς ἐγένετο.

14. De Ab. 2. 37 οὐκ ἄξιον ἔργον ἡσυχασθῆναι.—De Ab. 2. 25 μεγίστην δὲ πρᾶξιν ἄξιαν ἀκοῆς οὐχ ἡσυχαστέον.—V. M. 2. 80 βίον ἀναγράψαι διανοήθην ἀνδρὸς τὰ πάντα μεγίστον καὶ τελειotάτου καὶ γνῶριμον τοῖς *ἀξιοῦσι *μὴ ἀγνοεῖν αὐτὸν ἀποφῆναι.—De Prov. ex Eus. Praep. Ev. 2. 644 ὁ δὲ δὴ τοῦ γάλακτος κύκλος τῆς μὲν αὐτῆς οὐσίας τοῖς ἄλλοις ἄστροις μετέσχηκε, δυσαιτιολόγητος δὲ εἴπερ ἐστί, μὴ ἀποκνέιψαν οἱ τὰ φύσεως ἐρευνᾶν εἰωθότες.

15. προσρήσεως] De Gig. I. 264, 32 ἀναξίους τῆς προσρήσεως.—De Gig. I. 271, 25 οὐ χάριν καὶ προσρήσεως οἷς ἐπιτετήδευκε ἔτυχεν οἰκείας.—De Agric. I. 300, 8 κύριαι προσρήσεις.—De Prov. ex Eus. Praep. Ev. 2. 635 βασιλεῖ δὲ οὐκ ἐστί πρόσρησις οἰκειοτέρα πατρὸς.

16. θεραπευταί] Leg. Alleg. I. 114, 2 ἔστι δὲ καὶ σύμβολον ὁ βραχίον πόνου καὶ κακοπαθείας· τοιοῦτος δὲ ὁ θεραπευτὴς καὶ λειτουργὸς τῶν ἀγίων, ἀσκήσει καὶ πόνῳ χρώμενος.—Leg. Alleg. I. 87, 17 οὐ γὰρ πέφυκεν ἡ τῶν παθῶν θεραπευτικὴ κακία τὴν ἀρετῆς πόλιν οἰκεῖν.—De Sac. Ab. et C. I. 166, 11 τῷ θεοῦ θεραπευτῇ πρεπῶδες ἀληθείας περιέχεσθαι.—De Sac. Ab. et C. I. 168, 33 εὐσέβεια δὲ καὶ δσιότης ἀγαθὰ, ἀλλ' οὐκ ἄνευ θεραπείας θεοῦ τυχεῖν αὐτῶν δυνάμεθα· θεραπεία δὲ ταῖς ἐν πόνοις φιλοτιμίαις συνέζευκται.—De Sac. Ab. et C. I. 169, 4 θεραπευτέον . . . τὰς τῆς ψυχῆς ἀρετάς, οὕτω καὶ . . . θεραπευτέον ὑγίαν.—De Sac. Ab. et C. I. 170, 44 ἀμαθία . . . θεραπείαν οὐ δύσεργον ἔχει, διδασκαλίαν· πανουργία δὲ ἐκούσιον ψυχῆς ἀρρώστημα, χαλεπὴν δὴ καὶ πάντως ἀνίατον ἐργάζεται τὴν ἀποτροπὴν.—De Sac. Ab. et C. I. 186, 23 τοὺς Λευίτας ὁμολογεῖ Μωσῆς τοὺς ἀντὶ τῶν πρωτοτόκων γενομένους θεραπευτὰς τοῦ μόνου ἀξίου θεραπεύεσθαι, λύτρα τῶν ἄλλων ἀπάντων εἶναι.—De Sac. Ab. et C. I. 188, 19 ταύτη καὶ τὰς πόλεις τῶν Λευίτων λυτρωτὰς διὰ παντὸς εἶναι φησιν, ὅτι ὁ θεοῦ θεραπευτὴς αἰώνιον ἐλευθερίαν κεκάρπωται, κατὰ τὰς συνεχεῖς τροπὰς τῆς ἀεικινήτου ψυχῆς ἰάσεις δεχόμενος ἐπαλλήλους.—Quod Det. Pot. Insid. I. 202, 2 δεῖται γὰρ οὐδενὸς οὔτε ὁ πλήρης θεὸς οὔτε ἡ ἄκρα καὶ παντελὴς ἐπιστήμη, ὥστε τὸν θεραπευτικὸν τούτων μὴ τοὺς θεραπευομένους ἀνενδεεῖς ὄντας, ἀλλ' ἐαυτὸν μάλιστα ὠφελεῖν. Ἱππικὴ μὲν γὰρ καὶ σκυλακευτικὴ ἐπιστήμη θεραπεία ἡ μὲν ἵππων, ἡ δὲ σκυλάκων οὔσα, πορίζει τοῖς ζῴοις τὰ ὠφέλιμα, ὧν ἐκεῖνα δεῖται· μὴ πορίζουσα δὲ ἀμελεῖν ἂν δοκοίη. τὴν δὴ εὐσέβειαν, θεοῦ θεραπείαν ὑπάρχουσαν, οὐ θέμις ποριστικὴν εἰπεῖν τῶν ὠφελησόντων τὸ θεῖον.—Quis Rerum I. 474, 10 τὰς φιλοδοσπότους λειτουργίας καὶ θεραπείας τοῦ Ἀβραάμ.—De Profugis I. 552, 8 ἀνδρῶν δὲ ἀριστον ἄθλον ἡ θεοῦ μόνου θεραπεία.—cp. De Profugis I. 559, 33.—De Somn. I. 645, 8 τὴν τοῦ πάντων αἰτίου θεραπείαν.—De Somn. I. 653, 42 τῶν ἀδόλως καὶ καθαρῶς θεραπευόντων τὸ ὄν οὐδεὶς ἔστιν, ὅς μὴ πρῶτον μὲν ἰσχυρογνώμοσυν ἡ κέχρηται, καταφρονήσας τῶν ἀνθρωπίνων πραγμάτων.—De Ebr. I. 366, 45 οὐδ', ὥσπερ νομίζουσὶ τινες, ἀνθρώπους ἀναιροῦσιν οἱ ἱερεῖς, ζῆα λογικὰ ἐκ ψυχῆς

889 P. καὶ θεραπευτρίδες ἐτύμως καλοῦνται· ἤτοι παρ' ὅσον M. 471
 ἱατρικὴν ἐπαγγέλλονται κρείσσονα τῆς κατὰ πόλεις· ἡ
 μὲν γὰρ σώματα θεραπεύει μόνον, ἐκείνη δὲ καὶ ψυχὰς

Lat. 'de prima salutatione comprobatur'

16. θεραπευτίδες

βQ¹: θεραπευτρίδες cett.

18. κρείττονα DM

19. ἐκείνη δέ]

καὶ σώματος συνεστώτα, ἀλλ' ὅσα οἰκεία καὶ φίλα τῇ σαρκὶ ἀποκόπτονσι τῆς
 διανοίας ἐαυτῶν, εὐπρεπὲς εἶναι νομίζοντες τοῖς θεραπευταῖς τοῦ μόνου σοφοῦ
 γενησομένοις, πάντων ὅσα γένεσιν εἴληχεν ἀλλοτριοῦσθαι.—De Ebr. 1. 376, 53
 ἱερών καὶ θεραπευτῶν θεοῦ.—De Confus. 1. 419, 4 ἡ τοῦ μόνου θεραπεία
 σοφοῦ.—cp. Quod Deus Sit Im. 1. 282, 38.—De Fortit. 2. 382 τῆς τοῦ ἐνὸς καὶ
 ὄντως ὄντος θεραπείας θεοῦ.—De Fortit. 2. 381 τῆς τοῦ ἐνὸς καὶ ὄντως ὄντος
 τιμῆς.—De Ebr. 1. 369 ὅρασιν γὰρ θεοῦ μηνύει τὸ ὄνομα [Ἰσραήλ]· τελειότερον δὲ
 τί ἂν εἴη τῶν ἐν ἀρεταῖς ἢ τὸ ὄντως ὄν ἰδεῖν.—Q. O. P. L. 2. 457 λέγονταί τινες
 παρ' αὐτοῖς ὄνομα Ἑσσαιοὶ . . . οὐκ ἀκριβεῖ τύφῃ διαλέκτου Ἑλληνικῆς παρώνυμοι
 δόσιότητος, ἐπεὶ δὴ καὶ ἐν τοῖς μάλιστα θεραπευταῖ θεοῦ γεγόνασιν.—De Congr.
 1. 526 τῷ μὲν οὖν ἀρίστῳ γένοι τὸ ἀριστον ὄραν, τὸ ὄντως ὄν, συμβέβηκεν·
 Ἰσραὴλ γὰρ ὄραν θεὸν ἐρμηνεύεται, τῷ δὲ δευτερείῳ φειμένῳ τὸ δεύτερον, τὸν
 αἰσθητὸν οὐρανὸν καὶ τὴν ἐν αὐτῷ τῶν ἀστέρων ἐναρμόνιον τάξιν καὶ πάμμουσον
 ὡς ἀληθῶς χορείαν.

θεραπευτρίδες] De Somn. 1. 655, 33 ταῖς ἀσωμάτοις καὶ θεραπευτρίσιν αὐτοῦ
 (θεοῦ) ψυχαῖς.—De Somn. 1. 695, 7 θεὸν τὸν τῆς ψυχῆς θεραπευτρίδος ἄνδρα καὶ
 πατέρα γνήσιον.—De Post. Caiñi 1. 261, 19 τὴν ἱεραμένην διάνοιαν λειτουργῶν
 καὶ θεραπευτρίδα οὔσαν.

De Confus. 1. 425 τούτου δύναμις δὲ κέκληται μὲν ἐτύμως θεός.—
 V. M. 2. 101 κυνομαίης, ἣν ἐτύμως ἐκάλεσαν οἱ θετικοὶ τῶν ὀνομάτων.—Q. O.
 P. L. 2. 456 οἱ ἐτύμως* προσονομασθέντες* ἐπὶ σοφοί.

17 seq. For both idea expressed and form of expression cp. De Ab. 2. 9
 προσηκόντως οὖν καὶ τὴν τῶν . . . ἀρετῶν οἰκειότητα συνῆψε φύσις, μάθησις,
 ἀσκησις, ἃς ἐτέρῳ ὀνόματι χάριτας ἱσαρίθμους ἄνθρωποι καλοῦσιν, ἡ τῷ κεχαρί-
 σθαι τὸν θεόν . . . ἡ παρ' ὅσον αὐταὶ δεδῶρηνται ψυχῇ λογικῇ ἐαυτάς, . . ἵνα
 καὶ τὸ αἰώνιον ὄνομα . . . μὴ ἐπὶ τριῶν ἀνθρώπων μᾶλλον ἢ τῶν εἰρημένων λέγεται
 δυνάμεων· ἀνθρώπων μὲν γὰρ φθαρτὴ φύσις, ἀφθαρτος δὲ ἡ τῶν ἀρετῶν.—De Ebr.
 1. 378 τὴν δὲ σκηνὴν μαρτυρίου καλεῖ πολλάκις· ἤτοι παρ' ὅσον . . ἡ παρ' ὅσον.

18. De Somn. 1. 678, 20 βαθείας εἰρήνης ἀναπλησθέντας τῆς ἐν ἑαυτοῖς, ἡ
 πρὸς ἀληθειάν ἐστιν εἰρήνη, τῆς κατὰ τὰς πόλεις ἀρχετύπου.—De Profugis 1. 572
 ἡ μὲν γὰρ κατὰ πόλεις [εἰρήνη] ἀνακέκρται ἐμφυλίῳ πολέμῳ.—De Agric. 1. 322
 μῦριοι οὖν τῶν λεγομένων σοφιστῶν, θαυμασθέντες κατὰ πόλεις.

De Prov. ex Eus. Praep. Ev. 2. 637 ὅσοι δὲ νόθου παιδείας ἐπεμελήθησαν,
 οὐδὲ τοὺς ἱατροὺς ἐμιμήσαντο, τὸ δοῦλον ψυχῆς σῶμα θεραπεύοντας, οἱ τὴν
 δέσποιναν ἐπιφάσκοντες ἰᾶσθαι.

19. De Sac. Ab. et C. 1. 176, 27 καταφεύγετε, ᾧ μάταιοι, ἐπὶ τὸν μόνον
 ἱατρὸν ψυχῆς ἁρρωστημάτων.—De Ios. 2. 43 τῶν τῆς ψυχῆς παθῶν καὶ νο-
 σημάτων λέγεται εἶναι χρόνος ἱατρός, ἱκανὸς καὶ πένθος ἀνελεῖν καὶ θύμον σβέσαι
 καὶ φόβον θεραπεύσαι· πάντα γὰρ ἐξευμαρίζει καὶ ὅσα κατὰ τὴν φύσιν δυσίατα.

889 P. νόσοις κεκρα | τημένας χαλεπαῖς καὶ δυσιάτοις, αἷς M. 471, 20

κατέσκηψαν ἡδοναὶ καὶ ἐπιθυμίαι καὶ λύπαι καὶ φόβοι,

890 P. πλεονεξίαι τε καὶ ἀφροσύναι, καὶ ἀδικίαι, καὶ τὸ τῶν
ἄλλων παθῶν καὶ κακιῶν ἀνήνυτον πλῆθος· ἥ παρ'
ὅσον ἐκ φύσεως καὶ τῶν ἱερῶν νόμων || ἐπαιδεύθησαν M. 472
θεραπεύειν τὸ ὄν, ὃ καὶ ἀγαθοῦ κρεῖττόν ἐστιν καὶ ἐνὸς

ἡ δὲ P 20. τε add. ante καὶ CEMOPQ: om. ceteri ||
αἷς A et forte Arm.: αἷς ceteri et editi 21. ἡδοναὶ καὶ ΑβγΟΡQ
Turn.: ἡδοναὶ τε καὶ H Mang. || καὶ λύπαι ABEMPQ Mang.: λύπαι
Dγ Turn. || καὶ φόβοι καὶ λύπαι Arm. 23. παθῶν τε καὶ K
Arm. || ἀνηνύτων E: ἀνηκέστων M: ἀνέκестον D: ἀνήνυτον Arm.
ceteri || ἀνηνυτοῦ πλῆθους H 1. τὸ ὄν ὄντως Arm. || ἐστὶν A

20. De Profugis I. 563, 19 τῶν γὰρ ἀβουλήτων ἔξωθεν αἰφνίδιον κατασκήπτοντα παραχρῆμα τὴν ψυχὴν.—De Agric. I. 306, 18 εὐχόμενοι μὴδὲ τὰς ἔξωθεν εἰωθυίας κατασκήπτειν νόσους ἐπιγενέσθαι.—De Sp. Leg. 2. 316 δυσίατα γὰρ ἤδη καὶ παντελῶς ἀθεράπευτα τὰ ἐκ τῶν φαρμακείων ἀρρωστήματα· χαλεπώτερα μέντοι συμβαίνειν φιλεῖ τῶν ἐν τοῖς σώμασι τὰ περὶ τὰς ψυχὰς πάθη τῶν ἐπιβουλευομένων· ἐκστάσεις γὰρ καὶ παραφροσύναι καὶ ἀφόρητοι μανίαι κατασκήπτουσι.

21. Leg. Alleg. I. 68 καὶ γὰρ ἡδονὴ βοηθεῖ πρὸς διαμονὴν τοῦ γένους ἡμῶν, καὶ ἐπιθυμία καὶ λύπη μέντοι καὶ φόβος.—De Congr. I. 544 ἡδονῶν καὶ ἐπιθυμιῶν, φόβου τε καὶ λύπης, καὶ ἀδικημάτων καὶ συνόλων ἀπάντων ὅσα ἡ κακιῶν ἐστὶν ἡ παθῶν ἔργα.—De Mig. Ab. I. 445 πολλὰς μὲν ἂν εὔροι τάξεις ἀκοσμούσας, ὧν ἡδοναὶ ἡ ἐπιθυμίαι ἡ λύπαι ἡ φόβοι ἡ πάλιν ἀφροσύναι καὶ ἀδικίαι καὶ αἱ τούτων συγγενεῖς καὶ ἀδελφαὶ ταξιαρχοῦσι.

23. De Mutat. Nom. I. 604, 49 τὰς τῶν ἀνηνύτων παθῶν ὁρμάς.—De Pron. 2. 636 εὐχέσθω δέ, καθαρσιῶν μεταλαχάν, ἰαθῆναι τὰ ὅτα, δι' ὧν αἱ μεγάλα ψυχῇ νόσοι κατασκήπτουσι.

24. De Ab. 2. I, 1 τῶν ἱερῶν νόμων ἐν πέντε βίβλοις ἀναγραφέντων.—De Decal. 2. 181, 45 ἱεροῦς νόμους.—De Decal. 2. 186, 45 τὰ τῶν ἱερῶν νόμων διδασκαλεία.—De Mutat. Nom. I. 597, 40 ἐρμηνείαν καὶ προφητείαν νόμων ἱερῶν.

I. De Somn. I. 672, 3 μαθόντες καὶ παιδευθέντες ἐξ ἀρχῆς τὸν ὄντως βασιλέα, τὸν κύριον, προσκυνεῖν.

I, 2. De Pr. et Poen. 2. 414, 30 ἐκεῖνο [i. e. ὅς ἐστιν ὁ θεός] μὲν γάρ, ὃ καὶ ἀγαθοῦ κρεῖττον καὶ μονάδος πρεσβύτερον καὶ ἐνὸς εἰλικρινέστερον, ἀμήχανον ὑφ' ἑτέρου τινὸς θεωρεῖσθαι, διότι μόνον θέμις αὐτὸν ὑφ' αὐτοῦ καταλαμβάνεσθαι.—De Mundi Op. I. 2, 26 τὸ μὲν δραστήριον ὁ τῶν ὅλων νοῦς ἐστὶν εἰλικρινέστατος καὶ ἀκραιφνέστατος, κρείττων ἢ ἀρετῇ καὶ κρείττων ἢ ἐπιστήμῃ καὶ κρείττων ἢ αὐτὸ τάγαθόν καὶ αὐτὸ τὸ καλόν.—De Iustit. 2. 368, 1 προφήτης, οὗ γένει μᾶλλον ἢ ἀρετῇ παρελθυσθὲς ἐπὶ τὴν τοῦ ὄντως ὄντος θεραπείαν.—De Somn. I. 625 ἄνθρωπος ἐξαιρέτου παρὰ τὰ ἄλλα ζῶα γέρωσ' ἔλαχε, θεραπεύειν τὸ ὄν.—De Exsec.

890 P. εἰλικρινέστερον καὶ μονάδος ἀρχεγονώτερον. Οἷς τίνας M. 472
συγκρίνειν ἄξιον τῶν ἐπαγγελλομένων εὐσεβειαν; ἄρα

3. οἷς τίνας] οὓς τίνι seu οὓς τίσιν Arm. et forte Lat.: οἷς τινας Mang.

4. οὐκ ἄρα AβP: loco οὐκ rasura trium litt. C: om. οὐκ ceteri
codices, Arm. et edd.: interpretes Lat. videtur οὐκ habuisse, nam
verba 'aut nempe iis' quae in edit. Basil. leguntur ex 'haud

2. 435 τοὺς τῶν ἱερῶν νόμων δικαιοσύνης καὶ εὐσεβείας ὑπερορῶντας καὶ ταῖς
πολυθέοις δόξαις ὑπαχθέντας, ὧν ἀθεότης τὸ τέλος, λήθη τῆς συγγενοῦς καὶ πατ-
ρίου διδασκαλίας ἦν ἐκ πρώτης ἡλικίας ἐπαιδεύθησαν, τὴν τοῦ Ἐνὸς φύσιν τὸν
ἀνωτάτῳ νομίζειν θεόν.—L. A. C. 2. 562 μόνους γὰρ Ἰουδαίους ὑπεβλέπετο
[ὁ Γάϊος], ὡς δὴ . . . δεδιδαγμένους ἐξ αὐτῶν τρόπον τινὰ σπαργάνων ὑπὸ γονέων
καὶ παιδαγωγῶν καὶ ὑφηγητῶν καὶ πολὺ πρότερον τῶν ἱερῶν νόμων, καὶ ἔτι τῶν
ἀγράφων ἐθῶν, ἔνα νομίζειν τὸν πατέρα καὶ ποιητὴν τοῦ κόσμου θεόν.—De Pr. et
Roen. 2. 417 ἀρχιερωσύνην δι' ἧς προφητεύων ἐπιστημονικῶς θεραπεύσει τὸ ὄν.
—L. A. C. 2. 546 ψυχαῖς, αἱ τὸ γεννητὸν πᾶν ὑπερκύψασαι τὸ ἀγέννητον καὶ θεῖον
ὁρᾶν πεπαιδεύονται, τὸ πρῶτον ἀγαθὸν καὶ καλὸν καὶ εὐδαιμον καὶ μακάριον . . .
τὸ κρείττον μὲν ἀγαθοῦ, κάλλιον δὲ καλοῦ καὶ μακαριότητος μὲν μακαριώτερον,
εὐδαιμονίας δὲ αὐτῆς εὐδαιμονέστερον καὶ εἰ δὴ τι τῶν εἰρημένων τελειότερον.—
Qu. in Exod. R. H. 67 τὸ πρῶτον ὁ καὶ ἐνὸς καὶ μονάδος καὶ ἀρχῆς πρεσβύτερος.
—De Mon. 2. 220 ἵνα . . . μὴ ἂ μὴ θέμις φθέγγωνται κατὰ τοῦ ὄντως ὄντος.—
De Sp. Leg. 2. 320 τὸν ὄντως ὄντα θεόν.

2. De Post. Caini 1. 237, 14 τὸν θεὸν ὁρῶν, ἀρχεγονώτατον ὄν.—De Aet.
Mundi 2. 492 ἀρχεγονώτερον δὲ καὶ πρεσβύτερον ἢ ἐκ γῆς [sc. γένεσις ἀνθρώπων].

3-20. For form of expression cp. De Ab. 2. 38 τίνι γὰρ ἄλλῳ πιστευτόν;
'Ἀρὰ γε ἡγεμονίας . . . ; 'Ἄλλ' ἀρχὴ μὲν πᾶσα σφαλερόν.—L. A. C. 2. 566 Εἴτα
. . . διὰ τί τὸν πρὸ Γαῖου Τιβέριον δε κ. τ. λ.; τὸ γένος ἦν ἐλάττων; 'Ἄλλ'
εὐγενέστατος. . . . 'Ἀλλὰ τὴν παιδείαν; καὶ τίς ἦν φρονιμώτερος . . . ; 'Ἀλλὰ τὴν
ἡλικίαν; καὶ ποῖος μᾶλλον κ.τ.λ.—De Aet. Mundi 2. 503 ποίῳ δὴ τούτων ἄξιον, τὸν
κόσμον φθεῖρεσθαι φάναι; τῷ κατὰ διαίρεσιν; 'Ἄλλ' οὔτε ἐκ διεστηκῶτων ἔστιν,
ὡς τὰ μέρη σκεδασθῆναι, οὔτε ἐκ συναπτομένων, ὡς διαλυθῆναι, οὔτε τὸν αὐτὸν
τρόπον τοῖς ἡμετέροις ἤνωται σώμασι. Τὰ μὲν γὰρ ἐπικύρως τε ἐξ ἑαυτῶν ἔχει,
καὶ δυναστεύεται πρὸς μυρίων ἀφ' ὧν βλάπτεται τοῦ δὲ ἀήττητος ἡ βῶμη, πολλῇ
τινι περιουσίᾳ πάντων κατακρατοῦσα. 'Ἄλλ' ἀναιρέσει παντελεῖ τῆς ποιότητος;
ἄλλ' ἀμήχανον τοῦτό γε. Μένει γὰρ κατὰ τοὺς τάναντία αἰρουμένους ἢ τῆς
διακοσμῆσεως ποιότης, ἐπ' ἐλάττονος οὐσίας τῇ τούτου ἰδιοσταλοῦσα κατὰ τὴν
ἐκπύρωσιν. 'Ἀλλὰ τῷ κατὰ σύγχυσιν; ἀπαγε: δέησει γὰρ πάλιν ὡς τὸ μὴ ὄν
γίνεσθαι τὴν φθοράν, παραδέχεσθαι. Τοῦ χάριν; ὅτι εἰ μὲν ἕκαστον ἐν μέρει τῶν
στοιχείων ἐφθείρετο, μεταβολὴν ἡδύνατο τὴν εἰς ἕτερον δέχεσθαι πάντων συλ-
λήβδην ἀθρόον κατὰ σύγχυσιν ἀναιρουμένων, ἀνάγκη ὑπονοεῖν τὸ ἀδύνατον.—De
Aet. Mundi 2. 509 τῶν δὲ κατειλεγμένων τρόπων, οὐδεὶς ἐφάπτεται τοῦ κόσμου τὸ
παράπαν. 'Ἐπεὶ καὶ τῇ φῶμιν; προστεθῆναί τι τῷ κόσμῳ πρὸς ἀναίρεσιν; ἄλλ'
οὐδὲν ἔστιν ἐκτός, ὃ μὴ μέρος γέγονεν αὐτοῦ ὅλου· περιέχεται γὰρ καὶ κατα-
κρατεῖται. 'Ἄλλ' ἀφαιρεῖσθαι; πρῶτον μὲν τὸ ἀφαιρεθὲν πάλιν κόσμος ἔσται τοῦ

890 P. γε τοὺς τὰ στοιχεῖα | τιμῶντας, γῆν, ὕδωρ, αἶρα, πῦρ ; M. 472, 5
οἷς καὶ ἐπωνυμίας ἔθεντο ἑτέρας ἕτεροι, τὸ μὲν πῦρ
Ἦφαιστον παρὰ τὴν ἑξαΐν, οἶμαι, καλοῦντες· Ἦραν
δὲ τὸν αἶρα, παρὰ τὸ αἶρεσθαι καὶ μετεωρίζεσθαι πρὸς
ὑψος· τὸ δὲ ὕδωρ Ποσειδῶνα, τάχα πού διὰ | τὸ ποτόν· 10
τὴν δὲ γῆν Δήμητραν, παρ' ὅσον μήτηρ εἶναι δοκεῖ

nempe iis' corrupta esse puto.

5. τιμῶντας] τοιμῶντας M

sed sup. τοιμ. scr. m. rec. τιμ: videtur Lat. legisse τοῖς . . . τιμῶσιν.

6. ἕτεροι om. Lat.: ἕτερος EM sed in ing. corr. E ut vid. alt. man.

ἐτέροις || μὲν τὸ πῦρ Q 8. πρὸς ὕψος om. Lat. 9. δὲ om. D:

δ' E 10. τὸ ποτόν εἶναι Arm. || Δήμητρα O Arm.: Δήμητραν ceteri ||

πάντων δοκεῖ εἶναι Arm. Lat. 11. ζῶν τε καὶ φυτῶν Arm.

νῦν βραχύτερος· ἔπειτα ἀμήχανον ἔξω τι σῶμα τοῦ ὅλου διαρτηθὲν τῆς συμφύσεως
σκεδασθῆναι. Ἄλλὰ τὰ μέρη μετατίθεσθαι; μένει μὲν οὖν ἐν ὁμοίῳ. Quod Det.
Pot. Insid. 1. 196 'Τί ζητεῖς;' (Gen. 37, 15) ἀρὰ γε φρόνησιν; τί οὖν ἐπὶ
πανουργίας βαίνει; Ἄλλὰ σωφροσύνην; ἀλλ' ἐπὶ φειδωλίαν ἢ τρίβος ἄγει. Ἄλλὰ
ἀνδρίαν; θρασυτῆς προσέρχεται ταύτῃ. Ἄλλ' εὐσέβειαν μετέρχῃ; δεισιδαιμονίας
ἢ ὁδός. Ἐὰν δὲ φάσκη ζητεῖν τοὺς ἐπιστήμης λόγους καὶ ποθεῖν ὡς τοὺς ἐγγυτάτῳ
γένους ἀδελφούς, μὴ πάνυ πιστεύωμεν αὐτῇ· οὐ γὰρ ἀνεπυνθάνετο ποῦ βύσκουσιν,
ἀλλὰ ποῦ ποιμαίνουσιν.

4, 5. V. M. 2. 95 τὰ γὰρ στοιχεῖα τοῦ παντός, γῆ καὶ ὕδωρ καὶ ἀήρ
καὶ πῦρ . . . οἷς ἀπετελέσθη ὁ κόσμος.—De Decal. 2. 189 ἐκτεθειώκασι γὰρ οἱ
μὲν τὰς τέσσαρας ἀρχάς, γῆν καὶ ὕδωρ καὶ αἶρα καὶ πῦρ, οἱ δὲ ἥλιον καὶ
σελήνην καὶ τοὺς ἄλλους πλανήτας καὶ ἀπλανεῖς ἀστέρας, οἱ δὲ μόνον τὸν
οὐρανόν, οἱ δὲ τὸν σύμπαντα κόσμον· τὸν δὲ ἀνωτάτῳ καὶ πρεσβύτατον, τὸν
γεννητὴν . . . παρεκαλύψαντο, ψευδανύμους προσθήσεις ἐκείνοις ἐπιφημίσαντες
ἑτέρας ἕτεροι. Καλοῦσι γὰρ οἱ μὲν τὴν γῆν Κόρην, Δήμητρα, Πλούτωνα, τὴν δὲ
θάλασσαν Ποσειδῶνα . . . Ἦραν δὲ τὸν αἶρα καὶ τὸ πῦρ Ἦφαιστον, καὶ ἥλιον
Ἀπόλλωνα καὶ Σελήνην Ἄρτεμιν καὶ ἑωσφόρον Ἀφροδίτην καὶ Στίλβοντα Ἑρμῆν,
καὶ τῶν ἄλλων ἀστέρων ἐκάστου τὰς ἐπωνυμίας* μυθογράφοι* παρέδοσαν, οἱ
πρὸς ἀπάτην ἀκοῆς εὐ τετεχνασμένα πλάσματα συνυφάναντες ἔδοξαν περὶ τὴν
τῶν ὀνομάτων θέσιν κεκομψεύσθαι Τῷ δὲ φιλοσοφεῖν ἀνόθως ἐγνωκῶτι καὶ
ἀδόλῳ καὶ καθαρᾷ εὐσεβείας μεταποιουμένῳ κάλλιστον καὶ δσιώτατον ὑφηγεῖται
παράγγελμα, μηδὲν τῶν τοῦ κόσμου μερῶν αὐτοκρατῆ θεὸν ὑπολαμβάνειν εἶναι.
Καὶ γὰρ γέγονε. Γένεσις δὲ φθορᾶς ἀρχή, κὰν προνοία τοῦ πεποιηκότος ἀθανα-
τίζηται· καὶ ἦν ποτε χρόνος, ὅτε οὐκ ἦν.—De Prov. Auch. p. 76 Si quae de
Hephaesto fabulose referuntur, reducas in ignem, et quod de Iunone ad aeris
naturam, quod autem de Mercurio ad rationem.

7. De Sacrificant. 2. 256 τῆς τῶν ἱερῶν λύχων ἐξάψεως.

8. Quis Rerum 1. 507, 10 ἀρετὴ μὲν γὰρ οὐ μόνον παρὰ τὴν αἵρεσιν ὀνομάσθη,
ἀλλὰ καὶ παρὰ τὸ αἶρεσθαι, αἱρεται γὰρ καὶ μετεωρίζεται.—De Agric. 1. 326 τὸ
δόξαι μετεωρισθέντες καὶ ἐξαρθέντες ἐπὶ μήκιστον ἀφ' ὑψηλοτέρων χωρίων.

890 P. πάντων φυτῶν τε καὶ ζώων. Ἀλλὰ τὰ μὲν ὀνόματα M. 472
σοφιστῶν ἐστὶν εὐρήματα· τὰ δὲ στοιχεῖα ἄψυχος
ὑλὴ καὶ ἐξ ἑαυτῆς ἀκίνητος, ὑποβεβλημένη τῷ τεχνίτῃ
πρὸς ἀπάσας σχημάτων | καὶ ποιότητων ιδέας. Ἀλλὰ 15
τοὺς τὰ ἀποτελέσματα, ἥλιον, σελήνην, ἢ τοὺς ἄλλους
ἀστέρας, πλανήτας ἢ ἀπλανεῖς, ἢ τὸν σύμπαντα οὐρα-

12. σοφῶν BD: σοφιστῶν ceteri || εὐρέματα β 13. αὐτῆς M
14. τῷ τεχν. ὑποβ. Lat. || ὑποβεβλημένη ex -ένης corr. B 15. τοὺς
forte om. Lat.: τὰς Q 16. ἢ] καὶ BD 17. πλανήτας ἀστέρας καὶ

12. Quis Rerum I. 517, 1 οἱ πιθανῶν σοφισμάτων εὐρεταί.—De Congr. I. 523, 27 ἡ λογικὴ σοφισμάτων εὐρεσις.—De Congr. I. 541, 2 τὰ φιλοσοφίας εὐρέματα.—De Prov. 2. 626 σοφιστείας μὲν ἔργον εὐρεσιλογεῖν.—Quis Rerum I. 503 παλαιὸν γὰρ εὐρεμα Μωσέως.

13. De Mundi Op. I. 2, 30 τὸ δὲ παθητὸν ἄψυχον καὶ ἀκίνητον ἐξ ἑαυτοῦ.

14. Quod Det. Pot. Insid. I. 223, 51 πρὸς τὸ παθεῖν ὑποβεβλημένον καλεῖται θῆλυ.—V. M. 2. 90 τῶν ἀλόγων οἷά τινος ὑλῆς ὑποβεβλημένων πρὸς ἀσκησιν.

15. De Mon. 2. 226 αἱ πολύμορφοι τῶν χρωμάτων καὶ σχημάτων ιδέαι.—De Mon. 2. 216 χρωμάτων καὶ σχημάτων καὶ ποιότητων εὖ δεδημιουργημέναις ιδέαις ὑπαγαγόντες τοὺς ὁρῶντας.

16. Quis Rerum I. 505, 7 τὰ μὲν στοιχεῖα καὶ τὰ θνητὰ ἀποτελέσματα.—De Sp. Leg. 2. 331 περὶ νοητῶν παραδειγμάτων καὶ πάλιν αἰσθητῶν ἀποτελεσμάτων.—Quod Deus Sit Im. I. 279 ἡ ψυχὴ οὐκ ἐκ τῶν αὐτῶν στοιχείων, ἐξ ὧν τὰ ἄλλα ἀπετελεῖτο, διεπλάσθη.—Leg. Alleg. I. 94 νεύει δὲ πρὸς τὰς τῶν ἀποτελεσμάτων ἐκπληρώσεις ἢ ἐν τῷ κινεῖσθαι [sc. κακία].—Leg. Alleg. I. 137 αὐτὸ τε [sc. πάθος] καὶ τὸ ποιητικὸν καὶ τὸ ἐκ τούτων ἀποτέλεσμα, οἷον ἡδονή, ἡδύ, ἥδεσθαι.—Leg. Alleg. I. 74 ἀποτέλεσμα καὶ ἐνέργειαν.—Leg. Alleg. I. 77 προσθεῖς τῷ κακῷ βουλήματι κακὸν τὸ διὰ τῶν ἔργων ἀποτέλεσμα.—Quis Rerum I. 505 πάντα τὰ μέρη τὰ κατ' αὐτὸν εὐχαριστεῖ τὰ στοιχεῖα, τὰ ἀποτελέσματα οὐ τὰ ἐπὶ γῆς μόνον, ἀλλὰ καὶ τὰ ἐν οὐρανῷ.

De Pr. et Poen. 2. 415, 5 ἐπὶ πᾶσιν ἥλιον καὶ σελήνην, πλανήτας καὶ ἀπλανεῖς ἀστέρας καὶ τὸν σύμπαντα οὐρανὸν . . . οὐκ ἀπαντοματισθέντα γέγονεν, ἀλλ' ὑπὸ τινος δημιουργοῦ κοσμοποιῶ.—De Cherub. I. 155, 6 ἥλιον μὲν γὰρ καὶ σελήνην καὶ τὸν σύμπαντα οὐρανὸν τε καὶ κόσμον, ἅτε καὶ οὐκ ὄντα αὐτεξούσια.—cp. Quis Rerum I. 508, 20, De Congr. I. 538, 35, De Confus. I. 431, 21 καταπλαγέντες οὖν τινες τὴν ἐκατέρου τῶν κόσμων φύσιν, οὐ μόνον ὅλους ἐξεθείωσαν, ἀλλὰ καὶ τὰ κάλλιστα τῶν ἐν αὐτοῖς μερῶν, ἥλιον καὶ σελήνην καὶ τὸν σύμπαντα οὐρανὸν.—De Ab. 2. 9 τὰ κάλλιστα τῶν ὄντων, ἥλιος καὶ σελήνη καὶ ὁ σύμπας οὐρανός τε καὶ κόσμος.—cf. V. M. 2. 136, De P. C. [A. M.] 30 ὁ τὸν ὄντως ὄντα θεὸν ἀρνούμενος καὶ τοὺς γεγονότας πρὸ τοῦ πεποιηκότος τιμῶν, καὶ μὴ μόνον γῆν ἢ ὕδωρ ἢ ἀέρα ἢ πῦρ τὰ στοιχεῖα τοῦ παντός, ἢ πάλιν ἥλιον καὶ σελήνην καὶ πλανήτας καὶ ἀπλανεῖς ἀστέρας ἢ τὸν σύμπαντα οὐρανὸν τε καὶ κόσμον σέβειν ἀξίων, ἀλλὰ καὶ ὅσα θνητοὶ δημιουργοὶ κατεσκεύασαν ξύλα καὶ λίθους ἅπερ εἰς ἀνθρωποειδεῖς τύπους ἐμορφώθη.

17. Leg. Alleg. I. 107, 17 εἰσελθὼν τις ὥσπερ εἰς μεγίστην οἰκίαν ἢ πόλιν τόνδε

890 P. νόν τε καὶ κόσμον; Ἀλλὰ καὶ ταῦτα οὐκ ἐξ ἑαυτῶν M. 472

γέγονεν, ἀλλ' ὑπὸ τινος δημιουργοῦ | τελειοτάτου τὴν 20
ἐπιστήμην. Ἀλλὰ τοὺς ἡμιθέους; ἦ τοῦτό γε καὶ
χλεύης ἄξιον. Πῶς γὰρ ἂν ὁ αὐτὸς ἀθάνατός τε καὶ
θνητὸς εἴη; δίχα τοῦ καὶ τὴν ἀρχὴν τῆς τούτων

ἀπλανεῖς E: πλανήτας ἀστέρας ἢ ἀπλ. DM || ἢ ante τὸν om. Turn.
18. καὶ post ἀλλὰ om. P 19. γέγονασιν (sic) ex γέγονας corr.

Q || ὑπό] ἀπό P

21. ἢ τοῦτο AγDEMOPO Turn.: ἦ τοῦτο
Arm.: τοῦτο sine ἢ B Mang. || ἄξιον; Turn.: ἄξιον. Mang. 22. ἂν

om. Q || εἴη, δίχα Turn. || δίχα καὶ τοῦ DGHIP: δίχα τοῦ καὶ

τὸν κόσμον καὶ θεασάμενος οὐρανὸν ἐν κύκλῳ περιπολοῦντα καὶ πάντα ἐντὸς συνει-
ληφότα, πλανήτας δὲ καὶ ἀπλανεῖς ἀστέρας . . . γῆν δὲ τὸν μεσαίτατον χῶρον
λαχοῦσαν, ὕδατός τε καὶ ἀέρος χύσεις ἐν μεθορίῳ τεταγμένας, ἔτι δὲ ζῶα θνητά
τε αὖ καὶ ἀθάνατα καὶ φυτῶν καὶ καρπῶν διαφοράς, λογιέται δῆπου, ὅτι ταῦτα
οὐκ ἄνευ τέχνης παντελοῦς δεδημιούργηται, ἀλλὰ καὶ ἦν καὶ ἔστιν ὁ τοῦδε
τοῦ παντὸς δημιουργὸς ὁ θεός.—Qu. in Gen. § 34, R. H. p. 23 ὅλη φύσις
οὐκ αὐτοματισθεῖσα γέγονεν, ἀλλ' ἀνάγκη ποιητὴν εἶναι καὶ πατέρα, κυβερνήτην
τε καὶ ἡνίοχον, ὃς καὶ πεποίηκε καὶ ποιήματα αὐτοῦ σφίξει.

21 seq. De Congr. I. 521, 25 γραμματικὴ μὲν γὰρ ἱστορίας τὰς παρὰ
ποιηταῖς καὶ συγγραφεύσιν ἀναδιδάσασα νόησιν καὶ πολυμάθειαν ἐργάσεται, καὶ
ἔτι καταφρονητικῶς ἔχειν ἀναδιδάξει τῶν ὅσα αἱ κεναὶ δόξαι τυφλοπλαστοῦσι, διὰ
τὰς κακοπραγίας, αἷς τοὺς ἀδομένους παρ' αὐτοῖς ἡρώας τε καὶ ἡμιθέους λόγος
ἔχει χρήσασθαι.—Q. O. P. L. 2. 462, 1 Ἀλλ' οὐ χρή, φήσει τις, τὰς τῶν ἡρώων
παράγειν εἰς πίστιν ἀρετάς· μείζους γὰρ ἢ κατὰ ἀνθρωπίνην φύσιν γενομένους
Ὀλυμπίους ἀμιλλᾶσθαι, μικτῆς γενέσεως, ἀθανάτων καὶ θνητῶν ἀνακραθέντων
σπερμάτων, ἐπιλαχόντας, ἡμιθέους εἰκότως προσαγορευθέντας, τοῦ θνητοῦ μίγματος
ὑπὸ τῆς ἀφθάρτου μερίδος κατακρατηθέντος, ὥς μὴδὲν εἶναι παράδοξον, εἰ τῶν ἐπ'
αὐτοῖς δουλείαν τεχναζόντων ὀλιγώρουν. Ἔστω ταῦτα. Μὴ καὶ Ἀνάβαρχος ἢ
Ζήνων ὁ Ἐλεάτης ἡρώες ἢ ἐκ θεῶν.

De Somn. I. 677, 9 χλεύης ἐπάξια παρ' ἀδεκάστοις ἀληθείας βραβευταῖς.—
L. A. C. 2. 556 χλεύης ἄξιον ὁ Σιλανὸς ἐπαθεν.

22. L. A. C. 2. 562 Μικρὸν δὲ οὐκ ἦν τὸ κινούμενον, ἀλλὰ τὸ μέγιστον τῶν
πάντων [M. ὄντων], ἀνθρώπου γενετὴν καὶ φθαρτὴν φύσιν εἰς ἀγένητον καὶ ἀφθαρ-
τον, ὅσα τῷ δοκεῖν θεοπλαστῆσαι, ὅπερ ἀσεβημάτων ἔκρινεν εἶναι χαλεπώτατον,
θᾶττον γὰρ ἂν εἰς ἄνθρωπον θεόν, ἢ εἰς θεὸν ἄνθρωπον μεταβαλεῖν· δίχα τοῦ καὶ
τὰς ἄλλας τὰς ἀνοητάς κακίας ἀναδέξασθαι.

L. A. C. 2. 577 ἀμαχόν τι συμβήσεται χρήμα; δίχα τοῦ καὶ τοὺς τὴν Ἰουδαίαν
κατοικοῦντας ἀπείρους τε εἶναι.—De Sp. Leg. 2. 323 χωρὶς τοῦ μηδένα οὕτως
ἡλίθιον εἶναι.—L. A. C. 2. 550 ἢ γὰρ νιόυ παντελὲς ἐξουσία κατὰ τοὺς τῶν
Ῥωμαίων νόμους ἀνάκειται πατρί, δίχα τοῦ καὶ ἀνυπεύθυνον ἀρχὴν εἶναι τὴν
αὐτοκράτορα.—De Prov. ex Eus. Praep. Ev. 2. 646 δίχα τοῦ καὶ τὴν κνίσσαν
ὀλκὴν ἔχειν δύναμιν.

890 P. γενέσεως ἐπίληπτον εἶναι, μειρακιώδους ἀκρασίας ἀνά- M. 472
 πλεων, | ἣν τολμῶσιν οὐκ εὐαγῶς προσάπτειν ταῖς 25
 μακαρίαις καὶ θείαις δυνάμεσιν, εἰ γυναιξὶν θνηταῖς
 ἐπιμανέντες ὠμίλησαν οἱ παντὸς πάθους ἀμέτοχοι καὶ

A Arm. ceteri 24. ἀκρασίας ΑΒΟQ Arm. Lat. edd.: διανοίας γ:
 ἀκοῆς pro ἀκρασίας P || ἀνάπλεων deest in P, ubi tamen lacunae signum
 est 25. ἦν] ὃν B: ἦν ceteri || εὐαγῶς ΑΥΟΡQ Arm. edd.: Lat.
 'non sine pernicio': εὐκόλως BD: εὐλόγως M et ? E 26. γυναιξὶν A:
 γυναιξὶ cett. 27. οἱ ἀμέτοχοι παντὸς πάθους Arm. 28. τρισδαί-

23. Leg. Alleg. I. 102, 2 εὐρήσεις τὸν θεὸν πεποικηκότα φύσεις ἐξ ἐαυτῶν
 ἐπιλήπτους καὶ ὑπαιτίους.—cp. De Confus. I. 424, I ἐπιληπτότερον.—De Sobr.
 I. 400, 6 πρᾶξις ἐπιληπτος.—De Post. Caini I. 239, 26 πάντως ἐστὶν ἐπίληπ-
 τον.—V. M. 2. 134 ἀρχῆς ἦν οὐ μόνον ἀνεπιλήπτως, ἀλλὰ καὶ σφόδρα ἐπαινετὰς
 ἦρε.

23-25. Quod Deus Sit Im. I. 293, I γνωρίζομεν τὰ ἐναποκείμενα ἡμῖν οὐκ
 εὐαγῇ τῇ ψυχῇ βουλευόμενα καὶ τὰς ἐπιλήπτους καὶ ὑπαιτίους πράξεις.

25. De Aet. Mundi 2. 498 τοῦτο δὲ ὑπονοεῖν οὐκ εὐαγῆς.—De Sac. Ab. et C. I.
 182 ὡς πάνν εὐαγῶς . . . διεύρηται.—Quod Det. Pot. Insid. I. 205, 4 ἐπὶ οὐκ εὐαγῇ
 πράξει.—De Congr. I. 523, 9 τὰ ὁρατὰ καὶ αἰσθητὰ παρὰ τὴν ἀκήρατον φύσιν τῶν
 ἀοράτων καὶ νοητῶν οὐκ εὐαγῇ, βέβηλα δὲ εἶναι νομίζει.—De Ab. 2. 12 τὸν
 κόσμον αὐτὸν ὑπέλαβον εἶναι θεόν, οὐκ εὐαγῶς τὸ γενόμενον ἐφομοιώσαντες τῷ
 πεποικηκότι.

26. De Plant. Noe I. 331, 33 Διττὰ δὲ ἐν τῇ γῇ καὶ ὕδατι καὶ ἀέρι γένῃ ὁ ποιῶν
 ἐποίει· ἀέρι μὲν τὰ πτηνὰ καὶ δυνάμεις ἄλλας αἰσθήσει οὐδαμῇ οὐδαμῶς καταλαμβανο-
 μένας. Ψυχῶν ὁ θίσιος οὗτος ἀσωμάτων ἐστὶ διακεκοσμημένων οὐ ταῖς αὐταῖς ἐν
 τάξεσι· τὰς μὲν γὰρ εἰσκρίνεσθαι λόγος ἔχει σώμασι θνητοῖς, καὶ κατὰ τινας
 ὠρισμένας περιόδους ἀπαλλάττεσθαι πάλιν· τὰς δὲ θειοτέρας κατασκευῆς λαχοῦσας
 ἅπαντας ἀλογεῖν τοῦ τῆς γῆς χωρίου· ἀνωτάτω δὲ εἶναι πρὸς αὐτῷ τῷ αἰθέρι τὰς
 καθαρωτάτας, ἃς οἱ μὲν παρ' Ἑλλήσι φιλοσοφῆσαντες Ἥρωας καλοῦσι καὶ δαίμονας,
 Μουσῆς δὲ εὐθύβωλφ χρώμενος ὀνόματι Ἀγγέλους προσαγορεύει.

De Ab. 2. 17 ἄγγελιοι . . . ἱεραὶ καὶ θεαὶ φύσεις.—De Decal. 2. 191 πᾶσαν
 οὖν τὴν τοιαύτην τερβρείαν ἀπωσάμενοι τοὺς ἀδελφοὺς φύσει μὴ προσκυνῶμεν, εἰ
 καὶ καθαρωτέρας καὶ ἀθανατωτέρας οὐσίας ἔλαχον.—De Confus. I. 431 Εἰς ὧν
 ὁ θεὸς ἀμυνθήτους περὶ αὐτὸν ἔχει δυνάμεις ἀρωγούς καὶ σωτηρίους τοῦ γενομένου
 πάσας.—De Sp. Leg. 2. 329 τὴν ἀμετάβλητον καὶ μακάριον καὶ τρισευδαίμονα
 θεῖαν φύσιν.

De Ab. 2. 12 θνητὸν αἰδίου ψαύειν οὐχ ὅσιον ἦν.

28. De Ab. 2. 30 ἄλυπος δὲ καὶ ἄφοβος καὶ ἀμέτοχος παντὸς πάθους ἡ τοῦ
 θεοῦ φύσις, εὐδαιμονίας καὶ μακαριότητος παντελοῦς μόνῃ μετέχουσα.—Leg.
 Alleg. I. 61 ὁ δὲ ποιηθεὶς [sc. νοῦς] ἀυλότερος, φθαρτῆς ὕλης ἀμέτοχος, καθαρωτέρας
 καὶ εἰλικρινεστέρας τετυχηκῶς συστάσεως.

890 P. τρισευδαίμονες. Ἄλλα τοὺς τὰ ξόανα καὶ ἀγάλ- M. 472
 ματα; ὦν αἱ | οὐσῖαι λίθοι καὶ ξύλα, τὰ μέχρι πρὸ 30
 μικροῦ τελείως ἄμορφα, λιθοτόμων καὶ δρυτόμων τῆς
 συμφυίας αὐτὰ διακοψάντων· ὦν τὰ ἀδελφὰ μέρη καὶ
 συγγενῇ λουτροφόροι γεγόνασι καὶ ποδόνιπτρα, καὶ
 ἄλλ' ἅττα τῶν ἀτιμοτέρων ἃ | πρὸς τὰς ἐν σκοτῶ χρείας 35
 ὑπηρετεῖ μᾶλλον ἢ τὰς ἐν φωτί. Τῶν μὲν γὰρ παρ'

μονες D, sed in EM corr. alt. man. in τρισευδαίμονες || post τρισευδαί-
 μονες signum lacunae 4 uel 5 litt. in P || ἀλλὰ τοὺς τὰ ξ. κ. ἀγ.
 σέβοντας β Mang. : om. uerba τοὺς et σέβοντας AγPQ Lat. Turn. : τοὺς
 retinent sed σέβοντας om. OR : σέβοντας om. Arm. qui forsitan et τοὺς
 omiserit 30. οὐσῖαι, λίθοι, καὶ Turn. Mang. || ξύλα τὰ Mang.

31. τελείως om. Lat. || πλὴν ante λιθοτόμων add. Arm. : om. ceteri omnes
 || δρυτόμων MCPQ Turn. : δρυτόμων ceteri || καὶ δρυ. τῆς συμφ. αὐτὰ om.
 Lat. 34. ποδόνιπτα BM || pr. comma post ποδόν. om. Mang. || ἄλλ' ἅττα
 ADM : ἄλλα ἅττα Turn. Mang. || ἅττα P 35. ὑπηρετεῖ μᾶλλον tr. post
 φωτί Lat. 36. ἢ πρὸς τὰς OP 37. ἄλογα ζῶα Arm. Lat. : ζῶα
 ἄλογα ceteri omnes || post ζῶα add. comma Arm., om. ceteri || om. καὶ

29. De Ab. 2. 38 ἀγάλματα καὶ ξόανα καὶ ζωγραφήματα καὶ συνόλως ὅσα
 γραφικῆς ἔργα καὶ πλαστικῆς ἐν ἑκατέρᾳ τέχνῃ κατορθούμενα, περὶ ἃ σπουδά-
 ζουσιν Ἕλληνες ὁμοῦ καὶ βάρβαροι.—De Ebr. 1. 374, 10 καὶ θεοπλαστῆν ἀρξάμενος
 ἀγαλμάτων καὶ ξοάνων καὶ ἄλλων μυρίων ἀφιδρυμάτων ὑλαῖς διαφόροις τετεχνι-
 τευμένων κατέπλησε τὴν οἰκουμένην . . . τὸ γὰρ πολὺθεον ἐν ταῖς τῶν ἀφρόνων
 ψυχαῖς ἀθεότης, καὶ θεοῦ τιμῆς ἀλογούσιν οἱ τὰ θνητὰ θεώσαντες· οἷς οὐκ ἐξήρ-
 κεσεν ἡλίου καὶ σελήνης, εἰ δὲ ἡβούλοντο, καὶ γῆς ἀπάσης καὶ παντὸς ὕδατος
 εἰκόνας διαπλάσασθαι, ἀλλ' ἥδη καὶ ἀλόγοις ζῴοις καὶ φυτοῖς τῆς τῶν ἀφθάρτων
 τιμῆς μετέδωκαν.—Quod Deus Sit Im. 1. 277, 41 λίθων μὲν οὖν καὶ ξύλων, ἃ δὴ
 τῆς συμφυίας ἀπέσπασται.—V. M. 2. 166 ξοάνων γὰρ καὶ ἀγαλμάτων καὶ
 τοιουτοτρόπων ἀφιδρυμάτων ἡ οἰκουμένη μεστὴ γέγονεν.—cp. De Decal. 2. 181.

32. De Hum. 2. 398 εἰ γὰρ τὰ φυτῶν τρόπον ἐμπεριανερόμενα καὶ μέρη
 νομιζόμενα τῶν κινούντων νῦν μὲν ἡνωμένα, μηνῶν δὲ περιόδοις αὐθις ἀποσπασθη-
 σόμενα τῆς συμφυίας.—Quis Rerum 1. 507 τὰ δὲ οὕτως διαιρεθέντα ἁρμονίαν
 ἀμήχανον δέξασθαι καὶ ἔνωσιν, τῶν πνευματικῶν τόνων, οἱ συμφύεστατος δεσμός
 ἦσαν, διακοπέντων.—De Profugis 1. 559 οὕτω γὰρ μόνως θεραπευτικὸν γένοιτο
 τοῦ τῶν ὄντων ἀρίστου τὸ ἐν ἡμῖν αὐτοῖς ἀριστον· πρῶτον μὲν εἰ ἀναλυθεῖ
 ἄνθρωπος εἰς ψυχὴν διαζευχθέντος καὶ διακοπέντος αὐτῷ τοῦ ἀδελφοῦ σώματος
 καὶ τῶν ἀνηνύτων ἐπιθυμῶν.—V. M. 2. 136 νομοθετικῇ δὲ ἀδελφὰ καὶ συγγενῇ
 τέτταρα ταυτὶ διαφερόντως ἐστί.—D. A. S. I. 2. 250 ἀδελφαὶ καὶ συγγενεῖς εἰσιν
 αἱ τρεῖς ἰδέαι τῶν θυσῶν.

890 P. Αἰγυπτίοις οὐδὲ μεμνήσθαι καλὸν οἱ ἄλογα ζῶα, καὶ M. 472
 οὐχ ἡμερα μόνον, ἀλλὰ καὶ θηρίων τὰ ἀγριώτατα
 παραγνόχασιν εἰς θεῶν τιμάς, ἐξ ἑκάστου τῶν | κάτω 40
 σελήνης, χερσαίων μὲν λέοντα, ἐνύδρων δὲ τὸν ἐγχώ-
 ριον κροκόδειλον, ἀεροπόρων δὲ ἴκτινον καὶ τὴν Αἰγυπ-
 τίαν ἱβιν· καὶ ταῦτα ὀρώντες γεννώμενα, καὶ τροφῆς

ante οὐχ Lat.

38. καὶ ante θηρίων om. A || Lat. om. θηρίων

39. παραγνόχασιν A : παραγνόχασιν BDEI in mg. Turn. : παραγνόχασιν
 MPQ Mang. : παραγνώκασιν γ || καὶ ante ἐξ add. P 40. κατὰ
 σελήνην corr. ex -ήνης Q || μὲν om. A 41. ἐγχώριον om. BD ||

post ἐγχώριον forte add. αὐτῶν Arm. || κροκόδειλον pr. man. A ||
 ἰκτίνα Oβ 42. ἱβιν G : ἱβυν H || καὶ ante ταῦτα om. Lat.

36. De Sac. Ab. et C. 1. 189, 5 ἡ ψυχὴ τραπέισα τὸν Αἰγύπτιον θεόν.—
 De Cherub. 1. 159, 10 ταύτη καὶ ἀψυχα ἐμφύχων, καὶ ἄλογα λογικῶν, καὶ
 δένδρα ἀνθρώπων, καὶ ἄνθρωποι φυτῶν, καὶ ἡμέρων ἀτίθασσα, καὶ ἀγρίων χειροθήη,
 καὶ ἄρρεν θήλεος καὶ θῆλυ ἄρρενος καὶ συνελόντι φράσαι, χερσαῖα ἐνύδρων καὶ
 ἐνύδρα ἀεροπόρων.—De Ios. 2. 76 μάλιστα τῆς ἐν Αἰγύπτῳ χώρας τυφλωτιστοῦσης
 περὶ τὸν ἀληθῆ θεόν, ἕνεκα τοῦ γενητὰ καὶ θνητὰ θεοπλαστεῖν.—De Decal. 2. 193
 πρὸς γὰρ ξοάνοις καὶ ἀγάλμασιν ἔτι καὶ ζῶα ἄλογα παραγνόχασιν [Αἰγύπτιοι]
 εἰς θεῶν τιμάς, ταύρους καὶ κριοὺς καὶ τράγους . . . καὶ ταῦτα μὲν ἴσως ἔχει τινα
 λόγον, ἡμερώτατα γὰρ καὶ ὠφελιμώτατα βίβη . . . Nunī δὲ καὶ προσυπερβάλλοντες
 τῶν ἀλόγων τὰ ἀγριώτατα καὶ ἀτιθασσότατα, λέοντας καὶ κροκοδείλους καὶ
 ἔρπετῶν τὴν ἰοβόλον ἀσπίδα, γεραίρουσιν ἱεροῖς καὶ τεμένεσι θυσίαις τε καὶ
 πανηγύρεσι καὶ πομπαῖς καὶ τοῖς παραπλησίοις· ἀφ' ἑκατέρου γὰρ τῶν εἰς χρῆσιν
 δοθέντων ἀνθρώποις ὑπὸ θεοῦ, γῆς καὶ ὕδατος, διερευνησάμενοι τὰ ἀγριώτατα
 οὔτε χερσαίων λέοντος θηριωδέστερον ἀνεῦρον οὔτε κροκοδείλου τῶν ἐνύδρων
 ἀγριώτερον, ἃ σέβουσι καὶ τιμῶσι. Πολλὰ μέντοι καὶ ἄλλα ζῶα, κύνας, αἰλούρους,
 λύκους, πτηνὰ ἱβίδας καὶ ἱέρακας καὶ πάλιν ἰχθύων ἢ ὅλα τὰ σώματα ἢ μέρη
 τούτων ἐκτεθειώκασιν ὧν τί ἂν γένοιτο καταγελαστότερον;

40. L. A. C. 2. 570 θεοῦ κλήσις οὕτως ἐστὶ σεμνὸν παρ' αὐτοῖς [Αἰγυπτίοις],
 ὥστε καὶ ἱβισὶ καὶ ἰοβόλοις ἀσπίσι ταῖς ἐγχωρίοις καὶ πολλοῖς ἑτέροις τῶν
 ἐξηγριωμένων αὐτῆς θηρίων μεταδεδώκασιν . . . τῆς Αἰγυπτιακῆς ἀθεότητος.—
 L. A. C. 2. 570 οἱ πλείους Αἰγύπτιοι, πονηρὰ σπέρματα, κροκοδείλων καὶ ἀσπίδων
 τῶν ἐγχωρίων ἀναμεγαλμένοι τὸν ἰὸν ὁμοῦ καὶ θυμὸν ἐν ταῖς ψυχαῖς.

41. De Pr. et Poen. 2. 422, 40 καὶ ποταμὸς ὁ Αἰγύπτιος ὁμορα τοῖς οἰκήτορσι
 τῆς χώρας ἀνθρωποβόρα ζῶα, τοὺς κροκοδείλους λεγομένους καὶ ποταμίους ἵππους
 φέρει.—De Mon. 2. 225 τὴν Αἰγυπτιακὴν . . . ἡλιθιότητα καὶ τὸν ἐγχώριον
 τύφον ὃν ἐπ' ἀλόγοις ζῴοις καὶ μάλιστα ταύροις μυθοπλαστοῦσι.

Quis Rerum 1. 506, 35 ὅταν οὖν τὰ ἀεροπόρα αἰθεροβατεῖν ὀφείλοντα κατα-
 βαίῃ πρὸς χέρσον ἀφικνούμενα.

42. De Prov. Sermo II, Mang. 2. 637 καὶ ταῦθ' ὀρών ἐν ἀψύχοις περιμάχῃτα
 καλλιγράφων ἔργα.

- 890 P. *χρείαν ἔχοντα, καὶ περὶ ἔδωδὴν ἅπληστα, καὶ μεστὰ* M. 472
περιττωμάτων, | ἰοβόλα τε καὶ ἀνθρωποβόρα καὶ νόσοις 45
ἄλωτὰ παντοίαις, καὶ οὐ μόνον θανάτῳ τῷ κατὰ φύσιν
 891 P. *ἀλλὰ καὶ βιαίῳ πολλάκις διαφθειρόμενα, προσκυνοῦσιν*
οἱ ἡμεροὶ τὰ ἀνήμερα καὶ ἀτίθασσα, καὶ οἱ λογικοὶ τὰ
ἄλογα, καὶ οἱ συγγένειαν | ἔχοντες πρὸς τὸ θεῖον τὰ 50

43. post ἔχοντα om. καὶ Arm. 44. μεστὰ περιτ. ABOP Arm. Lat. :
 cett. codd. et edd. περιτ. μεστὰ 45. pro ἰοβόλα coniecit Mang.
 ἐπίβουλα sed ἰοβόλα A Arm. cett. || om. καὶ ante νόσοις Lat. || παντ.
 νόσ. ἄλ. Arm. : παντ. ἄλ. νόσ. Lat. 46. παντοίοις Q || μόνῳ AP :
 μόνον ceteri et ut uidetur Arm. : Lat. 'non tantum' || θανάτῳ post
 φύσιν Arm. Lat. 47. τῷ add. ante βιαίῳ Arm. ut uidetur || βιαίῳ
 AB Arm. Lat. Mang. : βιαίως cett. codd. Turn. || διαφθειρόμενα προσ-
 κυνοῦσιν, οἱ Mang. 48. ἀνήμερα καὶ om. A : prae se ferunt
 ἀνήμερ. καὶ Arm. cett. codd. edd. || ἀτίθασσα Q 50. θεῖον, τὰ
 Turn. || θερσίτησι pr. man. A, corrigente sec. manu ε in η et
 η in ε : habuit et Arm. in codice suo θερσίτησι : cett. codd. θηρσί

44. De Mon. 2. 224 τὰ συντείνοντα πρὸς τὴν τῶν δένδρων χλόην οὐ θέμις εἰς-
 κομίζεσθαι [i. e. in peribolum Templi sanctissimi], τὰ δ' ἐστὶν ἀλόγων ζῴων καὶ
 ἀνθρώπων περιττώματα.—De Sp. Leg. 2. 301 οἱ ἅπληστοι περὶ ἔδωδὴν.

45–48. De Pr. et Poen. 2. 423, 5 αἰσχιστον γάρ, ὡς εἰκός, φανέται τὰ μὲν
 ἰοβόλα καὶ ἀνθρωποβόρα καὶ ἄμκτα καὶ ἀκοινώνητα ἔνσπονδα γεγενῆσθαι . . .
 τὸ δὲ ἥμερον φύσει ζῶον, τὸν ἀνθρωπον, κοινωνίας καὶ ὁμονοίας συγγενές,
 ἀσπονδεῖν.

45. V. M. 2. 87, 32 μηδὲν εἰς ἀγριότητα τῶν ἰοβόλων καὶ σαρκοβόρων διαφέ-
 ροντες, ἀνθρωποειδῆ θήρια.

De Aet. Mundi 2. 491 τὰ νόσοις καὶ γήρᾳ σώματα ἄλωτὰ θερμότησι καὶ
 ψύχεισι καὶ ταῖς ἄλλαις ἐναντιώσεσι προσεπιπιπτούσας ἐξωθεν ἰσχυρῶς ἀνατρέ-
 πεται.—Quod Det. Pot. Insid. 1. 200 οὔτε ἄλωτὸν πάθει τὸ ἀτρώτου γένους εἶδος
 ἐργάζεται.—De Iustit. 2. 369 σῶμα μὲν πάσαις ἄλωτὸν νόσοις περιφέροντες.

48. V. M. 2. 90 τῆς ἡμερωτάτης τῶν ἀνθρώπων ἀγέλης.—De Sp. Leg. 2. 317
 ἀνθρώπους οἱ φύσεως ἐπιλαχόντες ἡμέρου διὰ τὴν κοινωνίας αἰτίαν λογικὴν πηγὴν,
 ἐπιτηδεύει πρὸς θηρίων ἀτιθάσσω ἀγριότητος μεταβάλλουσι.—Quis Rerum
 1. 492 τῷ πάντων ἡμερωτάτῳ ζῴων . . . ἀνθρώπῳ.—De Aet. Mundi 2. 495 ἡμερώ-
 τατον γὰρ ζῶον ὁ ἀνθρωπος λόγον δωρησαμένης φύσεως αὐτῷ γέρας, ᾧ καὶ τὰ
 ἐξηγριωμένα πάθη κατεπείδεται.

49. De Ab. 2. 7 ἐφ' οἷς ὁ θεὸς εἰκότως δυσχεράνας, εἰ τὸ ζῶον τὸ ἄριστον εἶναι
 δοκοῦν καὶ συγγενείας ἀξιοῦν τῆς πρὸς αὐτὸν ἔνεκα τῆς ἐν τῷ λόγῳ κοινωνίας.—
 De Sp. Leg. 2. 338 ἀνθρώπος δέ, ὡς ἔοικε, τὸν καλλιστείνοντα κληρὸν ἔλαχεν ἐν
 ζῴοις, ἀγχίσπορος ὢν θεοῦ καὶ συγγενῆς κατὰ τὴν πρὸς λόγον κοινωνίαν.

891 P. μηδ' ἂν θερσίτησι || συγκριθέντα, οἱ ἄρχοντες καὶ M. 473
 δεσπόται τὰ ὑπήκοα φύσει καὶ δοῦλα.

Ἄλλ' οὗτοι μὲν ἐπειδήπερ οὐ τοὺς ὁμοφύλους μόνον,
 ἀλλὰ καὶ τοὺς πλησιάζοντας αὐτοῖς ἀναπιμπλάσι | φλυ- 5
 αρίας, ἀθεράπεντοι διατελείτωσαν, ὅψιν τὴν ἀναγκαιο-
 τάτην τῶν αἰσθήσεων πεπηρωμένοι· λέγω δὲ οὐ τὴν
 σώματος, ἀλλὰ τὴν ψυχῆς ἢ τὸ ἀληθὲς καὶ τὸ ψεῦδος

τισι: sic et editi 2. φύσει om. Lat.: post καὶ δοῦλα Arm. ||
 καὶ δοῦλα ABOPOQ Arm. Lat. edd.: om. γ 3. οὐ μόνον τοὺς
 ὁμ. Arm. Lat. 4. πλησιάζοντας αὐτοῖς restitui ex fide uers.
 Arm. et Lat. 'proximantes sibi' 5. φλυαρίας αὐτῆς, A:
 φλυαρίας, αὐτοὶ γΟΡQ edd.: αὐτῆς omisso φλυαρίας β: φλυαρίας,
 Arm. Lat. αὐτοὶ seu αὐτῆς pariter omittentes || διαλείπτωσαν Q
 6. πεπηρωμένοι codd. et edd. omnes: πεπωρωμένοι suadent Arm. Lat.
 7. pr. τὴν ABγOQ Turn.: τὴν τοῦ Mang. secutus codicem P || alt.
 τὴν ABγO Turn.: τὴν τῆς P Mang.: τῆς Q, omisso τὴν 8. ἢ Arm.

1. In Fl. 2. 526 συγκρινόμενα τοῖς τούτων ἡμερώτατα ἂν εἶναι δόξαι.

4, 5. De Somn. I. 647, 40 καθάπερ γὰρ τὰ ἐκθυμώμενα τῶν ἀρωμάτων εὐωδίας
 τοὺς πλησιάζοντας ἀναπίμπλησι, τὸν αὐτὸν τρόπον, ὅσοι γείτονες καὶ ὅμοροι
 σοφοῦ, τῆς ἀπ' αὐτοῦ σπάντες αὔρας ἐπὶ μήκιστον χρομένης βελτιοῦνται τὰ ἦθη.—
 Qu. in Gen. 2. 661 τοῦ μὴ μόνον αὐτὸν ἀλλὰ καὶ τοὺς πλησιάζοντας ὠφελεῖσθαι.
 —Q. O. P. L. 2. 455 ἡγεμόνι μόνῳ θεῷ χρώμενοι καὶ κατὰ νόμον, τὸν ὄρθον φύσεως
 λόγον ζῶντες, οὐκ ἐλεύθεροι μόνον, ἀλλὰ καὶ τοὺς πλησιάζοντας ἐλευθέρου φρονή-
 ματος ἀναπιμπλάντες.

5. De Somn. I. 674, 17 φλυαρίας δὲ ἄρα τοσαύτης γέμουσί τινες.

Leg. Alleg. I. 77, 47 εἰ γὰρ . . . προεήλθυεν, ὥς μὴ τρέπεσθαι μόνον ἀλλὰ
 καὶ διὰ τῶν ἀποτελεσμάτων ἁμαρτάνειν, ἀθεράπευτος μένει, ἀνδρείου τε λόγου μὴ
 μετασχούσα.—De Cherub. I. 151, 38 ἀθεράπευτον νόσον, γῆρας.—De Profugis
 I. 575, 46 οἱ δ' ἄσεβεῖς ἀποδράντες, ἄγευστοι τοῦ τῆς ἀθανασίας ποτοῦ διατε-
 λέσαντες.—De Decal. 2. 195 μανίας γὰρ ἀθεραπεύτου τὸ ἔργον.—Qu. in Gen.
 § 51 R. H. p. 34 τῶν ἀθεράπευτον κακίαν ἐχόντων.

6—8. Q. O. P. L. 2. 453 τοὺς δὲ πολλοὺς οὐ συνωρῶντας τὰς ψυχῶν βλάβας
 διὰ λογισμοῦ πῆρῳσιν, ἐπὶ μόναίς ταῖς ἐκτὸς συμβέβηκεν ἄχθεσθαι, τὸ κριτή-
 ριον ἀφρημένους, ᾧ μόνῳ καταλαβεῖν ἐστι διανοίας ζημίαν.—De Sac. Ab. et C.
 I. 176, 7 τὰ τῆς ψυχῆς ὅμματα πεπηρωμένος, οἷς μόνοις αἱ ἀσώματοι καταλαμ-
 βάνονται φύσεις.—De Cherub. I. 150, 5 ὅταν πηρωθέντα τὰς ὕψεις θεάσωνται
 . . . τὰς αἰσθητικὰς δυνάμεις περικεκομμένους, ἀδύνατος ὄντως, ἡμῖν ψυχῆς τελείας,
 ἐνδῶν δυνάμεως, ἢ καταλαμβάνεσθαι σώματα πέφυκε . . . ᾧ γὰρ γνωρίζεσθαι
 ἔμελλεν, αἰσθησις οὐκ ἦν.—Leg. Alleg. I. 109, 18 αἰσθησις πηρὸς οὐσα.—Leg.
 Alleg. I. 133, 23 ὁ λαὸς σου καὶ ἡ δύναμις εὕρηται πηρὸς καὶ τετυφλωμένος.—De
 Cherub. I. 160, 15 μικρὰ νόσον πρόφασιν οὐ τὴν γλῶσσαν ἐπήρῳσεν;—Quod Det.
 Pot. Insid. I. 195, 46 τὸ ψυχῆς ὅμμα ἐπεπήρῳντο.—Quod Det. Pot. Insid.

891 P. γνωρίζεται. Τὸ δὲ θεραπευτικὸν γένος βλέπειν αἰεὶ | M. 473, 10
προσδιδασκόμενον τῆς τοῦ ὄντος θέας ἐφίεσθω, καὶ τὸν
αἰσθητὸν ἥλιον ὑπερβαινέτω, καὶ μηδέποτε τὴν τάξιν

et codd. nisi A qui ἡ exhibet || τὸ ψεῦδος AγEMOPQ Arm.:
ψεῦδος omisso τὸ BD edd. || μόνη ante γνωρίζεται add. codd. plerique et
editi: om. P Arm. Lat. || γνωρίζεται codd. omn.: Lat. 'directe cog-
noscit': διαγνωρίζεται puto Armenum habuisse 9. θεραπευτικὸν
codd. edd.: θεωρητικὸν uel διορατικὸν uel ὁρατικὸν Arm. et forte Lat. ||
τὸ θεραπευτικὸν δὲ γένος γ 10. ἀφίεσθω P 11. αἰσθητὸν Lat.
codd. edd.: νοητὸν Arm. || post ἥλιον disting. Arm. 12. λιπέτω

1. 201, 13 ὁ πηρῶν καὶ κτείνων ἑαυτόν.—cp. Quod Det. Pot. Insid. 1. 224, 20,
Quis Rerum 1. 483, 38.—De Somn. 1. 638 οἱ τὰ ψυχῆς ὄμματα πρὸ τῶν
σώματος πεπηρωμένοι.

6. De Fort. 2. 377 τῶν ἀριστίνδην ἐπιλεγομένων. 'Ολίγος δὲ τούτων ἀριθμὸς
ἐστίν· ἀρετὴ γὰρ οὐ πολὺχουν ἐν θνητῷ γένει· πηρώσει γε μὴν αἰσθήσεων, αἷς
ζῶντες ἔτι μυρίοι προαπέθανον, τῷ μὴδὲν ἀλεξίκακον εὑρεῖν δύνασθαι φάρμακον,
ἀντικάθηται φρόνησις, τὸ κρατιστεύον τῶν ἐν ἡμῖν, ἐνοματουῖσα διάνοιαν, ἢ πρὸς
ὀξυωπίαν τῶν τοῦ σώματος ὀφθαλμῶν ὄλφ, φασί, καὶ τῷ παντὶ διενήνοχεν. Οἱ
μὲν γὰρ τὰς ἐπιφανείας τῶν ὁρατῶν καταθεῶνται, ἅμα δεόμενοι φωτὸς ἔξωθεν·
ἢ δὲ καὶ διὰ βάθους χωρεῖ τῶν σωμάτων, ὅλα δι' ὅλων καθ' ἕκαστα τῶν μερῶν
ἀκριβοῦσα καὶ περιαθροῦσα καὶ τὰς τῶν ἀσωμάτων φύσεις, ἃς ἐπισκοπεῖν αἰσθησις
ἀδυνατεῖ.

8. De Confus. 1. 418 ὁ ψυχῆς ὀφθαλμὸς ὁ διανγέστατος καὶ καθαράτατος καὶ
πάντων ὀξυωπέστατος, ᾧ μόνῳ τὸν θεὸν ἕξεστι καθορᾶν, ὄνομα Ἰσραήλ.

9. V. M. 2. 164 τοῦ ὁρατικοῦ καὶ ἐπιστημονικοῦ γένους.—V. M. 2. 163 τὰ μὲν
οὖν ὅλα δι' ὅλων ἀρετῶν θείων δείγματα ἐστί, τῆς τε ἱλως καὶ εὐεργέτιδος, δι' ἃν
ἅπαντας μὲν ἀνθρώπους πρὸς καλοκάγαθίαν ἀλείφει, μάλιστα δὲ τὸ θεραπευτικὸν
αὐτοῦ γένος, ᾧ τὴν πρὸς εὐδαιμονίαν ἄγουσαν ἀνατέμνει ὁδόν.—De Instit. 2. 367
ὁ πρὸς ἀλήθειαν ἱερεὺς εὐθύς ἐστι προφήτης, οὐ γένει μᾶλλον ἢ ἀρετῇ παρεληλυθὼς
ἐπὶ τὴν τοῦ ὄντως ὄντος θεραπείαν.—De Mutat. Nom. 2. 595 τῷ ὁρατικῷ γένει.
—Quis Rerum 1. 478 χάριν ἔδωκες ἐξαίρετον τῷ διορατικῷ γένει.—Quis Rerum
1. 511 τῷ προφητικῷ γένει.—De Profugis 1. 566 τὸ ὁρατικὸν γένος.—cp. De
Somn. 1. 695.—Quod Deus Sit Im. 1. 294 τοῦ ὁρατικοῦ γένους... ὅπερ Ἰσραὴλ
κέκληται.—De Confus. 1. 418 τοὺς ἀμείνους καὶ γένους ὄντας ὁρατικοῦ.

10. De Ebr. 1. 374 ὁ... τοῦ ὄντος ὁρατικός.—De Ebr. 1. 374 τῆς ὁρατικῆς ψυχῆς.

11–17. De P. C. [A. M.] 13 τὸ μὲν οὖν σῶμα διὰ τῆς γυμναστικῆς καὶ ἀλειπτικῆς
ᾠφέλησαν [sc. οἱ γονεῖς] εἰς εὐτονίαν τε καὶ εὐεξίαν, σχέσεις τε καὶ κινήσεις
εὐμαρεῖς, οὐκ ἄνεν βυθμοῦ καὶ τοῦ πρέποντος, τὴν δὲ ψυχὴν διὰ τε γραμμάτων καὶ
ἀριθμῶν, γεωμετρίας τε καὶ μουσικῆς καὶ τῆς συμπάσης φιλοσοφίας, ἢ τὸν νοῦν
εἰσφοκισμένον θνητῷ σώματι μετέωρον αἵρουσα παραπέμπει μέχρις οὐρανοῦ καὶ τὰς
ἐν αὐτῷ μακαρίας καὶ εὐδαίμονας φύσεις ἐπιδείκνυνται, ζῆλον ἅμα καὶ πόθον
ἐνεργαζομένη τῆς ἀτρέπτου καὶ ἐναρμονίου τάξεως, ἣν οὐδέποτε λείπουσιν πειθό-
μενοι τῷ ταξίρχῳ.

891 P. ταύτην λειπέτω πρὸς τελείαν ἄγουσαν εὐδαιμονίαν. Οἱ M. 473
δὲ ἐπὶ θεραπείαν ἰόντες, οὔτε ἐξ ἔθους, οὔτε ἐκ παρ-
αινέσεως ἢ παρακλήσεως τινων, | ἀλλ' ὑπ' ἔρωτος 15

H: λειπέτω (i sup. ser. pr. man.) P || ἀνάγουσαν H 13. οἱ δ' EM ||
θεραπίαν codd. edd. omnes: θεωρίαν Arm. et forte Lat.; in marg.
autem uersionis Arm. addita uox quae θεραπείαν aequiparat || οὐτ'
BQ

14. οὔτε ἐκ παρακλήσεως τινων omissis uerbis παραινέσεως
ἢ γ' Turn.: 'nec ex mandato cuiusquam, aut deprecatione' Lat.: ἢ
παραινέσεως ἢ παρακλήσεως τινῶν A: οὐτ' ἐκ παραινέσεως ἢ παρακλήσεως

11. De Hum. 2. 403, 19 ὅταν θεός, ὁ νοητὸς ἥλιος, ἀνάσχη.—De Iustit.
2. 368, 2 προφήτῃ δὲ οὐδὲν ἄγνωστον, ἔχοντι νοητὸν ἥλιον ἐν αὐτῷ.—De Sacri-
ficant. 2. 254 ὁ δὲ θεὸς καὶ νόμων ἐστὶ παράδειγμα ἀρχέτυπον καὶ ἥλιον ἥλιος,
νοητὸς αἰσθητοῦ, παρέχων ἐκ τῶν ἀοράτων πηγῶν ὄρατὰ φέγγη τῷ βλεπομένῳ.—
De Mon. 2. 214 ὥσθ' ὑπερβάντες τῷ λογισμῷ πᾶσαν τὴν ὄρατὴν οὐσίαν ἐπὶ τὴν
τοῦ αὐδίου καὶ ἀοράτου καὶ μόνῃ διανοίᾳ καταληπτοῦ τιμὴν ἴαμεν, ὃς οὐ μόνον θεὸς
θεῶν ἐστὶ νοητῶν τε καὶ αἰσθητῶν, ἀλλὰ καὶ πάντων δημιουργός.—De Iustit.
2. 373 ἰσότης δὲ φῶς ἄσκιον, ἥλιος . . . νοητός.—Leg. Alleg. 1. 107 ὑπερκύψας
τὸ γεννητόν, ἔμφασιν ἐναργῆ τοῦ ἀγεννήτου λαμβάνει.

12. De Sacrificant. 2. 256 δύνοντος ἡλίου τὸ ἴδιον ἀναφαίνουσι [sc. ἀστέρες]
φέγγος, ἣν ἐτάχθησαν ἐν τῷ κόσμῳ τάξιν οὐ λείποντες.—Quod Deus Sit Im.
1. 277, 36 τὰ μὲν δὴ μὴ λιπόντα τὴν τάξιν τῆς πειθαρχίας ἔνεκα ἐπαινεί.—De
Cherub. 1. 143 τὴν κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσιν οἱ ἀπλανεῖς θείαν ὡς
ἀληθῶς χορείαν χορεύουσι, τάξιν οὐ λείποντες, ἣν ὁ γεννήσας αὐτοὺς πατὴρ ἔταξεν
ἐν κόσμῳ.—Quis Rerum 1. 479 Ζωῆς δὲ τριττὸν γένος· τὸ μὲν πρὸς θεόν, τὸ δὲ
πρὸς γένεσιν, τὸ δὲ μεθόριον, μικτὸν ἀμφοῖν. Τὸ μὲν οὖν πρὸς θεὸν οὐ κατέβη
πρὸς ἡμᾶς οὐδὲ ἦλθεν εἰς τὰς σώματος ἀνάγκας· τὸ δὲ πρὸς γένεσιν οὐδ' ὅλως
ἀνέβη οὐδὲ ἐξήτησεν ἀναβῆναι, φωλεῦον δὲ ἐν μυχοῖς ἀδύτοις τῷ ἀβιώτῳ βίῳ χαίρει·
τὸ δὲ μικτόν ἐστιν, ὃ πολλάκις μὲν ὑπὸ τῆς ἀμείνωνος ἀγόμενον τάξεως, θειάζει καὶ
θεοφορεῖται, πολλάκις δὲ ὑπὸ τῆς χείρονος ἀντισπώμενον ἐπιστρέφει.

De Pl. Noe 1. 335 τὸν οὖν φιλόδορον θεὸν ὑποληπτέον ἐν τῇ ψυχῇ καθάπερ
παράδεισον ἀρετῶν καὶ τῶν κατ' αὐτὰς πράξεων ἐμφυτεύειν, πρὸς τελείαν εὐδαι-
μονίαν αὐτὴν ἄγοντα.—De Confus. 1. 431 πάντ' οὖν τὸν στρατὸν [sc. τῶν ἀγγέλων]
ἐν ταῖς ἀρμοττοῦσαις διακεκοσμημένον τάξεσιν ὑπηρέτην καὶ θεραπευτὴν εἶναι
συμβέβηκε τοῦ διακοσμήσαντος ἡγέμονος, ᾧ ταξιαρχοῦντι κατὰ δίκην καὶ θέσμον
ἔπεται· λειποταξίου γὰρ οὐ θέμις ἀλῶναί ποτε τὸ θεῖον στρατεύμα.—De Somn.
1. 638 τῆς θείας ἀπόνασθαι δωρεᾶς, καὶ μετ' ἡρεμίας ἀναπαύσασθαι παρουσίᾳ
τοιούτου συμβούλου καὶ προασπιστοῦ, τάξιν ἣν ἐτάχθη μηδέποτε λείψοντος.

13, 14. Leg. Alleg. 1. 62 ἡ δὲ παραινέσις πρὸς τὸν μέσον, τὸν μήτε φαῦλον μήτε
σπουδαῖον· οὔτε γὰρ ἀμαρτάνει ὡς ἀπαγορεύειν ἂν τινα αὐτῷ, οὔτε κατορθοῖ κατὰ
τὴν τοῦ ὀρθοῦ λόγον πρόσταξιν, ἀλλὰ χρειᾶν ἔχει παραινέσεως τῆς ἀνέχειν μὲν
τῶν φαύλων διδασκούσης, προτρεπούσης δὲ ἐφίεσθαι τῶν ἀστέων.

891 P. ἄρπασθέντες οὐρανίου, καθάπερ οἱ βακχεύομενοι καὶ M. 473
κορυβαντιῶντες, ἐνθουσιάζουσι μέχρι ἂν τὸ ποθοῦ-
μενον ἴδωσιν. Εἴτα διὰ τὸν τῆς ἀθανάτου καὶ μακα-

τινῶν BOQ: οὔτε ἐκ παρακλήσεως ἢ παραιnéσεων τινων P Mang.: οὔτε
ἐκ παραιnéσεώς τινος omittens cetera Armenus 15. ἀναρπασθέντες M
17. μέχρι A: μέχρις cett. 18. καὶ μακαρίας post ἀθανάτου add.

13. De Sacrificant. 2. 252 τοὺς ἐπὶ τὴν τοῦ ὄντος θεραπείαν ἰόντας.

15. V. M. 2. 145 φιλόθεός τε καὶ θεοφιλὴς ἐγένετο [δ Μωϋσῆς] καταπνευσθεὶς
ὑπ' ἔρωτος οὐρανίου καὶ διαφερόντως τιμήσας τὸν ἡγεμόνα τοῦ παντὸς καὶ
ἀντιτιμηθεὶς ὑπ' αὐτοῦ. Τιμὴ δὲ ἀρμόττουσα σοφῶ θεραπεύειν τὸ πρὸς ἀλήθειαν
ὄν.—Q. O. P. L. 2. 452 ὁ τῶν Ἰουδαίων νομοθέτης . . . τὸν ἔρωτι θείῳ κατεσχ-
μένον καὶ τὸ ὄν μόνον θεραπεύοντα οὐκέτι ἄνθρωπον ἀλλὰ θεὸν ἀπετόλμησεν
εἰπεῖν.—De Ab. 2. 11 Μετ' ὀλίγων δὲ οὗτος [sc. Ἀβραάμ], ἡ καὶ μόνος, ἅμα τῷ
κελευσθῆναι μετανίστατο καὶ τῇ ψυχῇ πρὸ τοῦ σώματος τὴν ἀποικίαν ἐστέλλετο,
τὸν ἐπὶ τοῖς θνητοῖς ἡμέρον παρενήμεροῦντος ἔρωτος οὐρανίου.

15-21. Quis Rerum I. 482, 33 πόθος οὖν εἴ τις εἰσέρχεται σε, ψυχῇ, τῶν θείων
ἀγαθῶν κληρονομῆσαι, μὴ μόνον 'γῆν' [Gen. 12. 1], τὸ σῶμα, καὶ 'συγγένειαν'
αἰσθησιν, καὶ 'οἶκον πατρός,' τὸν λόγον, καταλίπης, ἀλλὰ καὶ σαυτὴν ἀπόδρασι καὶ
ἐκστησι σεαυτῆς, καθάπερ οἱ κορυβαντιῶντες καὶ κατεχόμενοι, βακχευθεῖσα καὶ
θεοφορηθεῖσα κατὰ τινα προφητικὸν ἐπιθειασμόν· ἐνθουσιώσης γὰρ καὶ οὐκέτ'
οὔσης ἐν ἑαυτῇ διανοίας, ἀλλ' ἔρωτι οὐρανίῳ σεσοβημένης καὶ ἐκμεμνηνίας.—De
Cherub. I. 142, 24 τὸν πτηνὸν ἔρωτα καὶ οὐράνιον τοῦ φιλοδώρου θεοῦ.—De Pl.
Noe I. 335, 30 παρακεκινημένος πρὸς τὸν οὐράνιον καὶ θείον ἔρωτα τῇ φωνῇ, τὰς
μὲν τοῖς λεγομένοις καὶ φαινομένοις ἀνθρωπίνους ἀγαθοὺς χλιδὰς καὶ θρύψεις
δυσχεράνας, ὅλον δὲ τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οἴστροφ καὶ ἐνευ-
φραϊνόμενος μόνῳ θεῷ.—De Ebr. I. 379, 37 ἄνευ γὰρ θείας χάριτος ἀμήχανον
λειποτακτῆσαι τὰ θνητά, ἢ τοῖς ἀφθάρτοις αἰεὶ παραμεῖναι. χάριτος δὲ ἦτις ἂν
πληρωθῇ ψυχῇ, γέγηθεν εὐθὺς καὶ μειδιᾷ καὶ ἀνορχεῖται· βεβάκχευται γάρ, ὡς
πολλοῖς τῶν ἀνοργιάστων μεθύειν καὶ παρακινεῖν καὶ ἐξιστάναι ἂν δόξαι.—De
Somn. I. 659, 5 ἐν τοῖς ὕπνοις ἐξ ἑαυτῆς ἡ ψυχὴ κινουμένη καὶ ἀναδονοῦσα ἑαυτὴν
κορυβαντιᾷ, καὶ ἐνθουσιῶσα δυνάμει προγνωστικῇ τὰ μέλλοντα θεοπίσκει. In Fl.
2. 542 ὥσπερ οἱ κορυβαντιῶντες, ἐνθους γενόμενος.—Quis Rerum I. 510 περὶ δὲ
ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν ἐπὶ τὸν Ἀβραάμ [Gen. 15. 12], ἐνθουσιῶντος καὶ
θεοφορήτου τὸ πάθος· . . . προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια
δὲ πάντα ὑπηχούντος ἐτέρου· φαῦλφ δὲ οὐ θέμεις ἐρμηνεῖ γενέσθαι θεοῦ, ὥστε κυρίως
μοχθηρὸς οὐδὲς ἐνθουσιᾷ, μόνῳ δὲ σοφῷ ταῦτ' ἐφαρμόττει, ἐπεὶ καὶ μόνος ὄργανον
θεοῦ ἐστὶν ἡχοῦν, κρονούμενον καὶ πληττόμενον ἀοράτως ὑπ' αὐτοῦ.

17. Quis Rerum I. 518 τοῖς γὰρ ἀρετῆς ἀγγέλοις προχορεύοντες τελειότητα
ἐλπίζομεν, κὰν εἰ μήπω δυνάμεθα τυχεῖν αὐτῆς, οὐκ ἄδακρυτὴ διάγομεν ἀνιώμενοι·
πολὺς γὰρ ὅταν ἡμέρος ἐντακῇ, πρὸς τὴν τοῦ ποθομένου θήραν ἐπισπεύδει καὶ ἄκρι
τοῦ καταλαβεῖν κατηφεῖν ἀναγκάζει.

18. De Gig. I. 264 Αὐταὶ μὲν οὖν εἰσι ψυχαὶ τῶν ἀνωθέν πως φιλοσοφησάντων,

891 P. ρίας ζωῆς ἡμερον τετελευτηκέναι νομίζοντες ἤδη τὸν M. 473
 θνητὸν βίον, ἀπολείπουσιν | τὰς οὐσίας υἱοῖς ἢ θυγα- 20
 τράσιν, εἴτε καὶ ἄλλοις συγγενέσιν, ἐκουσίῳ γνώμῃ
 προκληρονομούμενοι· οἷς δὲ μὴ συγγενεῖς εἰσιν, ἐταί-
 ροις καὶ φίλοις. *Εδει γὰρ τοὺς τὸν βλέποντα πλούτον

ΑγΕΜΟΡQ Lat. edd.: om. Arm.: καὶ θείας BD 19. ἤδη add
 post νομίζοντες Lat. codd. et edd.: om. Arm. 20. post οὐσίας add.
 υἱοῖς ἢ θυγατράσιν εἴτε καὶ ἄλλοις codd. et edd.: 'filiis aliisque cognatis'
 Lat.: omisit Armenus 21. προκληρονομούμενοι D Arm. Lat.:
 ante κ deleuit σ B: προσκληρονομούμενοι cett. omn. et edd. 22. μὴ
 ACEK: μηδέ BDM 23. τοὺς om. G 24. τὸν τυφλὸν ex

ἐξ ἀρχῆς ἄχρῃ τέλους μελετᾶσαι τὸν μετὰ σωμάτων ἀποθνήσκειν βίον, ἵνα τῆς
 ἀσωμάτου καὶ ἀφθάρτου παρὰ τῷ ἀγεννήτῳ καὶ ἀφθάρτῳ ζωῆς μεταλάωσιν.
 —Quis Rerum I. 515 Δογματικῶς οὖν ἄκουε κατὰ τὸν νομοθέτην μόνον τὸν
 ἀστειὸν εὐγέηρον καὶ μακροβιώτατον, ὀλιγοχροινιάτατον δὲ τὸν φαῦλον, ἀποθνήσκειν
 αἰεὶ μανθάνοντα, μᾶλλον δὲ τὴν ἀρετῆς ζωὴν ἤδη τετελευτηκότα.—De Sac. Ab. et
 C. I. 188 ὥς γὰρ ἐκεῖνοι [sc. φυγάδες] τῶν πατρίδων ἐλαύνονται, οὕτω καὶ οὗτοι
 καταλελοίπασιν τέκνα, γονεῖς, ἀδελφοὺς, τὰ οἰκειότατα καὶ φίλτατα, ἐν' ἀντὶ
 θνητοῦ τὸν ἀθάνατον κλῆρον εὑρῶνται.—De Sacrificant. 2. 264 'Ἄλλ' ἡμεῖς γε οἱ
 φοιτηταὶ καὶ γνώριμοι τοῦ προφήτου Μωσέως, τὴν τοῦ ὄντος ζήτησιν οὐ μεθη-
 σόμεθα, τὴν ἐπιστήμην αὐτοῦ τέλος εἶναι νομίζοντες εὐδαιμονίας καὶ ζωὴν μακραίωνα,
 καθ' ἃ καὶ ὁ νόμος φησὶ τοὺς προσκειμένους τῷ θεῷ ζῆν, δόγμα τιθεῖς ἀναγκαῖον
 καὶ φιλόσοφον· ὄντως γὰρ οἱ μὲν ἄθει τὰς ψυχὰς τεθνᾶσιν, οἱ δὲ τὴν παρὰ τῷ
 ὄντι θεῷ τεταγμένον τάξιν ἀθάνατον βίον ζῶσιν.—De Agric. I. 325, 35 ἀποθνή-
 σκουσι βίον τὸν τῆς ἐπιστήμης.—Quod Det. Pot. Insid. I. 201, I ὁ μὲν δὴ
 σοφὸς τεθνήκεαι δοκῶν τὸν φθαρτὸν βίον ζῆ τὸν ἀφθαρτον, ὁ δὲ φαῦλος ζῶν τὸν
 ἐν κακίᾳ τέθνηκε τὸν εὐδαίμονα.—Leg. Alleg. I. 76 καὶ μὲν δὴ Ναδὰβ καὶ 'Αβιοὺδ
 οἱ ἐγγίσαντες θεῷ καὶ τὸν μὲν θνητὸν βίον καταλιπόντες, τοῦ δὲ ἀθανάτου μετα-
 λαχόντες γυμνοὶ θεωροῦνται τῆς κενῆς καὶ θνητῆς δόξης.—Cp. De Profugis I. 555,
 I seq.

21. De Essaeis 2. 633 ἐκουσίῳ γνώμῃ μᾶλλον ἢ φύσεως ἀνάγκῃ θεραπεύειν
 ἀξιούντων.—Quis Rerum I. 482, 29 Τίς οὖν γενήσεται κληρονόμος; οὐχ ὁ μένων
 ἐν τῇ σώματος εἰρκτῇ λογισμὸς καθ' ἐκούσιον γνώμῃν, ἀλλ' ὁ λυθεὶς τῶν δεσμῶν
 καὶ ἐλευθερωθεὶς καὶ ἔξω τειχῶν προελθυσθῶς καὶ εἰ οἷόν τε τοῦτο εἰπεῖν, αὐτὸς
 ἐαυτὸν καταλελοιπάς.—De Somn. I. 682, 2 ἐκουσίῳ γνώμῃ φύσεως νόμοις καὶ
 θεσμοῖς ἐπόμενον.

23, 24. De Ab. 2. 5 ὁ μὴ τυφλός, ἀλλ' ὁξὺ βλέπων πλούτος ἢ τῶν ἀρετῶν
 ἐστὶ περιουσία.—De Pr. et Poen. 2. 417 πρὸ τυφλοῦ τὸν βλέποντα πλούτον
 ἀσπασάμενον.—De Sp. Leg. 2. 274 οἱ τὸν ἀληθῆ καὶ βλέποντα πλούτον ἐξ ἀρετῶν
 τελείων συνεστώτα καὶ τῶν κατ' ἀρετὰς πράξεων οὐδ' ὄναρ ἴσασι, τῷ δὲ τυφλῷ
 προσέπταισαν.—De Profugis I. 549 πλούτος οὐχ ὁ τυφλός, ἀλλ' ὁ τῶν ὄντων
 ὁξυδερκέστατος.

891 P. ἐξ ἐτοίμου λαβόντας τὸν τυφλὸν παραχωρήσαι τοῖς M. 473
 ἔτι | τὰς διανοίας τυφλώττουσιν. Ἀναξαγόραν καὶ 25
 Δημόκριτον Ἕλληνες ἄδουσιν ὅτι φιλοσοφίας ἰμέρῳ
 πληχθέντες, μηλοβότους εἶσαν γενέσθαι τὰς οὐσίας.
 Ἀγαμαι τοὺς ἄνδρας καὶ αὐτοὺς γενομένους χρημάτων
 κρείττους. Ἀλλὰ πόσῳ βελτίονες | οἱ μὴ θρέμμασιν 30
 ἐμβόσκεσθαι τὰς κτήσεις ἀνέντες, ἀλλὰ τὰς ἀνθρώπων

τῶν τυφλῶν correxit pr. man. P 26. Ἕλληνες om. P || ἰμέρῳ
 φιλοσ. β: φιλοσ. ἰμ. A Arm. Lat. cett. 27. πλησθέντες DM ||
 μηλοβότας M 28. αὐτοὺς βP Arm. Mang.; αὐτοὺς AVOQ Turn. et
 forsan Lat. 29. κρείττους A edd.: κρείττονας βγOPQ || βελτίονες
 Aβ Arm. edd.: κρείττονας γ et forsan Lat. 30. ἐμβόσκεσθαι
 om. Lat. || ἀνέντες ἐμβόσκεσθαι τὰς κτήσεις Arm. 31. τὰς ἀνθρω-

23-30. De Provid. Sermo ii. §§ 12, 13 Ἀναξαγόρας γὰρ πολλήν, ὥσπερ
 φασίν, οὐσίαν κληρονομήσας τὸ παράπαν ἡλόγησε, μᾶς καλλίστης κτήσεως
 ἀρετῆς ἀντικαταλλαττόμενος τὰ πολλὰ καὶ ἄψυχα· θρέμμασι γὰρ ἀνῆκεν εἰκὴ
 καταβόσκεσθαι διὰ τέλους. Ἡ μὴ πεφυκὼς κτηνοτρόφος ποτὲ γενέσθαι ἥρωικῶς
 ἐθρέψατο; Δημόκριτος δέ, εἴ τις καὶ ἄλλος πλούσιος ὢν καὶ πολυκτῆμων, ἅτε
 περιφανοῦς ἐκ γένους ὢν, ἰμέρῳ φιλοσοφίας γνησίως πληχθεὶς τὸν μὲν τυφλὸν
 καὶ ἀμαυρὸν καὶ παρὰ φανλοῖς νομισθέντα πλοῦτον ἀνείρξεν, τὸν δὲ βλέποντα καὶ
 βέλβαιον ἅτε μόνον ἀγαθοῖς ἐνευφραινόμενος ἐκτήσατο [ex fide uersionis Armenae
 locum restitui].

24. παραχωρήσαι] De Agric. i. 317, 44 τὰ μὲν οὖν τῶν ἀνιέρων τούτων ἀγώνων
 ἀθλα παραχώρησον ἄλλοις.—Leg. Alleg. i. 129, 4 παραχωροῦντες αὐτῷ τῷ
 δημιουργῷ.

26. De Somn. i. 629 τὸν τρόπον τούτον Θάρραν μὲν Ἑβραῖοι, Σωκράτην δὲ
 Ἕλληνες ὀνομάζουσι.—Quis Rerum i. 503, 3 φασίν Ἕλληνες τὸν μέγαν καὶ
 αἰοίδιμον παρ' αὐτοῖς Ἡράκλειτον.—De Mig. Ab. i. 456 τὸ παρὰ τοῖς ἄριστα
 φιλοσοφῆσασιν ῥδόμενον τέλος τὸ ἀκολουθῶν τῇ φύσει ζῆν.—De Profugis i. 555
 τοῦτο τις καὶ τῶν ἐπὶ σοφίᾳ θαυμασθέντων ἀνὴρ δόκιμος ἐφάνησε μεγαλειότερον
 ἐν Θεαιτήτῳ φάσκων.

27. De Somn. i. 636, 44 ὁρῶσαν γὰρ ἔστιν ὅτε πρὸς παιδείαν τὴν ἱερὰν
 ἀκατασχέτῳ ῥύμῃ καὶ πληχθεῖσαν ἔρωτι φιλοσοφίας ἀληθοῦς θεωρημάτων.

28. De Confus. i. 427 Ἀγαμαι καὶ τῶν ἐν βασιλικαῖς βίβλοις ἱεροφαν-
 τηθέντων.—De Mig. Ab. i. 451 Ἀγαμαι καὶ τῆς παναρέτου Δείας.—De Sac. Ab.
 et C. i. 171, 21 Ἀγαμαι δὲ καὶ τοῦ θεσμοφύλακος Μωσέως.—De Hum. 2. 399
 Ἀγαμαι δὲ καὶ ἐκείνον τὸν νόμον, ὃς καθάπερ ἐν χορῷ παναρμονίᾳ συνάδων τοῖς
 προτέροις διαγορεύει.—Q. O. P. L. 2. 467 Ἀγαμαι καὶ τῶν Ἀργοναυτῶν,
 οἱ σύμπαν ἀπέφηναν ἐλευθερον τὸ πλῆρωμα.

30. V. M. 2. 131 ἐπιτηδεύατον γὰρ εἶναι ἔφασκον τὸν τόπον, ἐννέμεσθαι

891 P. ἐνδείας, συγγενῶι ἢ φίλων, ἐπανορθωσάμενοι, καὶ ἐξ M. 473
 ἀπόρων εὐπόρους ἀποφάναντες; Ἐκεῖνο μὲν γὰρ ἀπερί-
 σκεπτον, ἵνα μὴ μανιώδες ἐπ' ἀνδρῶν οὓς ἡ Ἑλλὰς
 ἐθαύμασεν | εἶπω τὸ ἔργον· τοῦτο δὲ νηφάλιον, καὶ 35
 μετὰ φρονήσεως ἡκριβωμένον περιττῆς. Οἱ πολέμιοι τί

πίνας ἐνδείας P || ἀνθρώπων συγγενῶν ἐνδείας ἢ φίλων Arm. || συγγ. ἢ
 φίλων post ἐπανορθωσάμενοι Lat. 33. μὴ ΑΒΟΡQ Arm. Lat.:

μὴ μόνον γ Turn. Mang. (qui tamen in nota μόνον deleri uult)

34. μανιώδες εἶπω ἐπ' Arm.: 'ne furiosos dicam uiros' Lat.: μανιώδες
 ἐπ' codd. et edd. || οὓς ἡ Ἑλλὰς omnes, nisi β ubi ἡ Ἑλλὰς οὓς ||
 ἢ om. Q 35. εἶπω τὸ ἔργον codd. et edd.: om. Lat.: ἐπὶ τῷ

ἔργῳ Arm. || δὲ om. E: forsitan Arm. γὰρ habuerit || νηφάλιον τε
 καὶ φρονήσεως P 36. ἡκριβωμένον· περὶ . . . ἥς οἱ A ubi * récents

τε καὶ ἐμβόσκεισθαι θρέμμασιν.—De Sept. 2. 289 καὶ ὅσοι μέντοι κτηνοτροφοῦσι
 μετ' ἀδείας ἐπὶ χλοφαγίας τὰ οἰκεία θρέμματα ἄγονουσιν, ἐκλεγόμενοι πεδία εὐχορτα
 καὶ ἐπιτηδεύματα ἐμβόσκεισθαι.

31. De Hum. 2. 390 εἰς ἐπανόρθωσιν ἐνδείας.—De Sept. 2. 289 πρὸς ἐπανόρ-
 θωσιν ὧν ἐνδεεῖς εἰσιν.—cf. De Agric. 1. 314.—De Profugis 1. 550 Ἐὰν οὖν
 θέλῃς διελέγξαι τὸν πολυχρήματον φαῦλον, μὴ ἀποστραφῇς τὴν ἐν χρήμασι
 περιουσίαν . . . σὺ δὲ ἔρανον παρέξεις πένησι φίλων, χάριτας καὶ δωρεὰς τῇ πατρίδι,
 συνεκδώσεις θυγατέρας ἀπόροις γονεῦσιν, αὐταρκεστάτην προίκα ἐπιδιδούς, μόνον
 οὐκ εἰς μέσον προθεῖς τὰ ἴδια καλέσεις ἐπὶ μετουσίαν ἅπαντας τοὺς ἀξίους χάριτος.

32. L. A. C. 2. 563 πένητας ἐκ πλουσίαν καὶ ἀπόρους ἐξ εὐπόρων γεγενῆσθαι.

V. M. 2. 86 ὑπήγετο καὶ δούλους ἀπέφαινε τοὺς οὐκ ἐλευθέρους μόνον,
 ἀλλὰ καὶ ξένους καὶ οἰκέτας.—De Ab. 2. 39 πρῶτον αὐτὸν ἀπέφηναν πρεσβύτερον.
 —De Prov. ex Eus. Praep. Ev. 2. 635 τὸν ἑαυτοῦ νοῦν μυρίων ὕσαν δεσποτῶν
 δοῦλον ἀποφίνας.

33. De Somn. 1. 672, 26 ἀνεξετάστους καὶ ἀπερισκέπτους.—De Ebr. 1. 374, 7
 ὁ δὲ ἀπερίσκεπτος δianoian τυφλωθεῖς.—De Ebr. 1. 387, 10 πολλὰ ἀδιερεύνητα
 καὶ ἀπερίσκεπτα.—cp. De Profugis 1. 564, 37 ὁ δὲ ἀπερίσκεπτος ἀμβλύνει
 καὶ περιθραύει τὰς φρονήσεως ἀκμὰς.—De Mutat. Nom. 1. 600 οὐκ ἀμελῶς οὐδ'
 ἀπερισκέπτως.—De Ebr. 1. 374 ὁ δὲ ἀπερίσκεπτος δianoian τυφλωθεῖς, ἥ τὸ ὄν
 μόνη καταληπτὴν ἐστίν.—Qu. in Gen. 2. § 72 ὁ εὐχερὴς καὶ ἀπερίσκεπτος τὰ ἐπ'
 εὐθείας καὶ πρὸ ὀφθαλμῶν μόνον ὀρᾷ· ὁ δὲ φρόνιμος καὶ τὰ κατόπιν.—Q. O. P. L.
 2. 446 πῶς δὲ οὐ παράλογα καὶ γέμοντα πολλῆς ἀναισχυντίας ἢ μανίας ἢ — οὐκ
 ἔχω τί λέγω.

35. Quis Rerum 1. 515, 7 τὸ μετὰ φρονήσεως ζῆν.

36. De Agric. 1. 320, 42 ταῦτα γὰρ συνέσεως μὲν καὶ περιττῆς ἀκριβείας
 ἡκονημένης εἰς ὀξυτάτην ἀγχίνοιαν ἐναργῇ δείγματα ἐστίν.—De Prov. ex Eus.
 Praep. Ev. 2. 647 μὴ γὰρ ἡ Ἑλλὰς ἀψευδῶς ἀνθρωπογονεῖ, φυτὸν οὐράνιον καὶ
 βλάστημα θεῖον ἡκριβωμένον λογισμὸν ἀποτίκτουσα οἰκειούμενον ἐπιστήμῃ.

891 P. πλέον δρῶσιν ἢ κείρουσι καὶ δενδροτομοῦσι τὴν τῶν M. 473
 ἀντιπάλων χώραν, ἵνα σπάνει τῶν ἀναγκαίων πιεσθέντες
 ἐνδῶσιν; Τοῦτο οἱ περὶ Δημόκριτον τοῖς ἀφ' αἵματος
 εἰργάσαντο, | χειροποίητον ἔνδειαν καὶ πενίαν αὐτοῖς 40
 κατασκευάσαντες, οὐκ ἐξ ἐπιβουλῆς ἴσως, ἀλλὰ τῷ μὴ
 προϋδέσθαι καὶ περιαθρῆσαι τὸ τοῖς ἄλλοις συμφέρον.
 Πόσῳ δὲ οὗτοι κρείττους καὶ θαυμασιώτεροι, χρησά-

manus addit, facta simul rasura forte trium litt. post περὶ: eandem
 lectionem sine rasura prae se fert O: ἡκριβωμένων περιττῆς. περὶ ἧς
 οἱ P: ἡκ. περιττῆς Arm. Q cett.: de corruptela περὶ ἧς confer Leg.
 Alleg. 1. 64 ubi in loco πολλοῖς δὲ περιττοῦ πανουργίας ἀπέχεσθαι
 testificatur Armena uersio περὶ τοῦ olim fuisse lectum || τί πλέον
 om. P || δρῶσιν omnes nisi β ubi ποιούσι 37. ἢ om. BD ||
 κείρουσι omnes, nisi β ubi καίουσι et P in quo uerba ἡ κείρουσι
 desunt, at est signum lacunae 38. ἐνδῶσιν A: ἐνδῶσι cett
 40. χειρ. αὐτοῖς πενίαν et om. ἔνδειαν καὶ Lat. || ἑαυτοῖς Q 42. μὴ
 om. Q || προίεσθαι β 43. δὴ Arm. edd.: δ' ἂν β || οὔτοι

37. De Hum. 2. 400, 38 μῆτε δενδροτομεῖν ὅσα τῆς ἡμέρου ὕλης, μῆτε κείρειν
 ἐπὶ λύμῃ σταχυφοροῦσαν πρὸ καιροῦ πεδιάδα, μῆτε συνόλως καρπὸν διαφθεῖρην,
 ἵνα περιουσίᾳ μὲν τροφῶν ἀφθόνων χορηγῇται τὸ ἀνθρώπων γένος, περιουσιάζῃ
 δὲ μὴ μόνον τῶν ἀναγκαίων, ἀλλὰ καὶ τῶν πρὸς τὸν ἀβροδίαιτον βίον.—De Iustit.
 2. 373, 19 δενδροτομοῦντας ἐπὶ φθορᾷ καρπῶν.—De Sept. 2. 296 ὑπ' ἀμφοτέρων
 δὲ τῶν πολέμων φθείρονται τὰ ἐπίγεια· πρὸς μὲν ἐχθρῶν δενδροτομίαις, τροφῶν
 καὶ πεδίων σταχυφοροῦντων ἐμπρήσεσιν, δηώσεσιν.

38. De Exsec. 2. 431 λιμὸς καὶ σπάνις τῶν ἀναγκαίων.—De Ios. 2. 57
 χαλεπὴν ἔνδειαν καὶ σπάνιν τῶν ἀναγκαίων ἐπιφέρουσα.—cp. V: M. 2. 121, 2.
 —In Fl. 2. 526 ἀπορία καὶ σπάνει δεινῇ τῶν ἀναγκαίων πιεζόμενοι καὶ γύναια
 καὶ τέκνα νήπια ὀρώντες ἐν ὀφθαλμοῖς παραπολλύμενα λιμῷ χειροποιήτῳ, πάντα
 γὰρ τὰ ἄλλα εὐθηνίας καὶ εὐετηρίας μεστὰ ἦν.—De Sp. Leg. 2. 333 εἰ δὴ τις
 ἐπιβουλευοὶ περὶ τὰ μέρη ταῦτα τοῖς οἰκέταις, μὴ ἀγνοεῖτω λιμὸν ἐν εὐθηνίᾳ καὶ
 εὐετηρίᾳ κατασκευάζων τούτοις χειροποίητον.

39. De Ab. 2. 11 τῶν ἀφ' αἵματος ὅσοι πρὸς πατρός.—cf. De Agric. 1. 323, 40.
 —De Sacrificant. Wendland Neu Entdeckte Fr. p. 11 φθοραὶ γὰρ εἰώθασι κατα-
 λαμβάνειν, αἱ μὲν ἐπομβρίας . . . αἱ δ' αὖ χειροποίητοι κατ' ἐφόδους ἐχθρῶν τὴν
 τῶν πέλας γῆν θροῦν ἐπιχειρούντων.—De Mutat. Nom. 1. 582 τοὺς χειροποιή-
 τους καὶ ἐκουσίους ἅπαντας νόμους.—De Somn. 1. 675 κακὰ χειροποίητα καὶ
 θεήλατα.—De Confus. 1. 409, 47 χειροποιήτῳ χειμῶνι κυμαίνουσιν.

42. De Somn. 1. 677 κατεπτηχέναι καὶ περιαθρεῖν ἐν κύκλῳ.—De Mon. 2. 227
 προϋδέσθαι πράγματα δύνασθαι.—Leg. Alleg. 1. 95 περιλαβεῖν καὶ περιαθρῆσαι.
 —De Prov. ex Eus. Praep. Ev. 2. 636 εἰ μέντοι τὸ τῆς ψυχῆς ὄμμα τείνας
 βουλῆθεις περιαθρῆσαι θεοῦ πρόνοιαν.

- 891 P. μενοι μὲν οὐκ ἐλάττωσι ταῖς πρὸς φιλοσοφίαν | ὄρμαῖς, M. 473, 45
 μεγαλόνοιαν δὲ ὀλιγωρίας προτιμήσαντες, καὶ χαρισά-
 μενοι τὰς οὐσίας, ἀλλὰ μὴ διαφθείραντες, ἵνα καὶ
 892 P. ἐτέρους καὶ ἑαυτοὺς ὠφελήσωσι, || τοὺς μὲν ἐν ἀφθόνοις M. 474
 περιουσίαις, ἑαυτοὺς δὲ ἐν τῷ φιλοσοφεῖν; Αἱ γὰρ
 χρημάτων καὶ κτημάτων ἐπιμέλειαί τοὺς χρωμένους
 ἀναλίσκουσι· χρόνου δὲ φείδεσθαι καλόν, ἐπειδὴ κατὰ
 τὸν ἱατρὸν Ἱπποκράτην | ὁ μὲν βίος βραχύς, ἡ δὲ 5
 τέχνη μακρή. Τοῦτό μοι δοκεῖ καὶ Ὅμηρος αἰνίξασθαι
 ἐν Ἰλιάδι κατὰ τὴν ἀρχὴν τῆς τρισκαιδεκάτης ῥαψωδίας
 διὰ τούτων τῶν ἐπῶν,

κρείττους β Arm.: κρ. οὔτοι cett. codd. et edd. || οὔτοι post θαυμα-
 σιώτεροι Lat.

44. φιλοσοφίαν βγ Arm. cett.: φαντασίαν Α
 (cuius autem in mg. al. man. φιλοσοφίαν) et O

45. τοῖς
 πρὸς φιλοσοφίαν ὀρώσι γ || post μεγαλόνοιαν om. δὲ Arm. Lat.

47. ὠφελήσουσι G 1. τοὺς Arm. Lat.: καὶ τοὺς cett. omn. ||
 pr. ἐν om. G || ἐν τῷ om. A 3. χρωμένους γ Arm.: χρόνους

ΑΒΟΡQ Lat. edd. 4. ἱατρὸν ante Ἱπποκράτην Α Lat. cett.:
 om. Arm. 5. μακρά Q 6. om. καὶ Turn. || αἰνίττεσθαι β:

αἰνίξεσθαι CK || κατ' ἀρχὴν Q 7. διὰ ΑΒΟΡQ Arm. edd.:

45. De Confus. I. 417 αὐτόχθονες δὲ ὑμεῖς, κόνιν καὶ χοῦν ψυχῆς προτιμή-
 σαντες.

1. De Profugis I. 565, 12 κεκρημένος ἀφθόνοις ταῖς πρὸς περιουσίαν ὕλαις.
 —De Mutat. Nom. I. 611 ἐν ἀφθόνοις δὲ ταῖς εἰς περιουσίαν ὕλαις.—De Mutat.
 Nom. I. 592 κειμηλίων καὶ ἐπίπλων καὶ τῆς ἄλλης περιουσίας ἀφθονοὶ ὕλαι.

3. De Ios. 2. 47 θηρίον δὲ ἀτίθασσον ἡ λοχῶσα κενοδοξία, συναρπάζουσα καὶ
 διαφθείρουσα τοὺς χρωμένους.—De Exsec. 2. 431 τὰ πλήρη ταμεῖα τροφῶν καὶ
 χρημάτων κενωθήσονται, πόρος οὐδεὶς εὐοδώσει· τέχνην πᾶσαι, πραγματεῖαι πολὺ-
 τροποι, βίων ἰδέαι μυρίαν τοῖς χρωμένοις οὐδὲν ὄφελος.

4. De Mundi Op. I. 25, 43 ὁ δ' ἱατρὸς Ἱπποκράτης ἡλικίας ἑπτὰ εἶναι φησι.
 —De Somn. I. 621, 43 βραχύς μὲν γὰρ ὁ βίος, ὥς ἔφη τις, ἡ δὲ τέχνη μακρά.
 —De Prov. (ed. J. B. Aucher) p. 54 Ἱπποκράτης Κῶος.

Q. O. P. L. 2. 447 οἱ δὲ . . . πολλὰ τῆς πρόσθεν ὀλιγωρίας ἑαυτοὺς κακίζουσιν,
 ὥς οὐ φεισάμενοι χρόνου, βίον δὲ τρίψαντες ἀβίωτον, ἐν ᾧ φρονήσεως ἐχέρευσαν.

6. L. A. C. 2. 557 Πρωτεύς, ὃν εἰσήγαγεν Ὅμηρος.

Q. O. P. L. 2. 445 λόγος ἔχει . . . αἰνιττόμενος διὰ συμβόλου.—De Cherub.
 I. 142, 26 τίνα ᾗ ἐστιν, ἃ διὰ τῶν Χερουβιμ . . . αἰνιττεται.—cp. Quis Rerum

I. 507, 29.

892 P. Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἱππημολγῶν | M. 474
 γλακτοφάγων τ' ἀβίων τε, δικαιοτάτων ἀνθρώπων, 10
 ὡς τῆς μὲν περὶ βίον σπουδῆς καὶ χρηματισμὸν ἀδι-
 κίαν γεννώσης διὰ τὸ ἄνισον, δικαιοσύνην δὲ τῆς
 ἐναντίας προαιρέσεως, ἔνεκα ἰσότητος, καθ' ἣν | ὁ τῆς 15
 φύσεως πλοῦτος ὄριστα καὶ παρευημερεῖ τὸν ἐν ταῖς

καὶ γ 9. μῦσων in ras. Q || τε BE: τὲ P || ἀγαυῶν A: ἀγαθῶν
 CK: ἀγαυῶν cett. || ἀγχ. καὶ ἀγ. reddit Arm. 'qui inter sese uiuunt
 et moriuntur et inter sese amant' || 10. γλακτοφάγων τ'
 A: γαλακτοφάγων DM: γλακτοφάγων BE || τε καὶ δικ. GHIK ||
 τῶνθρώπων Q 12. περὶ sup. scr. Q² || τὸν ante βίον add. β
 || καὶ ante ἀδικίαν add. β et forte Lat. 13. comma add.
 ante διὰ Mang. || διὰ] καὶ β Lat.: διὰ A Arm. cett. || δικαιοσύνην
 BOPQ edd.: δικαιοσύνης A (delente autem ης manu recentiori)
 γ Lat.: Arm. in uersu δικαιοσύνην sed in mg. aliquorum codicum
 δικαιοσύνης || καὶ τῆς Arm.: διὰ τῆς γPQ: καὶ ante τῆς om. AB edd.
 et ut uidetur Lat.: ante τῆς rasura duarum litt. O 14. om.
 ἔνεκα ἰσότητος Lat. 15. τῆς om. Q || ὄριστο β 16. τὸν

12. De Somn. I. 668 Ἀλλὰ σύ γε τοῦ μὲν καπνοῦ καὶ κύματος ἔκτος βαίνει,
 καὶ τὰς καταγελάστους τοῦ θνητοῦ βίου σπουδὰς ὡς τὴν φοβεράν ἐκείνην χάρυβδιν
 ἀποδίδρασκε.—De Somn. I. 674 ὁ σπουδῆς ἀκρίτου καὶ φιλονεικίας ἀλόγου καὶ
 κενῆς δόξης ἑραστής.

14. De Creat. Pr. 2. 363 μισήσας τὴν χορηγὸν σκότους καὶ πολέμων ἀνισότητα
 βίον δὲ ἀνεπιβούλευτον ἔξω, τὴν ἀστασίαστον ἰσότητα τιμήσας.—L. A. C. 2. 558
 ἀνισότητα τὴν ἀδικίας ἀρχὴν ἀνεκαίνισεν ἰσότητι, ἥτις ἐστὶ πηγὴ δικαιοσύνης.

15, 16. De Pr. et Poen. 2. 424 πλοῦτος δὲ ὁ μὲν τῆς φύσεως εὐτελής ἐστι τροφὴ
 καὶ σκέπη.—De Pr. et Poen. 2. 424 ἀσπασάμενοι τὰ φύσεως δῶρα, μὴ τὰ τῆς
 κενῆς δόξης.—Quis Rerum I. 483, 30 τοῦ φύσεως ἀοιδίμου πλούτου.—De Somn.
 I. 640, 10 τὸν ἀθλητὴν τῶν καλῶν ἐπιτηδευμάτων . . ἐν ταῖς εὐχαῖς ἄρτον καὶ
 ἱμάτιον, τὸν φύσεως πλούτον, αἰτούμενον, ἐπειδὴ τὸν ἐν ταῖς κεναῖς δόξαις
 ἐχλεύαζεν.—De Somn. I. 664, 25 πλουτεῖν τὸν φύσεως πλούτον.—De Profugis
 I. 565, 9 τὴν γὰρ τῆς κενῆς δόξης ἀφαίρεσιν πρόσθεσιν ἀληθείας εἶναι συμβέβηκεν.
 —De Somn. I. 669, 24 θιασῶται τῆς κενῆς δόξης.—De Fortit. 2. 376 εἰ δέ τινες
 τὸν τῆς φύσεως πλούτον παρ' οὐδὲν θέμενοι τὸν τῶν κενῶν δοξῶν διώκουσι,
 τυφλῷ πρὸ βλέποντος σκηριπτόμενοι καὶ ἡγεμόνι τῆς οδοῦ χρώμενοι πεπηρωμένῳ
 πίπτειν ἐξ ἀνάγκης ὑφέλουσιν.—V. M. 2. 105 ὑπολαβὼν πενίας ψυχικῆς ἔργον
 εἶναι τὸν ἐν ταῖς ὕλαις ἀποδέχεσθαι πλούτον, τοῦ μὲν τυφλοῦ κατεφρόνησε,
 τὸν δὲ βλέποντα, τὸν τῆς φύσεως, ἐξετίμησε.

15. De Mundi Op. I. 19, 10 πάντων ὅσα λέλεκται παρευημερησάντων.—De
 Mundi Op. 41, 7 ἥρξατο καὶ αἱ τὰς ἀρετὰς παρευημερεῖν.—De Ab. 2. 11 τὸν

892 P. *κεναῖς δόξαις. Ὅταν οὖν ἐκστῶσι τῶν οὐσιῶν, ὑπ' M. 474*
οὐδενὸς ἔτι δελεαζόμενοι, φεύγουσιν ἀμεταστρεπτί

ex τῶν refinxit B: τῶν ἐν ταῖς PQ: τὸν Arm. cett.

17. ἔτι] ὡς β

ἐπὶ τοῖς θνητοῖς ἵμερον παρευημεροῦντος ἔρωτος οὐράνιου.—De Profugis I. 565, 16 ἂν μὴ πάλιν τὰ οὐεῖρατα καὶ φαντάσματα τῶν νομιζομένων καὶ φαινομένων ἀγαθῶν ὑπαναπλεύσαντα παρευημέρησιν.—De Ab. 2. 32 τῶν παθῶν καὶ νοσημάτων παρευημεροῦντων τοὺς ὑγιαίνοντας λόγους.—cp. De Decal. 2. 181.

16 seq. De Pr. et Poenis 2. 410, 36 Μετὰ δὲ τὴν ἐλπίδος νίκην ἀγῶν δεύτερός ἐστιν, ἐν ᾧ μετάνοια ἀγωνίζεται, τῆς μὲν ἀτρέπτου καὶ ἀμετανοήτου καὶ ἀεὶ κατὰ ταῦτά καὶ ὡσαύτως ἐχούσης φύσεως ἀμοιρήσασα, ξήλῳ δὲ καὶ ἔρωτι τοῦ βελτίονος ἐξαίφνης κατασχεθεῖσα, καὶ σπεύδουσα καταλιπεῖν μὲν τὴν σύντροφον πλεονεξίαν καὶ ἀδικίαν, μεθορμίσασθαι δὲ πρὸς σωφροσύνην καὶ δικαιοσύνην καὶ τὰς ἄλλας ἀρετάς. Ἐθλα γὰρ ταῦτα προτίθεται διττὰ ἐπὶ διττοῖς κατορθώμασιν, ἀπολείπει μὲν αἰσchrῶν, αἰρέσει δὲ τῶν καλλίστων. Τὰ δὲ ἄθλα ἀποικία καὶ μόνωσις. Φησὶ γὰρ ἐπὶ τοῦ τὰς μὲν τοῦ σώματος νεωτεροποιᾶς ἀποδράντος, αὐτομολήσαντος δὲ πρὸς ψυχὴν· ‘Οὐχ εὗρίσκετο, διότι μετέθηκεν αὐτὸν ὁ θεός.’ Αἰνιττεται δὲ καὶ ἑναργῶς, διὰ μὲν τῆς μεταθέσεως τὴν ἀποικίαν, διὰ δὲ τοῦ μὴ εὗρίσκεσθαι τὴν μόνωσιν· καὶ σφόδρα οἰκείως. Εἰ γὰρ τῷ ὄντι ἐπάνω τῶν παθῶν ἀψευδῶς ἔργωκεν ἵστασθαι ἄνθρωπος, καταφρονήσας ἡδονῶν καὶ ἐπιθυμιῶν, εὐτρεπίζεσθω φεύγων ἀμεταστρεπτί καὶ οἶκον καὶ πατρίδα καὶ συγγενεῖς καὶ φίλους· ὁλκὸν γὰρ ἡ συνήθεια, ὡς δέος εἶναι, μὴ καταμείνας ἀλφ, τοσοῦτοις ἐν κύκλῳ φίλτροις ἀποληφθεῖς, ὧν αἱ φαντασίαι τὴν ἐγγενομένην ἡσυχίαν τῶν αἰσchrῶν ἐπιτηδευμάτων πάλιν ἀνακινήσουσι καὶ μῆγας ἐναύλους, ὧν ἐπιλελῆσθαι καλὸν ἦν, ἐνεργάζονται. Πολλοὶ γοῦν ἀποδημίας ἐσωφρονίσθησαν, ἔρωτας ἐκμανεῖς καὶ λελυττηκότας θεραπευθέντες, οὐκέτι τῆς ὕψους χορηγεῖν δυναμένης τῷ πάθει τῆς ἡδονῆς τὰ εἶδωλα· τῇ γὰρ διαζεύξει κατὰ κενοῦ βαίνειν ἀνάγκη, μηκέτι παρόντος ὑφ’ οὗ διερεθισθήσεται. Κἂν μεταναστῇ μέντοι, τοὺς τῶν πολλῶν θιάσους ἐκτρεπέσθω, μόνωσιν ἀσπαζόμενος· πέφυκε γὰρ καὶ ἐπὶ τῆς ἀλλοδαπῆς ὅμοια τοῖς οἴκοι δίκτυα, οἷς ἀνάγκη περιπεῖρεσθαι τοὺς ἀπροόπτως ἔχοντας καὶ ταῖς τῶν πολλῶν χαίροντας ὁμιλίαις. Ὅ τι γὰρ ἄτακτον, ἄκοσμον, πλημμελές, ὑπαίτιον, τοῦτο ὄχλος ἐστί, μεθ’ οὗ φέρεσθαι τῷ νῦν πρῶτον μετοικισαμένῳ πρὸς ἀρετὴν ἀλυσιτελέστατον. Ὡς γὰρ τοῖς ἐκ νόσου μακρὰς ἀρχομένοις ἀναλαμβάνειν εὐάλωτά πῶς ἐστί τὰ σώματα, οὕτω καὶ ψυχὴ ὑγιαζομένη πλαδῶσιν οἱ νοεροὶ τόνοι καὶ κραδαίνονται, ὡς δέος εἶναι, μὴ παλινδρομήσῃ τὸ πάθος, ὃ πέφυκεν ἐκ τῆς εἰκαιότερον συνδιαιτήσεως ἀνερεθίζεσθαι.—Leg. Alleg. I. 81, 44 καὶ γὰρ ἐγὼ πολλάκις καταλιπὼν μὲν ἀνθρώπους συγγενεῖς καὶ φίλους καὶ πατρίδα καὶ εἰς ἐρημίαν ἐλθὼν, ἵνα τι τῶν θεᾶς ἀξίων κατανοήσω, οὐδὲν ὤνησα, ἀλλὰ σκορπισθεῖς ὁ νοῦς ἡ πάθει δηχθεῖς ἀνεχώρησεν εἰς τὰ ἐναντία. Ἔστι δὲ ὅτε καὶ ἐν πλήθει μυριάνδρων ἐρημῷ τὴν διάνοιαν, τὸν ψυχικὸν ὄχλον σκεδάσαντος θεοῦ καὶ διδάξαντός με, ὅτι οὐ τῶπων διαφοραὶ τό τε εὖ καὶ χεῖρον ἐργάζονται, ἀλλ’ ὁ κινῶν θεὸς καὶ ἄγων ἥ ἂν προαιρῆται τὸ τῆς ψυχῆς ὄχημα.—De Sobr. I. 394 ὁ τῆς πρεσβυτέρας ψυχῆς πρεσβύτερον καὶ τιμώτερον ἀγαθὸν μήπω τέλειον εὕρημένος. Εἰ γὰρ εὕρητο, καὶ ὅλην Αἴγυπτον ἀμεταστρεπτί φεύγων ὥχετο.—De Confus. I. 411 τὰς εἰς τὸ ἀμαρτάνειν

892 P. καταλιπόντες ἀδελφούς, τέκνα, γυναῖκας, γονεῖς, πολυ- M. 474
 ανθρώπους συγγενείας, | φιλικὰς ἑταιρείας, τὰς πατρί- 20

18. ἀμεταστρεπτί· καταλ. Mang. 19. τέκνα post γυναῖκας Arm.:
 om. Lat. || γονεῖς, γυναῖκας β || γονεῖς tanquam γένος reddit Arm.

συνόδους ἀμεταστρεπτί φευκτέον.—Quod Deus Sit Im. I. 290 ἴθι ἀμεταστρεπτί
 πρὸς τὰς δυνάμεις αὐτοῦ καὶ τούτων ἰκέτις γενοῦ, μέχρις ἂν ἀποδεξάμεναι τὸ συνεχὲς
 καὶ γνήσιον τῆς θεραπείας ἐν τῇ τῶν εὐαρεστησάντων αὐταῖς κατατάξωσι χώρα.
 —Quis Rerum I. 517, 18 ἀποδρασόμεθα ἀμεταστρεπτί καὶ μόνον οὐ τὰ ἀπόγεια
 ἀράμενοι τῆς τῶν ψευσμάτων καὶ σοφισμάτων χώρας ἐξαναχθισόμεθα.—De Sac. Ab.
 et C. I. 188, 38 φυγάδας οἱ Λευῖται προσίενται, καὶ αὐτοὶ δυνάμει φυγάδες ὄντες.
 Ὡς γὰρ ἐκεῖνοι [sc. οἱ τὸν ἀκούσιον φόνον δράσαντες] τῶν πατρίδων ἐλαύνονται,
 οὕτω καὶ οὗτοι καταλελοιπασι τέκνα, γονεῖς, ἀδελφούς, τὰ οἰκειότατα καὶ
 φίλτατα, ἵν' ἀντὶ θνητοῦ τὸν ἀθάνατον κλῆρον εὕρωται· διαφέρουσι δὲ ὅτι
 ἐκείνοις μὲν ἀβούλητος ἡ φυγὴ δι' ἔργον ἀκούσιον, τούτοις δὲ ὁ δρασμὸς ἐκούσιος
 δι' ἔρωτα τῶν ἀρίστων κ.τ.λ.—De Profugis I. 559, 12 εἰς τὰς ἀπονεμθηείσας
 Λευῖταις μόνοις πόλεις φεύγειν διείρηται, πάννυ προσηκόντως· καὶ γὰρ Λευῖται τρόπον
 τινα φυγάδες εἰσίν, ἕνεκα ἀρεσκείας θεοῦ γονεῖς καὶ τέκνα καὶ ἀδελφούς καὶ
 πᾶσαν τὴν θνητὴν συγγένειαν ἀπολελοιπότες. Ὁ γοῦν ἀρχηγέτης τοῦ θιάσου
 τούτου λέγων εἰσάγεται τῷ πατρὶ καὶ τῇ μητρὶ. Οὐχ ἑώρακα ὑμᾶς καὶ τοὺς
 ἀδελφοὺς οὐ γινώσκω καὶ τοὺς υἱοὺς ἀπογινώσκω [Deut. 33. 9] ὑπὲρ τοῦ δίχα
 μεθολικῆς θεραπεύειν τὸ ὄν. Ἡ δὲ ἀψευδὴς φυγὴ στέρησις τῶν οἰκειοτάτων καὶ
 φιλάτων ἐστὶ... καὶ κτείνει ἕκαστος ἀδελφὸν καὶ πλησίον καὶ τὸν ἑγγιστά
 [Exod. 32. 27]... Οὕτω γὰρ μόνως θεραπευτικὸν γένοιτο τοῦ τῶν ὄντων ἀρίστου
 τὸ ἐν ἡμῖν αὐτοῖς ἄριστον· πρῶτον μὲν εἰ ἀναλυθεῖ ἄνθρωπος εἰς ψυχὴν, διασυνχ-
 θέντος καὶ διακοπέντος αὐτοῦ τοῦ ἀδελφοῦ σώματος καὶ τῶν ἀννῆντων ἐπιθυμιῶν
 κ.τ.λ.—De Mon. 2. 219 Ἀπολελοιπότες [sc. ἐπηλύται], φησί, πατρίδα καὶ φίλους
 καὶ συγγενεῖς δι' ἀρετὴν καὶ οὐσίτητα, μὴ ἀμοιρείτωσαν ἑτέραν πόλιν καὶ οἰκιῶν
 καὶ φίλων, ἀλλ' ἔστωσαν ἑφεδροὶ καταφυγαὶ τοῖς πρὸς εὐσέβειαν αὐτομολοῦσι.
 —De Poenit. 2. 406 πάγκαλον γὰρ καὶ συμφέρον αὐτομολεῖν ἀμεταστρεπτί πρὸς
 ἀρετὴν, κακίαν ἐπίβουλον δέσποιναν ἀπολιπόντας.—De Pr. et Poen. 2. 427
 ἀμεταστρεπτί φεύγειν διεγνωκότα φυγὴν οὐ τὴν ἐπονείδιστον λεγομένην, ἀλλὰ
 τὴν σωτήριον.

17. Quis Rerum I. 486, 4 διανοίας πρὸς οὐδενὸς οὐκέτι δελεαζομένης τῶν
 παρ' ἡμῖν.—De Somn. I. 672 πάντα νήφοντες τὸν αἰῶνα, ὥς ὑπὸ μηδενὸς ἐτι τῶν
 εἰωθότων δελεάζειν ἀπατᾶσθαι.—Quis Rerum I. 512, 34 εἴτα ὑπὸ μηδεμιᾶς
 δελεασθεῖς.

19. De Pr. et Poen. 2. 417 ὅλοις οἴκοις καὶ πολυανθρώποις συγγενείαις.—De
 Somn. I. 670, 1 ὅλα τὰ σώματα καὶ τὰς ψυχάς, γυναιὰ τε καὶ τέκνα καὶ γονεῖς
 καὶ τὴν ἄλλαν ἑταίρων καὶ συγγενῶν πολυάνθρωπον οἰκειότητα καὶ κοινωνίαν
 ἐκδίδονται.—De Sacrificant. 2. 258 τῶν μὲν ἐπηλύτων διὰ τόδε· καταλιπόντες
 οὗτοι τὰ πάτρια οἷς ἐνετράφησαν, ψεύδους πλασμάτων γέμοντα καὶ τύφον,
 γενόμενοι ἀληθείας ἔρασταί γνήσιοι, μετεχώρησαν πρὸς εὐσέβειαν· ἰκέται δὲ καὶ
 θεραπευταὶ τοῦ ὄντως ὄντος ἀξίως ὄντες τῆς προνομίας τῆς ἀρμοττοῦσης εἰκότως

892 P. δας ἐν αἷς ἐγεννήθησαν καὶ ἐτράφησαν· ἐπειδὴ τὸ M. 474
 σύνηθες ὀλκὸν καὶ δελεάσαι δυνατώτατον. Μετοικί-
 ζονται δὲ οὐκ εἰς ἑτέραν πόλιν, ὥσπερ οἱ πρᾶσιν
 αἰτούμενοι παρὰ τῶν κεκτημένων, ἀτυχεῖς ἢ | κακό- 25
 δουλοι, δεσποτῶν ὑπαλλαγήν, οὐκ ἐλευθερίαν αὐτοῖς

20. ἐταιρίας AQ 21. ἐγεννήθησαν καὶ om. γ: ἐγεννήθησαν καὶ ἐτρά-
 φησαν AEMPQ Arm.: ἐτράφησαν γεννηθέντες BD 22. ὀλκὸν A

κτι

Arm. γ: ἔλκον P: ἑλικὸν (ubi κτι sup. ser. man. rec.) Q: ἔλκειν
 β: Lat. ὄγκος ‘*ponderosa*,’ tanquam ὀλκὸν habuerit in textu nec
 bene legerit || δελεάσασθαι Q 23. δὲ post μετοικίζονται add.

ΑγΟΡQ edd.: om. Arm. β: ‘*transmigrant ergo*’ Lat. || post δὲ om.
 uerba οὐκ . . . πόλιν P, at est signum lacunae || ὥσπερ εἰ εἰς πρᾶσιν αἰτού-
 μενοι παρὰ τ. κεκτ., ὡς ἀτυχεῖς ἢ ὡς δούλοι Arm.: ‘*ut solent uenditionibus*
subiecti, serui infelicissimi’ Lat. omittens παρὰ τ. κεκτ. || ὡς pro
 ὥσπερ Q || οἱ om. Q 24. post κεκτ. add. comma Turn.: om.

Mang. || ἀτυχαῖς Q 25. κακότητα pro κακόδουλοι P || om. comma
 ante δεσπ. Turn. || ὑπαλλαγὰς β || ἐλευθερίας B 26. αὐτοῖς DKQ ||

μεταλαμβάνουσι, καρπὸν εὐράμενοι τῆς ἐπὶ τὸν θεὸν καταφυγῆς τὴν ἀπ’ αὐτοῦ
 βοήθειαν.—L. A. C. 2. 557 πολυανθρώπους οἰκίας καὶ συγγενείας.

21. Leg. Alleg. 1. 63, 42 ἐγέννησαν ἡμᾶς, ἔθρεψαν, ἐπαίδευσαν, πάντων αἵτιοι
 γεγόνασιν ἀγαθῶν.—V. M. 2. 81 ἐγεννήθη δὲ ἐν Αἰγύπτῳ καὶ ἐτράφη.—In Fl.
 2. 524 οἱκεῖν ἕκαστοι πατρίδας νομίζοντες, ἐν αἷς ἐγεννήθησαν καὶ ἐτράφησαν.

21, 22. De Pr. et Poen. 2. 411 ὀλκὸν γὰρ ἡ συνήθεια.—Quod Det. Pot. Insid.
 1. 209, 7 ὀλκὸς γὰρ ἡ δύναμις αὐτοῦ [sc. τοῦ κόσμου].—Quis Rerum 1. 512, 11
 ἐπιθυμία μὲν γὰρ ὀλκὸν ἔχουσα δύναμις.—De Profugis 1. 568, 19 τίς οὖν
 ἡ βάσανος; καθεῖναι τι δέλεαρ ὀλκῷ κεχρημένον δυνάμει.—De Post. Caini τὰ
 ἡδονῆς ὀλκοῦ δελεάστρα.—De Pl. Noe 1. 336 ὀλκαῖς . . . δυνάμεσιν.

22. Quis Rerum 1. 482 διάνοια . . . ἀεὶ φάσκουσα, ὅτι μετακισσάμην τοῦ
 σώματος, ἥνικα τῆς σαρκὸς ἡλόγουν ἤδη, καὶ τῆς αἰσθήσεως.

23. De Ab. 2. 14 δευτέραν δὲ ἀποικίαν στέλλεται λογίφ πάλιν πεισθεῖς
 ὁ ἀστεῖος, οὐκέτι ἐκ πόλεως εἰς πόλιν ἀλλ’ εἰς χώραν ἐρήμην.

25. De Somn. 1. 698, 5 ὥσπερ οἱ κακοὶ δούλοι. Τὸ γὰρ τῶν δεσποτῶν
 ἐπεικὲς εἰς ἀναρχίαν ἐκτρέποντες, ἐπιμορφάζουσι τὸ ἀδέσποτον.—De Ios. 2. 47
 Εὖ μέντοι τὸ φάναι ‘πιπράσκεσθαι τὸν ἄνθρωπον’ ὁ μὲν γὰρ δημοκόπος καὶ
 δημηγόρος ἀναβὰς ἐπὶ τὸ βῆμα, καθάπερ τὰ πιπρασκόμενα τῶν ἀνδραπόδων,
 δούλος ἀντ’ ἐλευθέρου γίνεται, διὰ τῶν τιμῶν, ἃς δοκεῖ λαμβάνειν, ἀπαχθεὶς ὑπὸ
 μυρίων δεσποτῶν. Ὁ δὲ αὐτὸς καὶ ‘θηριάλωτος’ εἰσάγεται θηρίον δὲ ἀτίθασσον
 ἢ λοχῶσα κενοδοξία, συναρπάζουσα καὶ διαφθείρουσα τοὺς χρωμένους. Οἱ δ’
 ἀνησάμενοι καὶ πιπράσκουσιν· οὐ γὰρ εἰς δεσπότης ὄχλος τῶν πολιτευομένων, ἀλλ’
 ἐξ ἑτέρων ἕτεροι, κατὰ τινὰς ἐφεδρείας καὶ διαδοχὰς. Οἱ δὲ τρίπρατοι κακῶν

892 P. ἔκπορίζοντες· πᾶσα γὰρ πόλις καὶ ἡ εὐνομωτάτῃ γέμει M. 474
 θορύβων καὶ κηρῶν καὶ ταραχῶν ἀμυθῆτων, ἃς οὐκ ἂν
 ὑπομεῖναι τις ἄπαξ ὑπὸ σοφίας ἀχθεῖς. Ἀλλὰ τειχῶν

προσεκπορίζοντες Q 27, 28. καὶ κηρῶν καὶ ταραχῶν O Mang. :
 καὶ κηρῶν om. Turn. codd. omnes secutus nisi O || καὶ ταραχῶν Armeni
 interpretis uix defuit libro qui forte θορ. καὶ ταρ. καὶ κηρῶν ἀμυθ.
 habuit 28. ὑπομεῖναι A 29. ἀχθεῖς om. Arm. || ἄπαξ dat

θεραπόντων τρόπου ἀλλάττουσι τοὺς κυρίους, οὐχ ὑπομένοντες τοὺς προτέρους
 διὰ τὴν ἀψίκορον καὶ φιλόκαινον τῶν ἡθῶν ἀνωμαλίαν.—De Hum. 2. 395, 41 Οἱ δὲ
 μὴ γένει δοῦλοι χρηστῆς ἐλπίδος μὴ εἰς ἅπαν ἀμοιρεῖτωσαν, ἀλλ' ἰέτωσαν ἐπὶ τὴν
 παλαιὰν ἄδειαν, ἥς διὰ καιροὺς ἀβουλήτους ἐστέρηντο. Κἂν ἐκ τριγενείας μὲν,
 φησί, 'δοῦλος ἐτέρου φόβῳ δεσποτικῶν ἀπειλῶν ἢ συνειδήσει τινῶν ἀμαρτημάτων,
 ἢ μηδὲν ἡδικοῦς, ἀμειλίκτη καὶ ὠμοθύμῳ χρώμενος ἄλλως δεσπότη καταφυγῇ
 χρήται ὥς τευξόμενος ἐπικουρίας, μὴ περιίδῃς—ἐκδιδόναι γὰρ ἱκέτας οὐχ ὅσιον,
 ἱκέτης δὲ καὶ ὁ δοῦλος, ὥσπερ ὡς ἱερὸν τὴν σὴν ἐστίαν καταπεφηνῶς, ἐν ᾧ δίκαιόν
 ἐστὶν ἀσυντίας τυγχάνειν—μάλιστα μὲν εἰς ἀδόλους ἐλθὼν καταλλαγὰς τὰς χωρὶς
 ἐνέδρας, εἰ δὲ μὴ, τὸ γοῦν πανύστατον πραθεῖς· ἀλλαγαὶ γὰρ αἱ τῶν δεσποτῶν
 ἀδελον ὅπου τὴν βοήθην ξέουσιν, τοῦ δὲ ὁμολογουμένου κομφότερον τὸ ἀδελον κακόν.'

27. Quod Det. Pot. Insid. 1. 216, 49 ἐν τινι τῶν εὐνομωτάτων πόλεων.—Quod
 Deus Sit Im. 1. 289, 27 ὧν ἡ φύσις κατεδίκασε ψυχῆς τρόπων, οἵτινες ἀκολασίας καὶ
 δειλίας καὶ ἀδικίας καὶ ἀσεβείας καὶ ἄλλων ἀμυθῆτων κηρῶν γέμουν.—De Agric.
 1. 307, 23 ὡς μὴ τῆς φαυλοτάτης τῶν κακοπολιτειῶν ὀχλοκρατίας, ἢ παράκομμα τῆς
 ἀρίστης δημοκρατίας ἐστίν, ἀναπλησθέντες θορύβοις καὶ ταραχαῖς καὶ ἐμφυλίοις
 στάσεσιν αἰεὶ χρώμενοι διατελῶμεν.—Leg. Alleg. 1. 112, 2 τὰ ῥήματα ταραχῆς καὶ
 συγχύσεως γέμει.—Leg. Alleg. 1. 118, 34 τῶν κινουμένων καὶ ταραχῆς γεμόντων.
 —De Sp. Leg. 2. 339 τῶν πόλεων αἱ εὐνομώταται.—De Decal. 2. 180 πρὸς δὲ
 τοὺς ἀπορούντας, διὰ τί οὐκ ἐν πόλεσιν, ἀλλ' ἐν ἐρήμῳ βαθεῖα τοὺς νόμους ἐτίθει,
 λεκτέον πρῶτον μὲν ὅτι αἱ πολλαὶ τῶν πόλεων ἀμυθῆτων κακῶν εἰσὶ μεστὰι καὶ
 τῶν πρὸς τὸ θεῖον ἀνοσιουργημάτων.—De Decal. 2. 182 εἰκότως οὖν ἐκ τῶν κατὰ
 πόλεις βλαβερωτάτων συνηθειῶν εἰς ἔρημον ἀπαγαγόν, ἵνα κενώσῃ τὰς ψυχὰς
 ἀδικημάτων, ἥρξατο προσφέρειν ταῖς διανοαῖς τροφάς. Αὐταὶ δὲ τίνες ἂν εἴεν ὅτι
 μὴ νόμοι καὶ λόγοι θεοὶ.—Quis Rerum 1. 514, 18 πηρώσεις παντελεῖς καὶ κηρῶν
 σωρὸς ἄλλων ἀμυθῆτων.—De Prov. ex Eus. Praef. Ev. 2. 638 εἰ δὲ σώματος
 θνητοῦ μεταλαχόντες καὶ κηρῶν γέμοντες ἀνθρωπίνων καὶ μετὰ τοσούτου πλήθους
 ἀδίκων ζῶντες.

29. Quod Deus Sit Im. 1. 273 τὸ καινουργηθὲν ἱερεῖον, ἦτοι παρ' ὅσον ἐπ'
 οὐδενὸς θνητοῦ βαίνειν ἄπαξ ἐπιθειάσας ἡξίου, ἢ παρ' ὅσον.

29, 30. De Profugis 1. 546, 26 ἤδη δὲ καὶ πατέρας οἶδα διὰ τὸ ἀβροδιαυτον,
 αὐστηρὸν καὶ φιλόσοφον βίον παίδων ἐκτραπομένους καὶ δι' αἰδῶ τὸν ἀγρὸν πρὸ
 τῆς πόλεως οἰκεῖν ἐλομένους.—Quis Rerum 1. 482 Τίς οὖν γενήσεται κληρονόμος;
 Οὐχ ὁ μένων ἐν τῇ σώματος εἰρηκτῇ λογισμὸς καθ' ἐκούσιον γνώμην, ἀλλ' ὁ λυθεὶς
 τῶν δεσμῶν καὶ ἐλευθερωθεὶς καὶ ἔξω τειχῶν προεληλυθὼς καὶ εἰ οἶόν τε τοῦτο
 εἰπεῖν, αὐτὸς αὐτὸν καταλελειπώς.

892 P. ἔξω | ποιοῦνται τὰς διατριβὰς ἐν κήποις ἢ μοναγρίοις M. 474, 30
ἐρημίαν μεταδιώκοντες, οὐ διὰ τина ὦμην ἐπιτετηδευ-

post ἄς Arm.: post σοφίας Q 30. post μοναγρίοις dat comma
Arm. 31. ἡρεμίαν Arm.: ἐρημίαν codd. Lat. et edd. 31, 32. οὐ διὰ
τινα ὦμην ἐπι. μισ.] Arm. aequiparat: οὐ τὴν μόνωσιν ἐπιτετηδεύκασι διὰ

30. De Sobr. 1. 402 ὅπως ἐν τοῖς οἴκοις τοῦ Σῆμ ποιῆται τὰς διατριβὰς.

30—34. De Ab. 2. 4 ὁ δὲ ἀστείος ἔμπαλιν ἀπράγμονος ζηλωτῆς βίου γεγονώς
ὑποχωρεῖ καὶ μόνωσιν ἀγαπᾷ, λανθάνειν τοὺς πολλοὺς ἀξίων, οὐ διὰ μισανθρωπίαν,
φιλάνθρωπος γάρ, εἰ καὶ τις ἄλλος, ἀλλὰ διὰ τὸ προβεβλήσθαι κακίαν, ἣν ὁ πολλὸς
ὄχλος ἀσπάζεται, χαίρων μὲν ἐφ' οἷς στένειν ἄξιον, λυπούμενος δὲ ἐφ' οἷς γεγηθῆναι
καλόν. Ὡν ἕνεκα συγκλεισάμενος οἶκοι τὰ πολλὰ καταμένει, μόλις τὰς κλισιάδας
ὑπερβαίνων, ἢ διὰ τοὺς ἐπιφοιτῶντας συνεχέστερον ἔξω πόλεως προελθὼν ἐν
μοναγρίῳ ποιεῖται τὰς διατριβὰς, ἥδιον συμβιωταῖς χρώμενος τοῖς ἅπαντος τοῦ
γένους ἀνθρώπων ἀρίστοις, ὧν τὰ μὲν σάματα διέλυσεν ὁ χρόνος. Τὰς δ' ἀρετὰς
αἱ ἀπολειφθεῖσαι γραφαὶ ζωπυροῦσιν, διὰ τε ποιημάτων καὶ τῶν καταλογάδην
συγγραμμάτων, οἷς ἡ ψυχὴ πέφυκε βελτιοῦσθαι.

31. ἐρημίαν] Leg. Alleg. 1. 71, 31 ὅταν τι βουλώμεθα ἀκριβὲς νοῆσαι, εἰς ἐρημίαν
ἀποδιδράσκομεν, καταμύομεν τὰς ὕψεις, τὰ ὧτα ἐπιφράττομεν, ἀποταττόμεθα ταῖς
αἰσθήσεσιν.—Leg. Alleg. 1. 81, 42 ἀλλ' οὐ μόνον οἱ ἐν ἐρήμῳ δάκνονται ὑφ' ἡδονῆς
ἀλλὰ καὶ οἱ ἐσκορπισμένοι· καὶ γὰρ ἐγὼ πολλάκις καταλιπὼν μὲν ἀνθρώπους κ.τ.λ.
(uide sup. 1. 15).—De Sac. Ab. et C. 1. 171, 23 τῶν γὰρ περὶ τὸν Ἰοθὺρ ἐπιστατεῖ καὶ
ἀφηγείται δογμάτων, ἄγων αὐτὰ ἀπὸ τῶν ὀχλικῶν τῆς πολιτείας σπονδασμάτων εἰς
ἐρημίαν τοῦ μὴ ἀδικεῖν. Ἦγε γὰρ τὰ πρόβατα ὑπὸ τὴν ἐρημον [Exod. 3. 1].—Quis
Rerum 1. 491, 1 φιλέρημος μὲν γὰρ ἡ θεία σοφία διὰ τὸν μόνον θεόν, οὐ κτῆμά
ἐστιν, τὴν μόνωσιν ἀγαπᾶσα—συμβολικῶς αὕτη τρυγὸν καλεῖται.—Qu. in Gen.
Sermo iv. § 31 'Cur Lot sedebat in foribus Sodomorum?' [19. 1] Interpretatur
Sodoma caecitas uel sterilitas. 'In foribus' autem 'sedere,' id proficienti nimis
est familiare ad symbolicam rationem dandam. 'Porta' (s. 'fores') nec intus in
ciuitate est neque extra ciuitatem: sic et qui proficere [προκόπτειν] nititur,
non intus in uirtute est neque extra uirtutem, sed modo est in numero eorum,
qui intus in ciuitate occupati sunt in solitis tumultibus animae, quos operatur
sterilitas siue infocunditas et caecitas; modo uero tamquam in deserto,
aemulans purum zelum negotiis carentem et contemplationem ueritatis uitae.
—De Prov. 2. 645 ἔξω γὰρ ἀστεος ἐν ἀγρῷ καὶ ἐρημίαις.—De Profugis 1. 565,
22 ἀπῆρκασι γὰρ ἐντεῦθεν [Gen. 27. 17], τὰς μὲν ἡμετέρων σπουδὰς ἐκλιπόντες,
μετοικισάμενοι δὲ εἰς τὸν ἐρημον κακῶν, εὖσεβῶν χώρον.—De Somn. 1. 631, 34
ὁ θεὸς λόγος . . . ἐρήμῃ ψυχῇ συνοδοιορεῖν μέλλων.—De Ebr. 1. 382, 6 διὰ
γούν τὴν πολλὴν ἐρημίαν ἑαυτῆς [ψυχῆς] ἀφροῦρητος καὶ ἀφύλακτος.—In Fl.
2. 541 ἔξω τείχους προῆι καὶ διημέρευεν ἐπὶ τῆς ἐρημίας.—De Ab. 2. 14
δευτέραν δὲ ἀποικίαν στέλλεται λογίῳ πάλιν πεισθεὶς ὁ ἀστείος, οὐκέτι ἐκ
πόλεως εἰς πόλιν, ἀλλ' εἰς χώραν ἐρήμην.—V. M. 2. 94 Δεῖν . . . ἐν ἐρήμῳ τὰς
πατρίους θυσίας ἐπιτελεσθῆναι . . . τρόφῃ καὶ νόμῳ διαφεύγοντι τὴν κοινότητα.

892 P. μένην μισανθρωπίαν, ἀλλὰ τὰς ἐκ τῶν ἀνομοίων τὸ M. 474

μισανθρωπίαν 32. διὰ ante τὰς add. AOP Lat. Turn.: om. cett. codd.
Euseb. Hist. Eccles. 11. 17 Arm.: in textu retinet sed in annotat.

—V. M. 2. 167 πυλῶν γὰρ ἔξω προελθόντες τινὲς εἰς ἐρημίαν ἵνα ἐν τῷ καθαρωτάτῳ καὶ ἡσυχάζοντι εὕξωνται.

ἡρεμίαν] De Somn. 1. 692, 4 ἡ δὲ θεοῦ πόλις . . . Ἱερουσαλὴμ καλεῖται, ἧς μεταληφθὲν τοῦνομα, ὅρασις ἐστὶν εἰρήνης. ὥστε μὴ ζῆτει τὴν τοῦ ὄντος πόλιν ἐν κλίμασι γῆς, οὐ γὰρ ἐξ ἐξῶν ἢ λίθων δεδημιούργηται, ἀλλ' ἐν ψυχῇ ἀπολέμφῃ καὶ ὀξυδορκούσῃ προτεθειμένη τὸν θεωρητικὸν καὶ εἰρηναῖον βίον . . . θεὸς μόνος ἡ ἀψευδესτάτη καὶ πρὸς ἀλήθειάν ἐστιν εἰρήνη . . . Μηδὲν οὖν διαφερέτω σοὶ ἡ ὅρασις εἰρήνης ἢ ὅρασις θεοῦ τὸ αὐτὸ ὑποκείμενον ὀνομάζειν, ὅτι καὶ τῶν πολυωνύμων τοῦ ὄντος δυνάμεων οὐ θιασώτης μόνον, ἀλλὰ καὶ ἔξαρχός ἐστιν εἰρήνη.—De Somn. 1. 688, 48 ἡρεμήσας ὁ νοῦς, ἡλικὸν ἐστὶν ἀγαθὸν ἡρεμία, σαφῶς ἔγνω καὶ θαυμάσας αὐτῆς τὸ κάλλος ὑπέλαβεν, ὅτι ἡ θεῷ μόνῃ προσκεκλήρωται, ἡ τῇ μεταξὺ φύσει θνητοῦ καὶ ἀθανάτου γένους.—De Somn. 1. 678, 20 βαθείας δὲ εἰρήνης ἀναπλησθέντας τῆς ἐν ἑαυτοῖς, ἡ πρὸς ἀλήθειάν ἐστιν εἰρήνη, τῆς κατὰ τὰς πόλεις ἀρχέτυπον.—De Profugis 1. 572, 18 ἡ ἐν θεῷ ἀνάπαυσις, τὸ μέγιστον ἀγαθὸν περιποιούσα τὴν ἀπόλεμον εἰρήνην· ἡ μὲν γὰρ κατὰ πόλεις ἀνακέκραται ἐμφυλὶφ πολέμῳ, ἡ δὲ ψυχῆς ἀμυχῆς διαφορὰς ἀπάσης ἐστίν.—De Post. Caini 1. 231, 33 τὸ δὲν . . . τῆς ἑαυτοῦ φύσεως, ἡρεμίας, τῷ σπουδαίῳ μεταδίδωσι . . . ὅτι θεοῦ μὲν ἴδιον ἡρεμία καὶ στάσις.—De Ebr. 1. 372, 36 σοφὸς μέτοικος καὶ μετανάστης ἐστὶν ἀπὸ πολέμου πρὸς εἰρήνην, καὶ ἀπὸ τοῦ θνητοῦ καὶ πεφυρμένου στρατοπέδου πρὸς τὸν ἀπόλεμον καὶ εἰρηναῖον λογικῶν καὶ εὐδαιμόνων ψυχῶν βίον θεῖον.—De Confus. 1. 424, 37 ὅταν γὰρ ὁ νοῦς ἐπιστρέψῃ, τὸ ἀποκλίνειν καὶ ἀποστρεφόμενον αὐτοῦ πάλιν λύεται. Τούτου δὲ καιρὸς ἐστὶ τῆς καθαιρέσεως — τὸ παραδοξότατον, ἢ φησιν — οὐ πόλεμος, ἀλλ' εἰρήνη· διανοίας γὰρ εὐσταθία καὶ ἡρεμία, ἣν εὐσέβεια γεννᾷν πέφυκεν, ἀνατρέπεται πᾶς λόγος, δὴν ἐδημιούργησεν ἀσέβεια.—Qu. in Gen. 4. § 47 Sapiens enim pacis est amans et nescius dimicationis atque feriat, ut totus diuinis uacat contemplationibus. Improbis autem amat ciuitatem et ciuilem turbam ac conturbationem concursumque hominum et rerum; namque amor negotiorum, auaritia, hominibus complacentia atque studium dignitatis possidendae pretiosa illi sunt, et cessare ab iis uile putatum. Proficiens [ὁ προκόπτων] uero inter utrumque, se mouens ad securam tranquillitatem nec tamen ualens omnino declinare politice, neque ut olim admirans ciuitatem tamquam magnum aliquod bonum, sed tantum restringens diminuensque participationem, uelut exiguum ac paruam recipit phantasiam, illam quae olim permagna putabatur.

μεταδιώκοντες] Leg. Alleg. 1. 87, 19 ἀγροικίαν καὶ ἀπαιδευσίαν . . . μεταδιώκουσα.—cp. De Cherub. 1. 140, 10; De Profugis 1. 565, 7.

31–34. De Profugis 1. 551, 1 μέμψατο δὲ ἂν οὖν δεόντως ἡ ἀλήθεια τοῖς ἀνεξετάστως ἀπολείπουσι τὰς ἐν τῷ πολιτικῷ βίῳ πραγματείας καὶ πορισμούς, καὶ δόξης καὶ ἡδονῆς καταπεφρονηκέναι λέγουσιν· ἀλαζονεύονται γάρ, οὐ καταφρονοῦσι, τὸ βυπᾶν καὶ σκυθρωπάζειν αὐστηρῶς τε καὶ αὐχμηρῶς ἀποζῆν δελείατα

892 P. ἡθὸς ἐπιμιξίας ἀλυσιτελεῖς καὶ βλαβεράς εἰδότες. |

M. 474

delet Mang.

33. ἐκ del. uult Mang. sed Arm. Euseb. ibid. et

προτίθεντες, ὡς δὴ κοσμότητος καὶ σωφροσύνης καὶ καρτερίας ἐρασταί. Τοὺς δὲ ἀκριβεστέρους ἀπατᾶν οὐ δύνανται, διακύνπτοντας εἶσω καὶ μὴ τῷ ἐμφανεῖ παραγομένους· ταῦτα γὰρ προκαλύμματα ὄντα ἐτέρων ἀναστείλαντες τὰ ἐναποκείμενα ἔνδον, ὅποια ἅττα τὴν φύσιν ἐστίν, ἐθεάσαντο, καὶ εἰ μὲν εἴη καλὰ, ἐθαύμασαν, εἰ δὲ αἰσχρά, ἐχλεύασαν, καὶ τῆς ὑποκρίσεως ἐμίσησαν. Λέγωμεν οὖν τοῖς τοιούτοις· Τὸν ἄμικτον καὶ ἀκοινώνητον μονότροπὸν τε καὶ μονωτικὸν βίον ζηλοῦτε; τί γὰρ τῶν ἐν κοινονίᾳ καλῶν προπεδείξασθε; Ἀργυρισμὸν ἀποστρέψατε; γενόμενοι γὰρ χρηματισταὶ δικαιοπραγεῖν ἠθελήσατε; Τῶν γαστρὸς καὶ μετὰ γαστέρα ἡδονῶν ἐπιμορφάζοντες ἀλογεῖν; ἥνικα τὰς εἰς ταῦτα ἀφθόνους ὕλας εἴχετε, ἐμετριάσατε; Δόξης καταφρονεῖτε; γενόμενοι γὰρ ἐν τιμαῖς ἀτυφίαν ἡσκήσατε; Πολιτεῖαν ἐγελάσατε ὑμεῖς; ὥσως, ὡς χρήσιμόν ἐστι τὸ πρᾶγμα οὐ κατανοήσαντες; Πρώτερον οὖν ἐγυμνάσασθε καὶ προεμελετήσατε τοῖς τοῦ βίου πράγμασιν ἰδίους τε καὶ κοινοῖς, καὶ γενόμενοι πολιτικοὶ τε καὶ οἰκονομικοὶ δι' ἀδελφῶν ἀρετῶν οἰκονομικῆς τε καὶ πολιτικῆς κατὰ πολλὴν περιουσίαν, τὴν εἰς ἕτερον καὶ ἀμείνω βίου ἀποικίαν ἐστείλασθε; Τὸν γὰρ πρακτικὸν τοῦ θεωρητικοῦ βίον, προάγωνά τινα ἀγῶνος τελειοτέρου, καλὸν πρότερον διαθλῆσαι. Οὕτως ἐστὶν ὅκνου καὶ ἀργίας κατηγορίαν ἀποδράσασθαι. Οὕτω καὶ τοῖς Λευῖταις τὰ μὲν ἔργα ἐπιτελεῖν ἄχρι πεντηκονταετίας διείρηται, ἀπαλλαγεῖσι δὲ τῆς πρακτικῆς ὑπηρεσίας σκοπεῖν ἕκαστα καὶ θεωρεῖν, τῆς ἐν τῷ πρακτικῷ βίῳ κατορθώσεως γέρας λαβόντας ἕτερον βίον, ὃς ἐπιστήμῃ καὶ θεωρίᾳ μόνῃ χαίρει. Καὶ ἄλλως ἀναγκαῖον, τοὺς τῶν θείων ἀξιοῦντας μεταποιεῖσθαι δικαίαν τὰ ἀνθρώπεια πρότερον ἐκπληρῶσαι. . . Γνωρίσθητε οὖν πρότερον τῇ κατ' ἀνθρώπους ἀρετῇ, ἵνα καὶ τῇ πρὸς θεὸν συσταθῇτε. Τοιαῦτα ὑψηλείται τῷ ἀσκητικῷ ἢ ὑπομονῇ.—De Ab. 2. 14 οἱ γὰρ ζητοῦντες καὶ ἐπιποθοῦντες θεὸν ἀνευρεῖν, τὴν φύσιν αὐτῶν μόνωσιν ἀγαπῶσι, κατ' αὐτὸ τοῦτο σπεύδοντες πρῶτον ἐξομοιοῦσθαι τῇ μακαρίᾳ καὶ εὐδαίμονι φύσει.

32. De Sp. Leg. 2. 322 πρὸς ἅπαντας ἡγριωμένους ὑπὸ τῆς ἐμφύτου, τάχα δὲ καὶ ἐπιτετηδευμένης μισανθρωπίας.—In Fl. 2. 521 ἐκ μαθήσεως τὸ πλέον τῇ φύσει ἐπιτετηδευμένην ἀπόνοιαν.—De Sp. Leg. 2. 273 οἱ τὴν φύσιν ἄμικτοι καὶ ἀκοινώνητοι δι' ὑπερβολὴν μισανθρωπίας γεγονότες.

33. De Decal. 2. 201 κἂν πολυάνθρωποι μὲν τύχωσιν αἱ συγγένειαι διὰ τὰς ἐπιγαμίας καὶ τὰς ἄλλων πρὸς ἄλλους ἐπιμιξίας ἄφεται καὶ τῆς πόλεως ἀπάσης ἐν κύκλῳ βάδιζον τὸ ἀδίκημα.—De Iustit. 2. 366 Σχεδὸν δὲ καὶ τὸ σύμπαν Ἰουδαίων ἔθνος ὀρφανοῦ λόγον ἔχει, συγκρινόμενον τοῖς ἀπανταχῇ πάσι. Τὰ μὲν γάρ, ὅποτε μὴ θεήλατοι κατασκήπτειν συμφοραὶ, διὰ τὰς ἐν τοῖς ἔθνεσιν ἐπιμιξίας οὐκ ἀπορεῖ βοηθῶν κοινοπραγοῦντα· τῷ δὲ ἡκιστὰ τις συναγωνίζεται νόμοις ἐξαιρέτοις χρωμένῃ. . . Ἄλλ' ὅμως τῆς ὀρφανίας αὐτοῦ καὶ ἐρημίας ἔλεον καὶ οἰκτὸν φησι Μωσῆς αἰετ λαμβάνειν τὸν ἡγεμόνα τῶν ὄλων ᾧ προσκεκλήρωται, διότι τοῦ σύμπαντος ἀνθρώπων γένους ἀπενεμήθη οἷά τις ἀπαρχὴ τῷ ποιητῇ καὶ πατρί.

ἀλυσιτελεῖς] De Agric. 1. 307, 32 ἀλυσιτελεῖς δὲ οὐχ αὐτὰ μόνον δεσποτεῖαι.—De Pr. et Poen. 2. 411 ὅτι γὰρ ἄτακτον, ἄκοσμον, πλημμελές, ὑπαίτιον τοῦτο ὄχλος ἐστι, μεθ' οὗ φέρεσθαι τῷ νῦν πρῶτον μετοικισαμένῳ πρὸς ἀρετὴν ἀλυσιτελέστατον.

892 P. Πολλαχού μὲν οὖν τῆς οἰκουμένης ἐστὶ τὸ γένος· M. 474, 35

codd. omnes prae se ferunt 35-45. πολλαχού—εὐκράσις
excerpsit Eusebius Hist. Eccles. ii. 17 || ante τὸ add. τοῦτο

Q. O. P. L. 2. 457 οὗτοι τὸ μὲν πρῶτον κωμηδὸν οἰκοῦσι, τὰς πόλεις ἐκτρεπό-
μενοι διὰ τὰς τῶν πολιτευομένων χειροήθεις ἀνομίας, εἰδότες ἐκ τῶν συνόντων
ὡς ἀπ' ἄερος φθοροποιοῦ νόσον, ἐγγινομένην προσβολὴν ψυχαῖς ἀνίατον.

34. Leg. Alleg. i. 45 καὶ ἄρκτος ἐπὶ τὰς ἀστροῖς συμπληροῦται κοινωνίας καὶ
ἐνώσεως ἀνθρώπων, οὐκ ἐπιμιξίας αὐτὸ μόνον, οὔσα αἰτία.

35. De Agric. i. 300, 12 πολλαχού μὲν οὖν τῆς νομοθεσίας τὴν ὑπόσχεσιν
ἐπαληθεύουσιν εὐρήσομεν, οὐχ ἥκιστα δὲ καὶ ἐν τῷ προτεθέντι κεφαλαίῳ.—De
Pl. Noe i. 347 τὸν τέσσαρα ἀριθμὸν πολλαχού μὲν τῆς νομοθεσίας, μάλιστα
δὲ ἐν τῷ καταλόγῳ.

De Agric. i. 322, 3 τὴν οἰκουμένην σχεδὸν ἅπασαν.—De Sp. Leg. 2. 300
πανταχού τῆς οἰκουμένης μέγα πνεῖ ἡδονή.

τὸ γένος] De Sac. Ab. et C. i. 164 ὁ δὲ αὐτομαθοῦς ἐπιστήμης ἀξιοθεὶς Ἰσαὰκ
ἐκλείπει μὲν καὶ αὐτὸς ὅσον σωματοειδὲς αὐτοῦ τῇ ψυχῇ συνύφαιται, προστίθεται
δὲ καὶ προσκληροῦται, οὐκέθ' ὡς οἱ πρότεροι, λαῶ, γένει δὲ καθάπερ φησὶν Μωϋσῆς
[Gen. 35. 29]· γένος μὲν γὰρ ἐν τῷ ἀνωτάτῳ, λαὸς δὲ ὄνομα πλείονων. Ὅσοι
μὲν οὖν μαθήσει καὶ διδασκαλίᾳ προκόψαντες ἐτελειώθησαν προσκληροῦνται
πλείοσιν . . . οἱ δὲ ἀνθρώπων μὲν ὑψηλῆς ἀπολελοῦντες, μαθηταὶ δὲ θεοῦ
εὐφρεῖς γεγονότες, τὴν ἀπὸν ἐπιστήμην ἀνελιφότες, εἰς τὸ ἀφθαρτον καὶ
τελειώματα γένος μετανίστανται.—De Essaeis 2. 632 ἐστὶ δὲ αὐτοῖς ἡ προαίρεσις
τὸ γένει—γένος γὰρ ἐφ' ἐκουσίους οὐ γράφεται—διὰ δὲ ζῆλον ἀρετῆς καὶ φιλαν-
θρωπίας ἔμερον.

35 seq. De Sept. 2. 279 ὅσοι γὰρ ἡ παρ' Ἑλλήσιν ἢ παρὰ βαρβάρους ἀσκητὰι
σοφίας, ἀνεπιλήπτως καὶ ἀνυπαίτιως ζῶντες, μήτ' ἀδικεῖν μήτ' ἀντιδικεῖν αἰρούμενοι,
τὰς τῶν φιλοπραγμόνων ὁμιλίας ἐκτρεπόμενοι καὶ τὰ χωρία ἐν οἷς ποιοῦνται τὰς
διατριβάς προβέβληνται, δικαστήρια καὶ βουλευτήρια καὶ ἀγορὰς καὶ ἐκκλησίας,
καὶ συνόλως ὅπου τις τῶν εἰκαιοτέρων ἀνθρώπων θίασος ἢ σύλλογος, οἷα βίον
ἀπόλεμον καὶ εἰρηναῖον ἐξηλωκότες, θεωροὶ τῆς φύσεως καὶ τῶν ἐν αὐτῇ πάντων
ἄριστοι . . . ὅλα χρηστοὶ τῷ ὄντι κοσμοπολῖται γενόμενοι, οἱ τὸν μὲν κόσμον ἐνό-
μισαν εἶναι πόλιν, πολίτας δὲ τοὺς τῆς σοφίας ὁμιλητάς, ἀρετῆς ἐγγραφοῦσης, ἡ ἐπίσ-
τευται τὸ κοινὸν πολίτευμα πρυτανεύειν. Γέμοντες οὖν καλοκάγαθίας καὶ τῶν
περὶ σῶμα καὶ ἐκτὸς ἀλογεῖν ἐθιζόμενοι . . . εἰκότως ἐνευφραίνόμενοι ταῖς ἀρεταῖς
ἅπαντά γε τὸν βίον ἑορτὴν ἄγουσιν. Οὗτοι μὲν οὖν ὀλίγοι εἰσὶν ἀριθμὸς, ἐμπύρευμα
κατὰ πόλεις ὑποτυφόμενοι σοφίας, ἕνεκα τοῦ μὴ κατὰ τὸ παντελὲς σβεσθεῖσαν
ἀρετὴν ἐκ τοῦ γένους ἡμῶν ἀφανισθῆναι.

De Mutat. Nom. i. 583, 21 οὗτος δὲ πᾶς ὁ θίασος [sc. ἀγαθῶν καὶ
σοφῶν] τὴν ἐκ τοῦ ἀφθόνου κτήσιν ἑαυτὸν ἐκὼν ἀφῆρηται, ἀλλὰ καὶ τῶν σαρκὶ
φίλων ὠλιγόηκεν . . . σπάνιον δὲ καὶ τὸ γένος καὶ μόλις εὐρίσκόμενον, πλὴν οὐκ
ἀδύνατον γενέσθαι. Δηλοῖ δὲ τὸ χρησθὲν ἐπὶ τοῦ Ἑνῶχ λόγιον τὸδε. Εὐηρέστησε
δὲ Ἑνῶχ τῷ θεῷ, καὶ οὐχ εὐρίσκετο. [Gen. 5. 24]. Ποῦ γὰρ σκεψάμενός τις
εὔρη τὸ ἀγαθὸν τοῦτο; ποῖα πελάγη διαβαλὼν; τίνας νήσους, τίνας ἡπείρους

892 P. ἔδει γὰρ ἀγαθοῦ τελείου μετασχεῖν καὶ τὴν Ἑλλάδα M. 474
καὶ τὴν Βάρβαρον· πλεονάζει δὲ ἐν Αἰγύπτῳ καθ'

Lat. et Mang. secutus B: om. τοῦτο codd. Arm. Turn. 36. ἔδει]

^{ει}
ἐπειδὴ γὰρ (corr. ἔδει man. rec.) Q || τελείου ἀγαθοῦ Lat. Arm. || καὶ τὴν
ante Ἑλλάδα om. Arm. Turn.: add. cett. omn. || 38. καθεκάστην Q ||

ἐλθών, παρὰ βαρβάροις ἢ παρ' Ἑλλησιν; Ἡ οὐχὶ καὶ μέχρι νῦν τῶν φιλοσοφία τετελεσμένων εἰσὶ τινες, οἱ λέγουσιν ἀνύπαρκτον εἶναι σοφίαν, ἐπειδὴ καὶ τὸν σοφόν; μηδὲνα γὰρ ἀπ' ἀρχῆς ἀνθρώπων γενέσεως ἄχρι τοῦ παρόντος βίου κατὰ τὸ παντελὲς ἀνυπαίτιον νομοσθῆναι, καὶ γὰρ ἀδύνατον εἶναι θνητῷ σώματι ἐνδεδεμένον εἰς ἅπαν εὐδαιμονῆσαι. Ταῦτα δέ, εἰ μὲν ὀρθῶς λέγεται, σκεψόμεθα ἐν καιρῷ. Νυνὶ δὲ ἀκολουθήσαντες τῷ λογίῳ φήσομεν, ὅτι ἔστι μὲν ὑπαρκτὸν πρᾶγμα σοφία, ἔστι δὲ καὶ ὁ ἔραστῆς αὐτῆς σοφός· ὑπάρχων δὲ ὅμως ἡμᾶς τοὺς φαύλους διαλέλθην, ἀγαθὸν γὰρ οὐ θέλει κακῷ συνέρχεσθαι. Διὰ τοῦτο λέγεται· Οὐχ εὐρίσκετο ὁ εὐαρεστήσας τρόπος τῷ θεῷ, ὡς ἂν δήπου ὑπαρκτὸς μὲν ὢν, ἀποκρυπτόμενος δὲ καὶ τὴν εἰς ταῦτ' ἀπόδοσιν ἡμῶν ἀποδιδράσκων, ἐπειδὴ καὶ μετατεθῆναι λέγεται, τὸ δὲ ἔστι μεταστῆναι καὶ μετοικίαν στείλασθαι τὴν ἀπὸ θνητοῦ βίου πρὸς τὸν ἀθάνατον.—Q. O. P. L. 2. 456 οὐκ ἐρυνθριῶμεν ἐνδειαν σοφίας ἀνθρώπων γένει καταγγέλλοντες, ἣν δυνατὸν ἦν ἐκφυσῆσαντας καθάπερ ἐν ὕλῃ σπινθῆρα τυφόμενον, ζωπυρῆσαι. . . Διὰ τοῦτο πλουσίῳ μὲν καὶ ἐνδόξῳ καὶ ταῖς ἡδοναῖς χρωμένῳ μεστῇ γῇ καὶ θάλαττα, φρονίμων δὲ καὶ δικαίων καὶ ἀστειῶν ὀλίγος ἀριθμός. Τὸ δὲ ὀλίγον, εἰ καὶ σπάνιον, οὐκ ἀνύπαρκτον. Μάρτυς δὲ ἡ Ἑλλάς καὶ ἡ Βάρβαρος. Ἐν τῇ μὲν γὰρ οἱ ἐτύμως προσονομασθέντες ἐπὶ σοφοὶ ἦνθησαν . . . κατὰ δὲ τὴν Βάρβαρον . . . ἐν Πέρσαις μὲν τὸ Μάγων . . . ἐν Ἰνδοῖς δὲ τὸ Γυμνοσοφιστῶν.

37. V. M. 2. 137 ἀλλ' ἐκεῖνο θαυμασιώτερον, ὡς ἔοικε, τὸ μὴ μόνον Ἰουδαίους, ἀλλὰ καὶ τοὺς ἄλλους σχεδὸν ἅπαντας, καὶ μάλιστα οἷς ἀρετῆς πλείων λόγος, πρὸς τὴν ἀποδοχὴν αὐτῶν [scilicet legum Iudaicarum] καὶ τιμὴν ὠσιῶσθαι. Γέρας γὰρ τοῦτ' ἔλαχον ἐξαιρέτον, ὃ μηδενὶ πρόσσεστιν ἐτέρῳ. Σημεῖον δέ, τῶν κατὰ τὴν Ἑλλάδα καὶ τὴν Βάρβαρον, ὡς ἔπος εἰπεῖν, οὐδεμία πόλις ἐστίν, ἢ τὰ ἐτέρας νόμιμα τιμᾷ, . . . Ἀλλ' οὐχ οὕτως ἔχει τὰ ἡμέτερα [i. e. Iudaica]· πάντας γὰρ ἐπάγεται καὶ συνεπιστρέφει, βαρβάρους, Ἑλληνας, ἡπειρώτας, νησιώτας, ἔθνη τὰ ἔφα, τὰ ἐσπέρια, Εὐρώπην, Ἀσίαν, ἅσας τὴν οἰκουμένην, ἀπὸ περάτων ἐπὶ πέρατα. Τίς γὰρ τὴν ἱερὰν ἐκείνην ἐβδόμην οὐκ ἐκτετίμηκεν κ.τ.λ.—V. M. 2. 139 δεινὸν ἡγησάμενοί τινες, εἰ οἱ νόμοι παρὰ τῷ ἡμίσει τμήματι τοῦ ἀνθρώπου γένους ἐξετασθήσονται μόνῳ τῷ βαρβαρικῷ, τὸ δὲ Ἑλληνικὸν εἰς ἅπαν ἀμοιρήσει, πρὸς ἐρμηνείαν τὴν τούτων ἐτράποντο [sc. lxx viii] . . . διὸ καὶ μέχρι νῦν ἀνὰ πᾶν ἔτος ἑορτὴ καὶ πανήγυρις ἄγεται κατὰ τὴν Φάρον νήσον, εἰς ἣν οὐκ Ἰουδαῖοι μόνον, ἀλλὰ καὶ παμπληθεῖς ἕτεροι διαπλέουσιν.—De Ios. 2. 46 παρὰ μὲν Ἑβραίοις . . . παρὰ δὲ Ἑλλησι . . . τὸ ἄμικτον καὶ ἀκοινώνητον οὐ μόνον Ἑλλήνων πρὸς βαρβάρους ἢ βαρβάρων πρὸς Ἑλληνας.

38. V. M. 2. 114 τοῦ γὰρ πλεονάζοντος [sc. τῆς κέγχρου] ἐν ταῖς ἄλλαις ἡμέραις.

892 P. ἔκαστον τῶν ἐπικαλουμένων νομῶν, καὶ μάλιστα περὶ M. 474
τὴν Ἀλεξάνδρειαν. Οἱ δὲ πανταχόθεν | ἄριστοι, καθ- 40
ἀπερ εἰς πατρίδα θεραπευτῶν, ἀποικίαν στέλλονται
πρὸς τι χωρίον ἐπιτηδειότατον, ὅπερ ἐστὶν ὑπὲρ λίμνης
Μαρίας κείμενον ἐπὶ γεωλόφου χθαμαλωτέρου, σφόδρα

νόμων pr. A Arm. Lat. : νομῶν cett. codd. et edd. nisi in I νομῶν sed
subt. vs et in marg. scr. μοναχῶν 40. πατρίδα, θεραπευτῶν A Turn. :
πατρίδα θεραπευτῶν, PQ Arm. Euseb. Mang. 41. στέλλονται
ἀποικίαν P 42. ἐπιτηδειότατον χωρίον Arm. et forte Lat. || ὑπὲρ] ἐπὶ
P || Μαρίας A Arm. : Μαρίας BOP : Μαρίας γQ edd. 43. post Μαρίας

De Ios. 2. 63 ἐξήκει γνωρισθσόμενος ἅπασι τοῖς ἐγχαρίοις καὶ τοὺς λεγο-
μένους νομοῦς ἐπιὼν κατὰ πόλεις πολὺν αὐτοῦ πόθον ἐνεργάζετο τοῖς ὄρωσιν.

40. De Cherub. 1. 139, 4 τῷ γὰρ μήπω κραταιῶς ὑπὸ κακίας καταληφθέντι
δέδοται μετανοήσαντι καθάπερ εἰς πατρίδα τὴν ἀρετὴν, ἀφ' ἧς ἐξέπεσεν, κατελ-
θεῖν.—De Somn. 1. 628, 32 μετανάσται τινὲς ἐγένοντο τὴν μὲν πατρῴαν γῆν
καταλιπόντες, τὴν δὲ ξένην ὡς πατρίδα οἰκήσαντες.—De Profugis 1. 551, 27
τὴν εἰς ἔτερον καὶ ἀμείνω βίου ἀποικίαν ἐστείλασθε.—De Confus. 1. 416, 31
οἱ κατὰ Μωϋσὴν σοφοὶ πάντες εἰσάγονται παροικούντες, αἱ γὰρ τούτων ψυχαὶ
στέλλονται μὲν ἀποικίαν δῆποτε τὴν ἐξ οὐρανοῦ· εἰώθασι δὲ ἔνεκα τοῦ φιλοθεά-
μονος καὶ φιλομαθοῦς εἰς τὴν περίγειον φύσιν ἀποδημεῖν . . . τοῖς μὲν γὰρ
ἀποικίαν στείλαμένοις ἀντὶ τῆς μητροπόλεως ἢ ὑποδεξαμένη δῆπου πατρίς,
ἢ δ' ἐκπέμψασα μένει τοῖς ἀποδημηκόσιν, εἰς ἣν καὶ ποθοῦσιν ἐπανέρχεσθαι.

41. De Pr. et Poen. 2. 410 τὰ δὲ ἄθλα ἀποικία καὶ μόνωσις [sc. αὐτομολήσαντος
πρὸς ψυχὴν].—De Ab. 2. 11 ἅμα τῷ κελευσθῆναι μετανίστατο καὶ τῇ ψυχῇ πρὸ
τοῦ σώματος τὴν ἀποικίαν ἐστέλλετο.—De Sp. Leg. 2. 275 χῆραι . . . ὅτε τὴν
πρὸς γάμον ἀποικίαν ἐστέλλοντο.—De Sept. 2. 292 τῆς μεγίστης ἀποικίας . .
ἦν ἀπ' Αἰγύπτου ἐστείλαντο.—De Nobilit. 2. 443 καλὴν ἀποικίαν στείλαμένοις
πρὸς ἔμψυχον τῷ ὄντι καὶ ζῶσαν πολιτείαν.—De Congr. 1. 531 ἀποικίαν στέλ-
λεται τὴν πρὸς κακίαν.—De Iustit. 2. 365 οὐ σατράπαις καὶ τυράννοις καὶ γῆς
καὶ θαλάττης ἐναψαμένοις τὸ κράτος, ἀλλ' ἐπηλύτῃ καὶ ὀρφανῷ καὶ χήρᾳ. Τῷ
μὲν, ὅτι τοὺς συγγενεῖς, οὓς μόνους εἰκὸς ἔχειν, συναγωνιστὰς ἐχτροὺς ἀσυμ-
βάτους εἰργάσατο ἑαυτῷ, μεταναστὰς εἰς ἀλήθειαν καὶ τὴν τοῦ ἐνὸς τιμίον τιμὴν
ἀπὸ μυθικῶν πλασμάτων καὶ πολυαρχίας, ἃ γονεῖς καὶ πάπποι καὶ πρόγονοι καὶ
πάντες οἱ ἀφ' αἵματος τοῦ στείλαμένου τὴν καλὴν ἀποικίαν ταύτην ἐξετίμησαν.

41 seq. Wendland N. E. Fr. p. 24 προεξητακότης καιρῶν ιδιότητος, χώρας
ἐπιτηδειότητος, κατάστασιν ἀέρων, πνευμάτων διαφοράς.—V. M. 2. 139 [de lxx
uiris] ἐσκόπουν τὰ καθαρῶτατον τῶν περὶ τὸν τόπον χωρίων ἔξω πόλεως· τὰ γὰρ
ἐντὸς τείχους, ἅτε παντοδαπῶν πληρωθέντα ζώων, διὰ νόσους καὶ τελευτὰς καὶ τὰς
ὑγαινότων οὐκ εὐαγεῖς πράξεις ἦν ὑποπτα . . . τοῦτον ἐξ ἀπάντων τῶν ἐν κύκλῳ
κρίνοντες ἐπιτηδειότατον εἶναι τὸν τόπον ἐνησυχᾶσαι καὶ ἐνηρεμῆσαι, καὶ μόνῃ τῇ
ψυχῇ πρὸς μόνους ὁμιλῆσαι τοὺς νόμους.

42. Μαρίας] In Fl. 2. 523 οὐ γὰρ ἦν ἄδηλον, ὅτι ἡ περὶ τὴν κατάλυσιν τῶν

892 P. εὐκαίρως ἀσφαλείας τε ἔνεκα καὶ ἀέρος | εὐκρασίας. M. 474
 Τὴν μὲν οὖν ἀσφάλειαν αἱ ἐν κύκλῳ παρέχουσιν ἐπαύ- 45
 λεις τε καὶ κῶμαι· || τὴν δὲ περὶ τὸν ἀέρα εὐκρασίαν M. 475
 αἱ ἔκ τε τῆς λίμνης ἀνεστομωμένης εἰς τὴν θάλατταν καὶ
 τοῦ πελάγους ἐγγὺς ὄντος ἀναδιδόμεναι συνεχεῖς αὔραι·

add. comma Arm. || χθαμαλώτερον M: χθαμαλωτέρου Arm. cett.
 44. εὐκαίρου codd. edd.: εὐκαίρως Euseb. et Arm. || τε codd. Turn.: om.
 Mang. 46. παρέχουσιν] περιέχουσιν Q || τε καὶ κῶμαι om. Lat. 1. αἱ
 ante ἐκ om. βγPQ edd.: add. A Arm. || ἔκ τε codd. excepto A
 2. ἀνεστομωμέναι Armenum legisse puto || τὴν om. G || καὶ αἱ τοῦ

προσευχῶν φήμη, λαβοῦσα τὴν ἀρχὴν ἀπὸ τῆς Ἀλεξανδρείας, διαδοθήσεται μὲν
 εὐθὺς εἰς τοὺς ἐν Αἰγύπτῳ νομούς, δραμεῖται δὲ ἀπὸ μὲν Αἰγύπτου πρὸς ἀνατολὰς
 καὶ ἔθνη τὰ ἑῷα, ἀπὸ δὲ τῆς ὑποταίνου καὶ Μαρίας, αἱ Λιβύης εἰσὶν ἀρχαί, πρὸς
 δυσμὰς καὶ ἔθνη τὰ ἐσπέρια. Ἰουδαίους γὰρ χώρα μία διὰ πολυανθρωπίαν
 οὐ χωρεῖ. Ἡς αἰτίας ἔνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ
 Ἀσίᾳ κατὰ τε νήσους καὶ ἡπείρους ἐκινέονται, μητρόπολιν μὲν τὴν ἱερόπολιν
 ἡγούμενοι, καθ' ἣν ἱδρύται ὁ τοῦ ὑψίστου θεοῦ νεὼς ἅγιος· ἃς δὲ ἔλαχον ἐκ
 πατέρων καὶ πάππων καὶ προπάππων καὶ τῶν ἔτι ἄνω προγόνων οἰκεῖν ἕκαστοι
 πατρίδας νομίζοντες, ἐν αἷς ἐγεννήθησαν καὶ ἐτρέφθησαν· εἰς ἐνίας δὲ καὶ κτιζο-
 μένας εὐθὺς ἦλθον ἀποικίαν στείλαμενοι, τοῖς κτίσταις χαρίζομενοι.

43. Quod Det. Pot. Insid. 1. 191 τὰς πεζομαχίας καὶ ἵππομαχίας οὐκ ἐν
 γεωλόφους ἔθος ἐστὶ ποιεῖσθαι· πλείους γὰρ ἐκ τῆς ἀνεπιτηδεότητος τῶν χωρῶν
 αἱ βλάβαι.

De Mon. 2. 224 ὁ νεὼς . . . ἐν χθαμαλωτέρῳ κείμενος.

44. De Ab. 2. 14 πυθόμενος οὖν Ἀβραὰμ ἄφθονον εὐθηρίαν ἐν Αἰγύπτῳ καὶ
 εὐετηρίαν, τοῦ μὲν ποταμοῦ ἐν καιρῷ λιμνάσαντος τὰ πεδία ταῖς πλημμύραις, τῶν
 δὲ τὸν σπόρον εὐσταχυν ἐνεγκόντων καὶ ἀναθρεψαμένων εὐκρασίαις πνευμάτων.
 —De Mon. 2. 217 πελαγῶν ἀναχύσεις καὶ εὐκρασίαν ἀέρος καὶ τῶν ἐτησίων
 ὥρων τροπὰς.—De Sacrificant. 2. 260 πελάγη τε καὶ πηγὰς καὶ ποταμούς καὶ
 ἀέρος εὐκρασίαν ἀνέμων τε εἰς τὰς ἐτησίους ὥρας.

46. L. A. C. 2. 597 κελεύει τὰς ἐπαύλεις αὐτῷ πάσας περιανοιχθῆναι.—De Ab.
 2. 21 ἐπαύλεις δὲ καὶ οἰκίαι καὶ τείχη καὶ ὅσα ἐν οἰκοδομαῖς ἰδιωτικὰ καὶ
 δημόσια πάντα συγκατεπίμπρατο.—De Sept. 2. 290 αἱ μὲν [sc. οἰκίαι] κατὰ πόλεις
 τειχῶν ἐντός εἰσιν, αἱ δὲ ἐν ἀγρῷ ἔξω τείχους ἐπαύλεις, . . . μοῖρα γὰρ ἐπαύλεις
 κτημάτων. . . Αἱ γὰρ πόλεις, ὅτ' ἐκληροδοτεῖτο ἡ χώρα, κατὰ φυλὰς οὐ διενεμήθη-
 σαν, ἀλλ' οὐδὲ τὴν ἀρχὴν ἦσαν συνφοδομημένοι, κατὰ τὰς ἐν ἀγροῖς ἐπαύλεις
 τῶν οἰκητόρων ποιουμένων τὰς διατριβάς.—V. M. 2. 133 παῖσι μὲν καὶ γυναιξὶν
 οἰκίας, ἐπαύλεις δὲ θρέμμασι κατασκευασάντων ἡμῶν, ἵνα μὴδὲν ἐξ ἐπιδρομῆς δεινὸν
 πάθωσιν ἐν ἀτειχίστοις καὶ ἀφρουρήτοις προκαταληφθέντες.—In Fl. 2. 542 ἐκ τῆς
 ἐπαύλεως ἔξω προελθόν.

893 P. λεπταὶ μὲν αἱ ἐκ τοῦ πελάγους, παχεῖαι δὲ αἱ ἀπὸ τῆς M. 475
 λίμνης, | ὧν ἡ μίξις ὑγιεινοτάτην κατάστασιν ἀπερ- 5
 γάζεται. Αἱ δὲ οἰκίαι τῶν συνεληλυθότων, σφόδρα
 μὲν εὐτελεῖς εἰσι, πρὸς δύο τὰ ἀναγκαιότατα σκέπη
 παρέχουσαι, πρὸς τε τὸν ἀφ' ἡλίου φλογμὸν καὶ τὸν
 ἀπ' αἵματος | κρυμὸν. Οὔτε γὰρ ἐγγύς, ὥσπερ ἐν τοῖς 10
 ἄσπεσιν· ὁχληρὸν γὰρ καὶ δυσάρεστον τοῖς ἐρημίαν
 μεταδιώκουσιν αἱ γειτνιασεις· οὔτε πόρρω, δι' ἣν ἀσ-
 πάζονται κοινωνίαν, καὶ ἵνα, εἰ ληστῶν γένοιτο ἔφοδος,
 ἀλλήλοις ἐπιβοηθῶσιν· ἐν ἐκάστη δὲ ἐστὶν οἶκημα
 ἱερὸν, | ὃ καλεῖται σεμνεῖον καὶ μοναστήριον, ἐν ᾧ 15
 μονούμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελούνται,

Armenus 4. om. τοῦ A || αἱ ante ἀπὸ om. Q || post λίμνης addunt
 uerba ἀνεστομωμένης εἰς τὴν θάλατταν γO edd.: om. ABPQ Arm. Lat. ||
 clausulas transponere uidetur Lat.: παχεῖαι μὲν αἱ α. τ. λ., λεπταὶ δὲ
 αἱ ἐκ πελ. 5. μίξις A || ὑγιεινοτάτην ex -άτης corr. man. rec. Q
 8. πρὸς δύο usque ad παρέχουσαι om. Lat. 9. ἀπ' αἵματος AEPQ:
 cett. codd. et edd. ἀπὸ αἵματος 10. γὰρ β Arm.: cett. codd. et edd.
 δὲ || ἐν τοῖς Q Arm.: αἱ ἐν τοῖς cett. codd. et edd. 11. ἡρεμίαν
 Arm.: ἐρημίαν Lat. codd. et edd. || ante μεταδιώκουσιν add. ἐξηλωκόσι καὶ
 βγOQ Edd.: om. AP Arm. et ut uidetur Lat. 13. γίνοιτο D et
 alt. man. M 14-22. ἐν ἐκάστη . . . τελειοῦνται excerpit Euseb.
Hist. Eccles. ii. 17 || ἐν ἐκάστη δὲ ἐστὶν οἶκημα ἱερὸν AO Arm.: ἐκάστῳ
 δὲ ἐστὶν οἶκημα ἱερὸν βγPQ Lat. Turn.: ἐν ἐκάστη δὲ οἰκία ἐστὶν ἱερὸν

3. De Congr. i. 535, 48 ἵνα τὰς ὑπὸ φρονήσεως καὶ πάσης ἀρετῆς ἀνα-
 διδομένας αὔρας ὁ μόνος ἐπικρίνῃ σοφός.—De Somn. i. 628, 10 τὴν ἀπὸ
 δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς ἀναδιδομένην ἡδέϊαν αὔραν ὁ παιδείας ἐραστῆς
 ἰχνηλατεῖ.—De Somn. i. 642, 30 τὰς ἀναδιδομένας ἐκ γῆς ἀναθυμιάσεις λεπ-
 τυνομένας ἐξαερούσθαι συμβέβηκεν.—De Gig. i. 263, 33 τί δέ, ὅποτε ἀπῆμων
 καὶ ἀβλαβῆς εἴη, ὅποιον ἐν ταῖς βορείοις μάλιστα αὔραις εἴωθε γίνεσθαι, οὐ καθα-
 ρωτέρου σπῶντα τοῦ πνεύματος, πρὸς πλείονα καὶ κραταιοτέραν διαμονὴν ἐπιδίδωσιν.
 —De Prov. ex Eus. Praep. Ev. 2. 647 αἱ γῆς καὶ ὕδατος ἐπάλληλοι καὶ συνεχεῖς
 ἀναθυμιάσεις.

15. De Profugis i. 559, 42 τῆς ψυχῆς ἀποβαλούσης . . . τὸ ἄλογον . . . εἴθ'
 ἐξῆς τοῦ λογισμοῦ διοικήσαντος καὶ διαζεύξαντος τὸν ἐγγυτάτης δοκοῦντα εἶναι
 τὸν προφορικὸν λόγον—ἵν' ὁ κατὰ διάνοιαν ἀπολειφθῇ μόνος, ἔρημος σώματος,

893 P. μηδὲν εἰσκομίζοντες, μὴ ποτόν, μὴ σιτίον, μηδὲν τι M. 475
 τῶν ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρείας ἀναγκαῖα,
 ἀλλὰ νόμους καὶ λόγια θεσπισθέντα διὰ προφητῶν, | 20
 καὶ ὕμνους, καὶ τὰ ἄλλα οἷς ἐπιστήμη καὶ εὐσέβεια
 συναύξονται καὶ τελειοῦνται. Ἀεὶ μὲν οὖν ἄληστον
 ἔχουσι τὴν τοῦ θεοῦ μνήμην, ὡς καὶ δι' ὄνειράτων

Mang. || forte ἱερὸν οἶγμα tr. Arm. Lat.

16. εἰσκομίζοντες post

σιτίον forte Lat.

17. σίτον β Mang.: σιτίον AγPQ Turn. || μηδὲν τι

Mang. codd. secutus: μηδέτι Eus. Turn.: Arm. legisse uidetur μηδ'

ἐν τι 18. ἀναγκαῖον sic P 20. τὰλλα BDMQ 21. τελειοῦνται]

τελειοῦται H (sed συναύξονται idem exhibet): τελοῦνται BDM || μὲν

ἔρημος αἰσθήσεως, ἔρημός τε λόγου προφορᾶς. Ἀπολειφθεὶς γάρ, τῇ κατὰ τὴν
 μόνωνσιν διαίτη χρώμενος, τὸ μόνον ὃν καθαρῶς καὶ ἀμεθέλκτως ἀσπάζεται.

16. Leg. Alleg. 1. 93, 4 τῶν ἀπορρήτων μυστηρίων.—De Cherub. 1. 147,
 34 ταῦτα, ὧ μύσται, κεκαθαρμένοι τὰ ὦτα, ὡς ἱερὰ ὄντως μυστήρια ψυχαῖς
 ταῖς ἐαντῶν παραδέχασθε καὶ μηδενὶ τῶν ἀμνήτων ἐκλαλήσατε . . . ἐγὼ παρὰ
 Μαῦσεί τῷ θεοφιλεῖ μνηθεὶς τὰ μέγαλα μυστήρια.—cp. de Cherub. 1. 146, 40
 —De Gig. 1. 270, 12 Μαῦσῆς ἔξω τῆς παρεμβολῆς καὶ τοῦ σωματικοῦ παντὸς
 στρατοπέδου πῆξας τὴν ἑαυτοῦ σκηνὴν . . . προσκυνεῖν τὸν θεὸν ἄρχεται καὶ εἰς
 τὸν γρόφον τὸν αἰετὶ χῶρον εἰσελθὼν αὐτοῦ καταμένει, τελούμενος τὰς ἱερωτάτας
 τελετὰς. Γίνεται δὲ οὐ μόνον μύστης, ἀλλὰ καὶ ἱεροφάντης ὀργίων καὶ διδάσκαλος
 θείων, ἃ τοῖς ὦτα κεκαθαρμένοις ὑφηγησεται.—V. M. 2. 157 τὰς ἀρμωττοῦσας
 θεραπευταῖς καὶ λειτουργοῖς θεοῦ τελετὰς ἐμελλον ἱεροφαντεῖσθαι.

17. μὴ ποτόν] uidi ad 476, 38.

19. De Sept. 2. 292 κατὰ τὰ χρησθέντα λόγια.—De Nobilit. 2. 442 λόγια τὰ
 χρησθέντα, οἷς ποδηγετούμενος ἐπὶ τὴν τοῦ ἐνὸς ἀκοινωτῆρ σπουδῇ ζήτησιν ἦει.—
 De Sp. Leg. 2. 343 χρησθέντα θεῖα λόγια.—Quis Rerum 1. 473 θεσπισθέντος
 λογίου τοιοῦτου ὁ σοφὸς ἤκουσεν.—Quod Det. Pot. Insid. 1. 200, 45 τὸ χρησθὲν
 λόγιον.—Quis Rerum 1. 486, 47 διὰ τῶν θεσπισθέντων.—De Somn. 1. 655, 30
 τὸ θεσπισθὲν λόγιον.—V. M. 2. 108 θεσπίζει προφητεύων.

21. De Prov. ex Eus. Praef. Ev. 2. 642 ζῶα καὶ φυτὰ τρέφει καὶ αὖξει καὶ
 τελεοῖ.—De Post. Caini 1. 250 ἀένναον καὶ συνεχῇ φορὰν ποτίμων λόγων καὶ
 δογμάτων, οἷς τὰς φιλοθέους τρέφει καὶ συναύξει ψυχάς.—Quod Deus Sit Im.
 1. 285 μὴ ὑετῶν ὡς σπέρματα καὶ φυτὰ συναυξόντων.—Quod Deus Sit Im. ἄγιον
 . . . ὅπερ ἦν τὰς ἐν τῷ ἡγεμονικῷ τῶν ἀρετῆς δογμάτων κεφαλαιώδεις ἀνατολὰς
 συναύξοντα.

ἀληστον] De Somn. 1. 650, 15 τῶν θεσμοδουμένων εἰς ἀληστον μνήμην.
 —De Mutat. Nom. 1. 619, 36 ἀλήστου μνήμης ἐγχαράττων βεβαιότατον εἶδος.
 —De Pr. S. 2. 233 ἐτιζόμενοι γὰρ αἰεὶ καὶ τῆς ἀναγκαίας τροφῆς ἀπάρχεσθαι,
 τὴν θεοῦ μνήμην ἀληστον ἔξουσιν.—De Hum. 2. 403 ἀληστον θεοῦ μνήμην
 ἀγαλματοφορεῖ.

893 P. μηδὲν ἕτερον ἢ τὰ κάλλη τῶν θείων ἀρετῶν καὶ δυνά- M. 475
 μεων φαντασιοῦσθαι· πολλοὶ οὖν καὶ ἐκκαλοῦσιν ἐν
 ὕπνοις | ὀνειροπολοῦμενοι τὰ τῆς ἱερᾶς φιλοσοφίας 25

om. E || οὖν om. β et forte Lat.

23. ἕτερα Q || ἀρετῶν καὶ

ABOPQ Arm. Mang.: om. γ Turn.

24. πολλοὶ οὖν] πολλάκις I ||

οὖν AOPQGI edd.: γοῦν BM: γ' οὖν D: om. CKH

25. ἱερᾶς]

23. De Post. Caini I. 242, 34 τὰ . . . τῆς ἄλλης ἀρετῆς κάλλη θεοειδέστατα.
 —D. A. S. I. 2. 242 τῶν θείων δυνάμεων καὶ ἀρετῶν.—De Somn. I. 645 καὶ
 ἐγχερίων, μήποτε ἀπείπησ, ἕως ἐπὶ τὸ κεκρυμμένον ἱερῶν λόγων φέγγος ἡμᾶς μυστα-
 γωγῶν ἐπιδείξης κατὰκλειστα καὶ ἀτελέστοις ὁράματα κάλλη.

24. De Somn. I. 679 φαντασιοῦται δὲ ἑκάτερος τὰ οἰκεία.—De Pr. et
 Poen. 2. 414 φαντασιωθῆναι τὸν ποιητὴν καὶ ἡγεμόνα τοῦδε τοῦ παντός.—
 Leg. Alleg. I. 55, 40 πολλάκις ἐν βεβήλοις ὄντες χωρίοις τινες κατὰ τὴν
 οὐσίαν ἐν ἱερωτάτοις φαντασιούμενοι τὰ ἀρετῆς.—Leg. Alleg. I. 99, 21
 ἐφαντασιώθη καὶ ἐτυπώθη.—Quod Det. Pot. Insid. I. 221, 34 φαντασιώση
 τὸν ἀγέννητον.—cp. Quis Rerum I. 482, 51 et I. 488, 25; De Somn. I. 643, 27.
 —De Somn. I. 679, 29 μὲν νυκτὶ φαντασιούμενοι τοὺς ὀνείρους.—De Pr. et Poen.
 2. 421 τοῦτο τὸ γένος [sc. σοφῶν] οὐ μακρὰν ἀπέκισται θεοῦ, φαντασιούμενον ἀεὶ
 τὰ αἰθέρια κάλλη καὶ ποδηγετούμενον ὑπ' ἔρωτος οὐρανίου.—De Somn. I. 644
 τῷ φαντασιουμένῳ τὸ ὄναρ.—De Sac. Ab. et C. I. 173, 15 ὁ θεὸς δορυφορούμενος
 ὑπὸ δυνεὶ τῶν ἀνωτάτων δυνάμεων, ἀρχῆς τε αὐτῆς καὶ ἀγαθότητος, εἰς ὃν ὁ μέσος,
 τριττὰς φαντασίας ἐνεργάζετο τῇ ὁρατικῇ ψυχῇ, ὃν ἑκάστη μεμέτρηται μὲν οὐδαμῶς
 ἀπερίγραφος γὰρ ὁ θεός, ἀπερίγραφοι καὶ αἱ δυνάμεις αὐτοῦ· μεμέτρηκεν δὲ τὰ ὅλα.

ἐκκαλοῦσιν] De Sac. Ab. et C. I. 173, 32 τῶν τελείων μύστις γενομένη
 τελετῶν μηδενὶ προχείρως ἐκκαλῇ τὰ θεία μυστήρια.

25. De Mundi Op. I. 20, 4 τοῖς καθ' ἑκάστην ἀρετὴν αἰοιδίμοις θεωρήμασιν.
 —De Sacrificant. 2. 253 σοφία καὶ τὰ σοφίας δόγματα.—Quod Det. Pot. Insid.
 I. 204, 29 τῆς σοφίας δόγματά τε καὶ θεωρήματα.—Quod Det. Pot. Insid.
 I. 216, 44 δογμάτων θεῶν.—De Congr. I. 542, 36 τὴν αἰοιδίμον νοουθεσίαν.—
 De Mon. 2. 219 ὁ σοφίας ἕμερος . . . δογμάτων αἰοιδίμων καὶ περικαλλεστάτων
 ἀναπλησθὶ τοὺς φοιτητὰς καὶ γνωρίμους αὐτῆς.

De Somn. I. 646, 28 διανῶς ἴδῃ ἂ πρότερον ἀνδρῶς ὀνειροπόλοι.—De Somn.
 I. 672, 39 ἐπειδὴν δὲ πρὸς ἀμείνω βίον μεταβάλλῃ καὶ μηκέτ' ἐνυπνιάζηται, μηδὲ
 ταῖς κεναῖς τῶν κενოდόξων φαντασίαις εἰλυσπώμενος κακοπαθῇ, μηδὲ νύκτα καὶ
 σκότος καὶ πραγμάτων ἀδῆλων καὶ ἀτεκμάρτων συντυχίας ὀνειροπολῇ.—De Somn.
 I. 662 τῶν γὰρ τὸ καλὸν δι' ἑαυτὸ αἰρετὸν νομίζοντων καὶ τὰς ἐν τοῖς ὕπνοις
 φαντασίας εἰλικρινεστέρας καὶ καθαρωτέρας ἐξ ἀνάγκης εἶναι συμβέβηκεν.—
 L. A. C. 2. 595 [Γάιος] νομίζων τὴν ἐκθέωσιν, ἣν ὀνειροπόλοι, μίαν ταύτην πόλιν
 καὶ γεγεννηκέναι καὶ συναυξῆσαι.—De Mig. Ab. I. 466 τοτὲ μὲν ἐν τοῖς βαθέσιν
 ὕπνοις—ἀναχωρήσας γὰρ ὁ νοῦς καὶ τῶν αἰσθήσεων καὶ τῶν ἄλλων ὅσα κατὰ
 τὸ σῶμα, ὑπεξελθὼν, ἑαυτῷ προσομιλεῖν ἄρχεται, ὡς πρὸς κάτοπτρον ἀφόρων
 ἀλήθειαν, καὶ ἀπορρυψάμενος πάνθ' ὅσα ἐκ τῶν κατὰ τὰς αἰσθήσεις φαντασιῶν
 ἀπεμάξατο, ταῖς περὶ τῶν μελλόντων ἀψευδεστάταις διὰ τῶν ὀνείρων μαντείαις

893 P. αοίδιμα δόγματα. Δις δὲ καθ' ἑκάστην ἡμέραν εἰώθασιν εὐχεσθαι, περὶ τὴν ἔω καὶ περὶ τὴν ἑσπέραν ἡλίου μὲν ἀνίσχοντος εὐημερίαν αἰτούμενοι, τὴν ὄντως εὐημερίαν, φωτὸς οὐρανίου τὴν διάνοιαν αὐτῶν ἀναπλησθῆναι | δυομένου δέ, ὑπὲρ τοῦ τὴν ψυχὴν τοῦ τῶν αἰσθήσεων καὶ αἰσθητῶν ὄχλου παντελῶς ἐπικουφισθεῖσαν, ἐν τῷ ἑαυτῆς συνεδρίῳ καὶ βουλευτηρίῳ

θείας Arm. 27. ἡμέραν iterat Q || περὶ] πρὸς Q 28. εὐημερίας Turn. || τὴν ὄντος O 29. οὐρανίου φωτὸς Arm. Lat. || αὐτῶν om. Arm. 30. ὑπὲρ om. Q || τοῦτου τὴν ex τοῦ τὴν corr. man. rec. Q 31. αἰσθητοῦ Q || ὄγκου ABCP Edd.: ὄγκον GHK: ὄχλου DEMQ Arm. et O ubi in marg. ὄγκου || κουφισθεῖσαν B 32. συνεδρίῳ, καὶ βουλευτήριον γενομένην, ἀληθείας B: συνεδρίῳ καὶ

ἐνθουσιᾷ—, τοτὲ δὲ καὶ ἐν ταῖς ἐγρηγόρσεσιν.—De Somn. I. 664 [de Iosepho] ἐνυπνιαστῆς καὶ ὄνειροπόλος . . . τῆς κενῆς δόξης.

26. D. A. S. I. 2. 239 δις δὲ καθ' ἑκάστην ἡμέραν ἐπιθυμᾶται τὰ πάντων εὐωδέστατα θυμιάματων εἴσω τοῦ καταπετάσματος, ἀνίσχοντος ἡλίου καὶ δυομένου.

29. De Congr. I. 534, 31 φέγγος οὐράνιον.—De Pl. Noe I. 335, 41 αἱ ἀρετῆς ἀκτῖνες ἀναλάμψασαι τὸ διανοίας χωρίον ὅλον μεστὸν αὐγῆς καθαρὰς ἀπεργάζονται.—De Ab. 2. 18 τὰ μὲν οὖν τῆς ῥητῆς ἀποδόσεως ὧδε λέλεκται· τῆς δὲ δι' ὑπονοιῶν ἀρκτέον. Σύμβολα τὰ ἐν φωναῖς τῶν διανοίᾳ μόνῃ καταλαμβανομένων ἐστίν. Ἐπειδὴν οὖν ἡ ψυχὴ καθάπερ ἐν μεσημβρίᾳ θεῷ περιλαμβθῇ καὶ ὅλη δι' ὅλων νοητοῦ φωτὸς ἀναπλησθεῖσα ταῖς ἐν κύκλῳ κεχυμέναις αὐγαῖς ἄσκιος γένηται, τριττὴν φαντασίαν ἐνὸς ὑποκειμένου καταλαμβάνει.

30—33. De Sacrificant. 2. 256 ἐπειδὴ γὰρ οὐ μόνον ἐγρηγορότε εὖ πάσχομεν, ἀλλὰ καὶ καθεύδοντες, τοῦ μεγαλοδῶρου καὶ φιλοδῶρου θεοῦ μεγάλην ἐπικουρίαν, ὑπὸν τῷ θνητῷ γένει παρασχόντος ἐπ' ὠφελείᾳ σώματος τε καὶ ψυχῆς, τοῦ μὲν σώματος τῶν μεθμερινῶν πόνων ἀφιεμένου, τῆς δὲ ψυχῆς ἐπικουφιζομένης τὰς φροντίδας καὶ ἀναχωρούσης εἰς ἑαυτὴν ἀπὸ τοῦ τῶν αἰσθήσεων ὄχλου καὶ θορύβου, καὶ δυναμένης τότε γοῦν ἰδιάζειν καὶ ἐνομιλεῖν ἑαυτῇ.—Leg. Alleg. I. 134, 3 ὁ τῶν αἰσθήσεων ὄχλος.—De Ebr. I. 382, 36 καθίσας οὖν ὁ νοῦς ἐν τῷ αὐτοῦ συνεδρίῳ.—De Somn. I. 627 κινεῖται γὰρ ἡμῶν ἡ ψυχὴ πολλάκις μὲν ἐφ' ἑαυτῆς, ὅλον τὸν σωματικὸν ὄγκον ἐκδύσα καὶ τὸν τῶν αἰσθήσεων ὄχλον ἀποδρᾶσα, πολλάκις δὲ καὶ ταῦτα ἐπαμψιχομένη.—De Pr. et Poen. 2. 412, 49 λογισμοῦ τε καὶ αἰσθήσεως· ἐκατέρῳ γὰρ ἴδιον συνέδριον καὶ δικαστήριον προσκεκληρῶνται.—De Confus. I. 417, 41 πάριτε οὖν, οἱ λογισμοὶ πάντες, βουλευτῶν τινα τρόπον εἰς τὸ ψυχῆς συνέδριον.—Quod Det. Pot. Insid. I. 199 ἐρμηνεύς ἐστιν [ἡ διάνοια] ὧν ἐν τῷ ἑαυτῆς βουλευτηρίῳ βεβούλευκεν.—De Decal. 2. 197 ἐν τῷ τῆς ψυχῆς βουλευτηρίῳ συνεδρεύοντων καὶ συνεξεταζόντων τῶν νόμων.—cp. De Pr. et Poen. 2. 413, I.—L. A. C. 2. 577 ὁ Πετρώνιος . . . συγκαλέσας ὡς ἐν συνεδρίῳ τοὺς τῆς

893 P. γενομένην, ἀλήθειαν ἰχνηλατεῖν. Τὸ δὲ ἐξ ἑωθινοῦ M. 475
μέχρις ἑσπέρας διάστημα σύμπαν ἐστὶν αὐτοῖς | ἄσκη- 35
σις· ἐντυγχάνοντες γὰρ τοῖς ἱεροῖς γράμμασι, φιλο-
σοφοῦσι τὴν πάτριον νομοθεσίαν ἀλληγοροῦντες· ἐπειδὴ

βουλευτήριον τῆς ἀληθείας γινομένην D || γινομένην, ἀληθείας M
33-476. I τὸ δὲ ἐξ—τρόπον excerptsit Euseb. *Hist. Eccles.* ii. 17
33. δὲ om. Q 34. μέχρι ἑσπ. A : μέχρις ἑσπ. γ Euseb. Turn. : μέχρι
τῆς ἑσπ. βOP Mang. : μέχρις τῆς Q || συμπᾶσα I || αὐτοῖς ἐστὶν Euseb. :
ἐ. a. Arm. cett. || ἱερωτάτοις γ Turn. : ἱεροῖς cett. et Euseb.
36. post φιλοσοφοῦσι add. comma O || νομοθεσίαν Arm. Euseb. apud

ψυχῆς ἅπαντας λογισμοὺς τὴν ἐκάστου γνώμην διηρεῖνα.—De Congr. i. 540 ἡ δὲ
ψυχὴ . . . χρωμένη μὲν ἐκείναις [ταῖς αἰσθήσεσι] ὥς ἐν δικαστηρίῳ ὑπηρέτισι.

33. De Somn. i. 628 τὴν ἀπὸ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς ἀναδιδομένην
ἡδεῖαν αὖραν ὁ παιδείας ἑραστὴς ἰχνηλατεῖ.—De Ios. 2. 56 τὸ ἀληθὲς ἰχνηλατῆ-
σαι.—De Pr. et Poen. 2. 414 ὁ ἄσκητὴς τελειοῦται . . . μηδὲν πόνον ἢ κίνδυνον
παρελθὼν, εἰπὼς δυνηθεῖη τὴν ἀξίεραστον ἀλήθειαν ἰχνηλατῆσαι.—De Mundo
2. 617 τοῖς ἰχνηλατοῦσι τὸ ἀληθές.—cp. De Mundo 2. 622.

34. De Mutat. Nom. i. 599, 44 τὰ χρόνων διαστήματα.—Leg. Alleg. i. 44, 3
σύμπας ὁ χρόνος ἡμερῶν καὶ νυκτῶν ἐστὶ διάστημα.—cp. De Sac. Ab. et C.
i. 190, 25.—De Mig. Ab. i. 457 τὰς πλείους μοίρας τῶν χρονικῶν διαστημάτων.

35. De Decal. 2. 186, 22 τοὺς ἐντυγχάνοντας ταῖς ἱεραῖς γραφαῖς.—De Sac.
Ab. et C. i. 178, 35 ὡς δέον παλαιὸν μὲν μάθημα χρόνῳ μηδὲν ἀρνεῖσθαι, πειρω-
μένους καὶ γράμμασι σοφῶν ἀνδρῶν ἐντυγχάνειν, καὶ γνώμας καὶ διηγήσεις
ἀρχαιολογούντων παρεῖναι.—De Somn. i. 631, 25 τὸ λόγους τοιούτοις ἐντυγχάνειν
ἱεροῖς.—De Cherub. i. 161, 39 χρησμοί, οὓς ἐν ἱεραῖς βίβλοις Μωϋσῆς
ἀνέγραψεν.—Quis Rerum i. 514, 34 τοῖς ἐντυγχάνουσι ταῖς ἱεραῖς γραφαῖς.
—De Sobr. i. 395, 7 τῶν ἐντετευχηκότων ταῖς ἱερωτάταις βίβλοις.—De
Iustit. 2. 359 τοῖς πρὸ τῶν πυλῶν γράμμασιν ἐστηλιτευμένοις ἐντυγχάνοντες.
—cp. De Iustit. 2. 363.—V. M. 2. 136 Συνίσσας δὲ οἱ ταῖς ἱεραῖς βίβλοις ἐντυγ-
χάνοντας, ἃς οὐκ ἂν εἰ μὴ τοιοῦτος ἐπεφύκει συνέγραψεν.—De Decal. 2. 186 τοὺς
ἐντυγχάνοντας ταῖς ἱεραῖς γραφαῖς.

36. V. M. 2. 168 εἰσέτι νῦν φιλοσοφοῦσι ταῖς ἐβδόμαις Ἰουδαῖοι τὴν πάτριον
φιλοσοφίαν, τὸν χρόνον ἐκείνον ἀναθέντες ἐπιστήμῃ καὶ θεωρίᾳ τῶν περὶ φύσιν.
—De Somn. i. 675 καθεδείσθε ἐν τοῖς συναγωγαίοις ὑμῶν, τὸν εἰωθότα θιάσον
ἀγείροντες, καὶ ἀσφαλεῖς τε ἱερὰς βίβλους ἀναγινώσκοντες . . . καὶ τῇ πατρίῳ
φιλοσοφίᾳ διὰ μακρηγορίας ἐνευκαιροῦντές τε καὶ ἐνσχολάζοντες.—L. A. C.
2. 568 ἐπίστατο οὖν [Γάιος] καὶ προσευχὰς ἔχοντας καὶ συνιόντας εἰς αὐτάς, καὶ
μάλιστα ταῖς ἱεραῖς ἐβδόμαις, ὅτε δημοσίᾳ τὴν πάτριον παιδεύονται φιλοσοφίαν.

37-40. Q. O. P. L. 2. 458 τὰ γὰρ πλείεστα διὰ συμβόλων ἀρχαιοτρόπῃ
ζηλώσει παρ' αὐτοῖς φιλοσοφεῖται [de Essaeis loquitur].—De Somn. i. 628
ῥητῶς μὲν οὖν ἐν ταῖς ἱεραῖς γραφαῖς δηλοῦνται.—Quis Rerum i. 514, 48
ἐν γὰρ ταῖς δι' ὑπονοίων ἀποδόσεσιν.—Quod Det. Pot. Insid. i. 221, 6 ὅπερ

893 P. σύμβολα τὰ τῆς ῥητῆς ἐρμηνείας νομίζουσιν ἀποκεκρυμ- M. 475
 μένης φύσεως, ἐν ὑπονοίαις δηλουμένης. Ἔστιν δὲ
 αὐτοῖς καὶ συγγράμματα | παλαιῶν ἀνδρῶν, οἱ τῆς 40
 αἰρέσεως ἀρχηγέται γενόμενοι πολλὰ μνημεῖα τῆς ἐν
 τοῖς ἀλληγορουμένοις ιδέας ἀπέλιπον, οἷς καθάπερ
 τισὶν ἀρχετύποις χρώμενοι || μιμοῦνται τῆς προαιρέ- M. 476
 σεως τὸν τρόπον· ὥστε οὐ θεωροῦσι μόνον, ἀλλὰ καὶ

Ruf. 'patrum leges in allegoricam intelligentiam deducentes':
 φιλοσοφίαν codd. edd. omnes: σοφίαν Eusebii nonnulli codd.: 'sapien-
 tiaie titulos' Lat.

38. νομίζουσιν ἀποκεκρυμμένης desunt in P
 ubi sign. lac. || νομίζουσιν ἀποκ. φ. Euseb. ΑΒΟQ Arm.: νομίζουσι φ.
 ἀπ. γ et edd.

39. ἔστιν δὲ Α: ἔστι δ' Β || συγγραμ. παλ.
 desunt in P ubi signum lacunae || συγγράμμασι Q 40. ante
 ἀνδρῶν add. τῶν P || post αἰρέσεως add. αὐτῶν Euseb.

41. τῆς ἐν
 τοῖς ἀλληγορουμένοις ΑCΕMOPQ Euseb. Arm. Turn.: τῆς ἀλληγορου-
 μένης BD Mang. et forsā Lat. || τισὶν om. Arm.

1. post
 προαιρέσεως add. αὐτῶν Arm.; confer Lat. || ὥστε ACPQ: cett. codd.
 et edd. ὥστ' || 3. τὸν ante θεὸν om. Mang. secutus PQEO: cett.

αἰνίττεται δι' ὑπονοῶν.—Quod Det. Pot. Insid. 1. 223, 15 τροπικώτερον καὶ
 δι' ὑπονοῶν.—De Pl. Noe 1. 335 Ἰτέον οὖν ἐπ' ἀλληγορίαν τὴν ὁρατικοῖς φίλην
 ἀνδράσι· καὶ γὰρ οἱ χρησμοὶ τὰς εἰς αὐτὴν ἡμῖν ἀφορμὰς ἐναργέστατα προτείνουσι.
 —De Ios. 2. 46 ἄξιον μέντοι μετὰ τὴν ῥητὴν διήγησιν καὶ τὰ ἐν ὑπονοίαις
 προσapoδοῦναι· σχεδὸν γὰρ τὰ πάντα ἢ τὰ πλεῖστα τῆς νομοθεσίας ἀλληγορεῖται.

39. De Ab. 2. 5 συμβιωταῖς χρώμενος τοῖς ἅπαντος τοῦ γένους ἀνθρώπων ἀρίσ-
 τοις, ὧν τὰ μὲν σώματα διέλυσεν ὁ χρόνος, τὰς δὲ ἀρετὰς αἱ ἀπολειφθεῖσαι γραφαὶ
 ζωπυροῦσιν, διὰ τε ποιημάτων καὶ τῶν καταλογάδην συγγραμμάτων, οἷς ἡ ψυχὴ
 πέφυκε βελτιοῦσθαι.—De Mundo 2. 609 διὰ παντὸς τοῦ συγγράμματος.

40. Quis Rerum 1. 483 τοὺς προφῆτας ὠνόμασαν οἱ παλαιοὶ ὁρῶντας.—De
 Mundo 2. 621 ἔστι δὲ οὔτε νέον τὸ λεγόμενον οὐθ' ἡμέτερον ῥῆμα, ἀλλὰ παλαιῶν
 καὶ σοφῶν ἀνδρῶν.—De Iustit. 2. 361 δόγματα παλαιῶν ἀνδρῶν.

αἰρέσεως] De Sac. Ab. et C. 1. 165, 39 κατὰ τὴν τῶν βίων αἵρεσιν.

ἀρχηγέται] De Mutat. Nom. 1. 588, 7 ἀνδρὶ σοφῷ τῷ γένους ἀνθρώπων
 ἀρχηγέτῃ.—cp. De Mutat. Nom. 1. 591, 37; De Profugis 1. 557, 1.—De
 Profugis 1. 559, 17 ὁ ἀρχηγέτης τοῦ θιάσου τούτου [sc. Λευϊτῶν].—V. M. 2. 177
 τοὺς ἀρχηγέτας μάλιστα τῆς ἀσεβείας.—De Mutat. Nom. 1. 588.—De Ab.
 2. 40.

41. De Ios. 2. 44 μνημεῖα καλοκάγαθίας οἱ πατέρες ἡμῶν πανταχοῦ τῆς
 οἰκουμένης ἀπέλιπον.

41, 42. Q. O. P. L. 2. 455 ἐφ' ἡμῶν αὐτῶν ἔτι εἰσὶν ὥσπερ εἰκόνες ἀπὸ ἀρχετύ-
 που γραφῆς σοφῶν ἀνδρῶν καλοκάγαθίας τυπωθέντες.

893 P. ποιούσιν ᾠσματα καὶ ὕμνους εἰς τὸν θεὸν διὰ παντοίων M. 476
 μέτρων καὶ μελῶν ἃ ῥυθμοῖς σεμνοτέροις ἀναγκαίως
 χαράττουσιν. Τὰς | μὲν οὖν ἐξ ἡμέρας χωρὶς ἕκαστοι 5
 μονούμενοι παρ' ἑαυτοῖς ἐν τοῖς λεχθεῖσι μοναστηρίοις
 φιλοσοφοῦσι, τὴν αὐλειον οὐχ ὑπερβαίνοντες, ἀλλ'
 οὐδὲ ἐξ ἀπόπτου θεωροῦντες· ταῖς δὲ ἐβδόμαις συνέρ-

retinent quos sequitur Turn. || παντοίων] τοιούτων Q 5. οὖν om.
 Arm. || χωρὶς om. Arm. Lat. 6. ἐν τοῖς λ. μον. om. Lat. 7. αὐλιον
 in αὐλειον corr. man. rec. in A: αὐλιον DM || οὐδ' ἐξ βQ 8. δ'

4. De Cherub. 1. 154 τὸ σάββατον, ἐρμηνεύεται δ' ἀνάπαυσις, θεοῦ φησιν εἶναι
 Μωϋσῆς . . ., οὐχὶ ἀνθρώπων, ἀπτόμενος φυσιολογίας ἀναγκαίας.

De Mon. 2. 215 πρὸς δὲ τὸ εὐπαράγωγον μέλεσι καὶ ῥυθμοῖς καὶ μέτροις
 ἐνήρμωσαν τὸ ψευδές.—De Somn. 1. 652 παρὰ δὲ τῆς μουσικῆς ῥυθμοῦς καὶ μέτρα
 τὰ τε ἐναρμόνια καὶ χρωματικὰ καὶ διατονικά, συνημμένα τε αὐ καὶ διεzeugμένα
 μέλη.

De Mutat. Nom. 1. 610 σοφιστεία μαντικῇ τὴν θεοφόρητον προφητείαν προε-
 χάραξε.—De Somn. 1. 658 τὸν δὲ θεὸν οὐκ ἐπιλείψει εὐδαιμονίζουσα, ἀλλὰ καὶ
 ὕμνους ἱεροπρεπεῖς στήλαις ἐγχαράξει. ἵνα μὴ μόνον λέγῃς εὐτρόχως, ἀλλὰ καὶ
 ᾄδῃς μουσικῶς τὰς τοῦ ὄντος ἀρετάς.

7. In Fl. 2. 541 οἵκοι συγκλεισάμενος ἐφώλευε μὴδὲ τὴν αὐλειον ὑπερβαίνειν
 θαρρῶν.—De Ab. 2. 5 συγκλεισάμενος οἵκοι τὰ πολλὰ καταμένει, μόλις τὰς
 κλισιάδας ὑπερβαίνων.—Leg. Alleg. 1. 95, 20 ἐν ταῖς οἰκίαις τοῦ θαλάμου ἐκτὸς μὲν
 ἐστὶν ὁ ἀνδρῶν, ἐντὸς δὲ ὁ αὐλῶν, καὶ ἡ αὐλειος ἐκτὸς μὲν τῆς αὐλῆς, εἶσω δὲ τοῦ
 πυλῶνος.—De Congr. 1. 520, 37 ἐν μὲν οἰκίαις αὐλείοι πρόκεινται κλισιάδων,
 ἐν δὲ πόλεσι τὰ προάστεια.—In Fl. 2. 530 γυναῖκα κατάκλειστα μὴδὲ τῆς αὐλείου
 προερχόμενα καὶ θαλαμεύμενα παρθένοι.—Q. O. P. L. 2. 446 πέραν ὄρων
 ἀνθρώπους ἐληλαμένους, οὐ μόνον οὐκ ἐπιβῆναι τῆς χώρας ἀλλ' οὐδ' ἐξ ἀπόπτου
 τὸ πατρῶον ἔδαφος θεάσασθαι δυναμένους.—V. M. 2. 148 ὥς μὴδεὶς ἐξ ἀπόπτου
 δύναται τῶν μὴ ἱερωμένων καταθεῖσθαι τὰ ἅγια.—V. M. 2. 82 δι' ἔθους ἔχουσιν
 οἵκοι καταμένειν καὶ μὴδὲ τὰς κλισιάδας ὑπερβαίνειν.—De Profugis 1. 558, 7
 ἢ ὥς μιᾶροι καὶ ἀκάθαρτοι μὴδ' ἐξ ἀπόπτου τὴν ἱερὰν φλόγα . . . θεάσωνται.
 —L. A. C. 2. 579 ἐπεὶ δὲ ὁ Πετρώνιος ἐξ ἀπόπτου κατεφάνη πᾶσαι αἱ τάξεις . . .
 προσπίπτουσιν εἰς ἔδαφος.—De Ebr. 1. 377 'Αλλ' οὐδὲ τὴν ἱερὰν ἐξ ἀπόπτου
 φλόγα θεάσασθαι τῷ τοιούτῳ θέμις.

8. De Mutat. Nom. 1. 618, 4 ἐν ἱερᾷ ἐβδόμῃ, ἣν σάββατον καλεῖ.

8-14. Q. O. P. L. 2. 458 [De Essaeis] ἐν δὲ ταῖς ἐβδόμαις διαφερόντως ἱερὰ
 γὰρ ἡ ἐβδόμη νερόμισται, καθ' ἣν τῶν ἄλλων ἀνέχοντες ἔργων καὶ εἰς ἱεροῦς
 ἀφικνούμενοι τόπους, οἱ καλοῦνται συναγωγαί, καθ' ἡλικίας ἐν τάξεσιν ὑπὸ πρεσ-
 βυτέροις νέοι καθίζονται, μετὰ κόσμου τοῦ προσήκοντος ἔχοντες ἀκροατικῶς.
 Ἐθ' ὁ μὲν τὰς βίβλους ἀναγινώσκει λαβὼν, ἕτερος δὲ τῶν ἐμπεροτάτων, ὅσα μὴ
 γνῶριμα παρελθὼν ἀναδιδάσκει.—Fragm. ex Eus. Praep. Ev. 2. 630 ἀλλὰ καὶ
 πρὸς ἔργου μεγάλου καὶ θαυμαστοῦ τινος φήθη δεῖν ὁ νομοθέτης, αὐτοὺς μὴτ' ἄλλα

- 893 P. χονται καθάπερ εἰς κοινὸν σύλλογον, καὶ καθ' ἡλικίαν M. 476
 ἐξῆς καθέζονται | μετὰ τοῦ πρέποντος σχήματος, εἴσω ¹⁰
- 894 P. τὰς χεῖρας ἔχοντες, τὴν μὲν δεξιὰν μεταξὺ στέρνου καὶ
 γενείου, τὴν δὲ εὐώνυμον ὑπεσταλμένην παρὰ τῇ
 λαγόνι. Παρελθὼν δὲ ὁ πρεσβύτατος καὶ τῶν δογ-
 μάτων ἐμπειρότατος διαλέγεται, καθεστῶτι μὲν | τῷ ¹⁵
 βλέμματι, καθεστῶσῃ δὲ τῇ φωνῇ, μετὰ λογισμοῦ
 καὶ φρονήσεως, οὐ δεινότητα λόγων, ὥσπερ οἱ ῥήτορες

ἐβδόμῃς β : δὲ post ἐβδόμῃς sup. ser. man. rec. Q 9. ἐξῆς om.
 Arm. 10, 11. εἴσω τ. χ. ἔχ. om. Lat. 12. δ' β || τῇ]
 τῷ β 13. ὁ πρεσβύτερος β Lat. 'senior': ὁ πρεσβύτατος A cett.
 codd. sed Arm.=παρελθὼν δὲ πρεσβύτερός τις καὶ τῶν || τῶν om. β
 14. μὲν] γε μὴν Q 16. δεινότητι Lat. β : δεινότητος Q : δεινότητα

μόνον ἱκανοὺς εἶναι δρᾶν ὡσαύτως, ἀλλ' ἔτι καὶ τῶν πατρίων νόμων καὶ ἐθῶν
 ἐμπείρως ἔχειν. Τί οὖν ἐποίησε ταῖς ἐβδόμῃς ταύταις ἡμέραις; Αὐτοὺς εἰς ταῦτὸν
 ἡξίου συνάγεσθαι καὶ καθέζομένους μετ' ἀλλήλων, σὺν αἰδοῖ καὶ κόσμῳ τῶν νόμων
 ἀκροᾶσθαι, τοῦ μηδένα ἀγνοῆσαι χάριν. Καὶ δῆτα συνέρχονται μὲν αἰεὶ καὶ
 συνεδρεύουσι μετ' ἀλλήλων· οἱ μὲν πολλοὶ σιωπῇ, πλὴν εἴ τι προσεπιφημίσαι τοῖς
 ἀναγινωσκομένοις νομίζεται. Τῶν ἱερέων δὲ τις ὁ παρὼν ἢ τῶν γερόντων εἰς
 ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς καὶ καθ' ἕκαστον ἐξηγείται μέχρι σχεδὸν
 δέλης ὀψίας· καὶ τοῦδε ἀπολύονται, τῶν τε νόμων τῶν ἱερῶν ἐμπείρως ἔχοντες,
 καὶ πολὺ δὴ πρὸς εὐσέβειαν ἐπιδεδωκότες.—De Sept. 2. 282 'Αναπέπταται γοῦν
 ταῖς ἐβδόμῃς μυρία κατὰ πᾶσαν πόλιν διδασκαλεῖα φρονήσεως καὶ σωφροσύνης καὶ
 ἀνδρείας καὶ δικαιοσύνης καὶ τῶν ἄλλων ἀρετῶν· ἐν οἷς οἱ μὲν ἐν κόσμῳ καθέζονται,
 σὺν ἡσυχίᾳ τὰ ὧτα ἀνωρθηκότες, μετὰ προσοχῆς πάσης, ἕνεκα τοῦ διψῆν λόγων
 ποτίμην, ἀναστὰς δὲ τις τῶν ἐμπειροτάτων ὑφηγείται τὰ ἀρίστα καὶ συνοίσοντα,
 οἷς ἅπας ὁ βίος ἐπιδώσει πρὸς τὸ βέλτιον.

9. σύλλογον] Quod Deus Sit Im. 1. 289 φιλοπαθῆς νοῦς . . . ἀκοῇ παραδέξασ-
 θαι θείαν ἀδυνατῶν, ἐκκλησίας τῆς ἱερᾶς ἀπεσχοινισμένος, ἐν ᾗ σύλλογοι καὶ λόγοι
 περὶ ἀρετῆς αἰεὶ μελετῶνται.—De Sacrificant. 2. 261 προανείργει πάντας τοὺς
 ἀναξίους ἱεροῦ συλλόγου.—De Somn. 1. 683.

10–13. De Somn. 1. 675 εἰ πολεμίων ἐφοδὸς αἰφνίδιον γένοιτο . . . μεθ' ἡσυχίας
 πάσης οἶκοι διατρίψετε; ἢ μετὰ τοῦ συνήθους σχήματος προελεύσεσθε, τὴν μὲν
 δεξιὰν εἴσω χεῖρα συναγαγόντες, τὴν δὲ ἐτέραν ὑπὸ τῆς ἀμπεχόνης παρὰ ταῖς
 λαγόνις πῆξαντες, ἵνα μὴδ' ἄκοντές τι τῶν εἰς τὸ σωθῆναι παράσχησθε;

15. De Ab. 2. 26 ὁ δὲ οὐδεμίαν ἐνδείξιμος τροπὴν, οὔτε κατὰ τὸ σῶμα οὔτε
 κατὰ τὴν διάνοιαν, σταθερῶ μέντοι τῷ βλέμματι, σταθερωτέρῳ δὲ τῷ λογισμῷ
 πρὸς τὴν πύσιν ἀποκρινόμενος.

894 P. ἡ οἱ νῦν σοφισταί, παρεπιδεικνύμενος, ἀλλὰ τὴν ἐν M. 476 τοῖς νοήμασι διηρευνηκῶς καὶ διερμηνεύων ἀκρίβειαν, ἥτις οὐκ ἄκροις ὥσιν ἐφιζάνει, | ἀλλὰ δι' ἀκοῆς ἐπὶ 20 ψυχὴν ἔρχεται καὶ βεβαίως ἐπιμένει. Καθ' ἡσυχίαν δὲ οἱ ἄλλοι πάντες ἀκροῶνται, τὸν ἔπαινον νεύμασιν ὀψεως ἢ κεφαλῆς παραδηλοῦντες αὐτὸ μόνον. Τὸ δὲ κοινὸν τοῦτο σεμνεῖον εἰς ὃ ταῖς ἐβδόμαις συνέρχονται

A cett. codd. Arm. edd. 17. ἡ οἱ νῦν] forsan legerit Arm. καὶ οἱ νῦν || post ῥήτορες add. ἐνδεικνύμενος, et om. παρεπιδεικνύμενος P || παρεπιδεικνύμενοι Lat. forsan et Arm. habuerit 18. ταν in τὴν corr. C || διηρευνηκῶς Turn., sic in mg. C, sed in uersu διηρμηνευκῶς 19. ἄκρουν Turn. 20. ψυχὰν K 21. δὲ om. Q: δ' O 21, 22. ἀκροῶνται τὸν ἔπαινον, νεύμασιν Turn. 23. παραδεικνύντες

17. De Post. Caini 1. 244 φιλοσοφίαν, οὐχ ἦν μέτεισιν ὁ νῦν ἀνθρώπων σοφιστικὸς ὕμνος· λόγων γὰρ οὗτοι τέχνας μελετήσαντες κατὰ τῆς ἀληθείας τὴν πανουργίαν σοφίαν ἐκάλεσαν.—De Congr. 1. 529, 3 σοφισταὶ δὲ ἀντὶ φιλοσόφων ἀνευρίσκονται.—De Iud. Pr. 2. 627 τοσαύτην τέχνην ἢ δεινότητα λόγων ἡ σύνεσιν.

De Mon. 2. 220 παρεπεδείκνυτο δημοσίᾳ τὸ ἀνοσιούργημα.—L. A. C. 2. 559 λογιζμὸν ἐν φρενοβλαβείᾳ παρεπιδεικνύμενος.

De Agric. 1. 322 μυρίοι οὖν τῶν λεγομένων σοφιστῶν θαυμασθέντες κατὰ πόλεις καὶ τὴν οἰκουμένην σχεδὸν ἅπασαν ἐπὶ τιμῇ ἐπιστρέψαντες ἕνεκα ἀκριβολογίας καὶ τῆς περὶ τὰς εὐρέσεις δεινότητος ἀνὰ κράτος τοῖς πάθεσι κατεγήρασαν καὶ κατέτριψαν τὸν βίον, οὐδὲν ἰδιωτῶν ἡμελημένων καὶ φαυλοτάτων διενεγκόντες ἀνθρώπων.

18. Leg. Alleg. 1. 106, 26 τίς οὖν ἐστὶν ὁ χαρακτήρ εἰσόμεθα, ἐὰν τὴν ἐρμηνείαν πρὸ τοῦ ὀνόματος ἀκριβώσωμεν.—De Sac. Ab. et C. 1. 163, 6 τὴν ἐμφαινόμενην φιλοσοφίαν ἀκριβοῦν.

19. De Post. Caini 1. 226 χρὴ τῶν ἐν ταῖς διερμηνευθείσαις βίβλοις ὑπὸ Μωϋσέως τροπικώτερον ἀκοῦειν.—De Mig. Ab. 1. 438 αἱ τῶν διερμηνευομένων φύσεις πραγμάτων.—De Circ. 2. 211 ἀρχαιολογούμενα παρὰ θεσπέσιους ἀνδράσιν, οἱ τὰ Μωσέως οὐ παρέργως διηρμήνευσαν.—cp. de Concup. 2. 358.

20. De Congr. 1. 531, 6 ἐπιθυμίαις, ἡδοναῖς, ἃ διὰ τῶν αἰσθήσεων ἐπ' αὐτὴν [sc. τὴν ψυχὴν] ἔρχεται.—De Congr. 1. 542, 2 τὰ δὲ τῆς κυρίας εἰς ψυχὴν ἔρχονται.—De Prov. ex Eus. Praep. Ev. 2. 637 Ἐδεῖ δὲ καὶ τοὺς φιλοσόφους ἱατρικὴν ὁμολογούντας ἐπιτηδεύειν τῆς φύσει βασιλίδος ψυχῆς . . . εἶσω δὲ προσιόντας ἄπτεσθαι διανοίας αὐτῆς.

23. αὐτὸ μόνον] Quod Det. Pot. Insid. 1. 196 ἐστεφανώθησαν ἀμαχεὶ μὴδ' αὐτὸ μόνον κοιναίμενοι.—cp. Quis Rerum 1. 487.—De Profugis 1. 560 οὐκ αὐτὸ μόνον πόλις.—cp. De Profugis 1. 562, 7; De Somn. 1. 644.

894 P. διπλοῦς ἐστι | περίβολος, ὁ μὲν εἰς ἀνδρῶνα, ὁ δὲ εἰς M. 476, 25
 γυναικωνίτιν ἀποκριθεῖς. Καὶ γὰρ καὶ γυναῖκες ἐξ
 ἔθους συνακροῶνται, τὸν αὐτὸν ζῆλον καὶ τὴν αὐτὴν
 προαίρεσιν ἔχουσαι. Ὁ δὲ μεταξὺ τῶν οἰκων τοίχος,
 τὸ μὲν ἐξ ἐδάφους ἐπὶ τρεῖς ἢ τέσσαρας πήχεις εἰς τὸ |

pro παραδηλοῦντες Q || αὐτὸ] αὐτῷ DM γ 24. διπλοῦς ex διπλοῦ
 corr. man. rec. Q 25. γυναικωνίτιν PQ 26. καὶ γὰρ γυ-
 ναῖκες I || συνακρῶνται Mang. 28. οἰκων A : cett. codd. et edd.

24, 25. De Mutat. Nom. i. 585 ἐντεῦθεν ὀρμηθεὶς τὴν τε σκηνὴν δυσὶ περι-
 βόλων ὀρίοις συνύφαινε, μέσον ἀμφοῖν κάλυμμα θεῖς, ὅπως διακρίνεται τῶν εἰσῶ τὰ
 ἔξω.—De Mon. 2. 223 ἐπειδὴ εἰς ἐστὶ θεός, καὶ ἱερὸν εἶναι μόνον . . . τούτου τοῦ
 ἱεροῦ ὁ μὲν ἐξωτάτῳ περίβολος καὶ μήκει καὶ πλάτει μέγιστος ὢν τέσσαρσι στοαῖς
 εἰς πολυτέλειαν ἡσκημέναις ὠχύρωται.—In Fl. 2. 524 οἱ δὲ [sc. Ἰουδαῖοι] . . . μόνοι
 τῶν ὑφ' ἥλιον ἅμα ταῖς προσευχαῖς ἀπεστεροῦντο τὴν εἰς τοὺς εὐεργέτας εὐσέβειαν
 . . . οὐκ ἔχοντες ἱεροὺς περιβόλους οἷς ἐνδιαθῆσονται τὸ εὐχάριστον.—L. A. C.
 2. 596 τὸν βραχὺν οὕτως περίβολον αὐτῷ καθιερωθέντα καὶ καθοσιωθέντα χρησιμοῖς
 καὶ λογίοις θεσφάτοις.

25-35. De Sp. Leg. 2. 327 Ἀγοραὶ καὶ βουλευτήρια καὶ δικαστήρια καὶ θίασοι
 καὶ σύλλογοι πολυανθρώπων ὁμίλων καὶ ὁ ἐν ὑπαίθρῳ βίος διὰ λόγων καὶ πράξεων
 κατὰ πολέμους καὶ κατὰ εἰρήνην ἀνδράσιν ἐφαρμόζουσι· θηλείας δὲ οἰκουρία καὶ
 ἡ ἔνδον μονή, παρθένους μὲν εἰσὼ κλισιάδων τὴν μεσαύλιον ὅρον πεποιημέναις,
 τελείαις δὲ ἥδη γυναῖξιν τὴν αὐλίον . . . Μηδὲν οὖν ἔξω τῶν κατ' οἰκονομίαν
 πολυπραγμονεῖται γυνή, ζητούσα μοναυλίαν, μηδ' οἷα νομὰς κατὰ τὰς ὁδοὺς ἐν
 ὄψεσιν ἀνδρῶν ἐτέρων ἐξεταζέσθω· πλὴν εἰς ἱερὸν ὁπότε δέοι βαδίζειν, φροντίδα
 ποιουμένη καὶ τότε μὴ πληθούσης ἀγορᾶς, ἀλλ' ἐπανελλυθότων οἰκαδε τῶν
 πλείστων, ἐλευθέρας τρόπον καὶ τῷ ὄντι ἀστήs, ἐν ἡρεμίᾳ θυσίας ἐπιτελοῦσα
 καὶ εὐχὰς εἰς ἀποτροπὴν κακῶν καὶ μετουσίαν ἀγαθῶν.—De Essaeis 2. 634
 Ἑσσιῶν γὰρ οὐδεὶς ἄγεται γυναῖκα, διότι φίλαντον ἡ γυνή καὶ ζηλότυπον οὐ
 μετρίως.—De Nobilit. 2. 443 Ταύτην τὴν εὐγένειαν οὐ μόνον θεοφιλεῖς ἄνδρες,
 ἀλλὰ καὶ γυναῖκες ἐξήλωσαν, ἀπομαθοῦσαι μὲν ἀμαθίαν τὴν σύντροφον περὶ τιμῆς
 τῶν χειροκμήτων, παιδευθεῖσαι δὲ τὴν περὶ μοναρχίας ἐπιστήμην, ἥ μοναρχεῖται
 ὁ κόσμος. Θάμαρ ἦν τῶν ἀπὸ τῆς Παλαιστίνης Ξυρίας γύναιον, ἐν οἰκίᾳ πόλει
 τραφὲν πολυθέῳ, γεμούσῃ ξοάνων καὶ ἀγαλμάτων, καὶ συνόλως ἀφιδρυμάτων.
 Ἄλλ' ἐπειδὴ καθάπερ ἐκ σκότους βαθέος ἐδυνήθη βραχεῖαν αὐγὴν ἀληθείας ἰδεῖν,
 θανάτου κινδύνῳ πρὸς εὐσέβειαν ἠυτόνησεν, ὀλίγα φροντίσασα τοῦ ζῆν, εἰ μὴ
 μέλλοι καλῶς ζῆν· τὸ δὲ καλῶς ἀνέφερεν ἐπ' οὐδὲν ἕτερον ἢ ἐπὶ τὴν θεραπείαν
 καὶ ἱκεσίαν τοῦ ἐνδὸς αἰτίου. Καίτοι δυσὶν ἀδελφοῖς ἀμφοτέροισι πονηροῖς ἐν μέρει
 γημαμένη . . . ἀλλ' ὅμως ἀκηλίδωτον διαφυλάξασα τὸν ἑαυτῆς βίον ἴσχυσε καὶ
 προσηκούσης τοῖς ἀγαθοῖς εὐφημίας ἐπιλαχεῖν καὶ τοῖς μεθ' αὐτὴν ἅπασιν εὐγενεῖας
 ἀρχὴ γενέσθαι.

894 P. ἄνω συνωκοδόμηται θωρακίου τρόπον· τὸ δὲ ἄχρι τέγους M. 476, 30
 ἀνάγειον ἀχανὲς ἀνείται, δυοῖν ἔνεκα· τοῦ τε τὴν πρέ-
 πουσαν αἰδῶ τῇ γυναικείᾳ φύσει διατηρεῖσθαι, καὶ τοῦ
 τὴν ἀντίληψιν ἔχειν εὐμαρῇ καθεζομένης ἐν ἐπηκόῳ,
 μηδενὸς τὴν τοῦ διαλεγομένου | φωνὴν ἐμποδίζοντος. 35
 Ἐγκράτειαν δὲ ὥσπερ τινὰ θεμέλιον προκαταβαλλό-

οἰκίων 29. τέτταρας DQM || εἰς τὰ Q 30. εὖ ᾠκοδόμηται
 Arm.: συνωκοδόμηται codd. et edd.: Lat. ᾠκοδόμηται om. συν: συν-
 ωκοδόμητο β || θωρακίου AM: θωρακείου cett. codd. et edd. || θωρακίου
 τρόπον] forsan legerit Arm. θωράκιον om. τρόπον: Lat. 'vice thoracis'
 31. δὲ post ἄχρι tr. β || στέγους M Mang. || ἀνάγειον AOGHKQ Turn.:
 ἀνώγειον I: ἀνώγειον β Mang.: ἀνάγων ut uidetur C: ἀνάγειον P ||
 ἀχανὲς] τ' ἀχανὲς B: τάχ' ἂν MD sed in mg. man. rec. ἀχανὲς || ἀνείται
 ABDMγOPQ Turn.: ἀνιέται E Mang. 34. καθεζομένης ἐν ἐπηκόῳ
 om. Lat. || ὑπηκόῳ G || μηδενὸς AOQ Arm. forsan Lat.: ὡς μηδενὸς
 cett. codd. et edd. 35. ἐγκράτειαν usque 48 ἐθισθέντες laudat Euseb.

30. De Sp. Leg. 2. 324 ἀδίκημα δρῶσι . . ὅσοι κατασκευάζοντες οἰκίας ἰσόπεδα
 καταλείπουσι τὰ τέγη, περιστεφανοῦν θωρακίους δέον ὑπὲρ τοῦ μὴ κατακρημνισ-
 θῆναι λαθόντα.—De Pr. et Poen. 2. 427 ἐδικαίωσε γὰρ ὁ θεὸς γέρας τοῖς σπου-
 δαίοις παρασχεῖν εὖ συνωκοδομημένην καὶ συνηρμοσμένην ἐκ θεμελίων ἄχρι
 στέγουσ οἰκίαν.

31. De Sp. Leg. 2. 324 ὀρύγματα γῆς εἰώθασί τινες εὖ μάλα βαθύνειν . . εἴθ'
 ὑπονόμους εὐρύναντες ἀφανεῖς [ἀχανεῖς], δέον τὰ στόμα ἢ περιοικοδομῆσαι
 ἢ περιωμάσαι . . εἴασαν ἀχανῆ.

De Mon. 2. 224 αἱ δὲ εὐρυχωρίαι καὶ τὸ ἀναπεπταμένον καὶ ἀνεμμένον πάντη,
 μηδενὸς τὰς ὄψεις ἐμποδίζοντος, πρὸς τὴν τῶν εἰσιόντων καὶ ἐνδιατριβόντων ἀκριβῆ
 θέαν ἱεροπρεπιδέστατον.

36. De Gig. I. 266, 43 αὕτη γὰρ καθάπερ τις θεμέλιος ἀγνοίας καὶ ἀμαθίας
 πρῶτος καὶ μέγιστος ὑποβέβληται φ τῶν εἰρημένων ἕκαστον ἐποικοδομεῖται.
 —De Cherub. I. 157 ἵνα δὲ βέβαιος καὶ περικαλλέστατος εἴη ὁ οἶκος, θεμέλιοι
 μὲν ὑποβεβλήσθωσαν εὐφύια καὶ διδασκαλία, ἀρεταὶ δὲ μετὰ καλῶν πράξεων
 ἐποικοδομεῖσθωσαν αὐτῷ.—De Mutat. Nom. I. 610, 35 πάντα τὰ ἀκούσματα
 καὶ μαθήματα ἐποικοδομεῖται καθάπερ θεμελίῳ προκαταβεβλημένῳ, φύσει
 παιδείας δεκτικῇ.—De Somn. I. 639, 35 ἐγκράτειαν, ὀλιγόδειαν, καρτερίαν ὥσπερ
 κρηπιδάς τινας ὅλου τοῦ βίου καταβεβλημένοι ψυχῆς ἀσφαλεῖς ὑποδρόμους, οἷς
 ἀκινδύνως καὶ βεβαίως ἐνορμεῖται· χρημάτων καὶ ἡδονῆς καὶ δόξης κρείττους,
 σιτίων καὶ ποτῶν καὶ αὐτὸ μόνον τῶν ἀναγκαίων, ἐφ' ὅσον μὴ νεωτερίζειν ἄρχεται
 λιμός, ὑπερόπται· πείναν δέχεσθαι καὶ δίψος θάλπος τε καὶ κρύος καὶ ὅσα ἄλλα
 δυσκαρτέρητα ὑπὲρ ἀρετῆς κτήσεως ἐτοιμότατοι· ζηλωταὶ τῶν εὐποριστοτάτων,
 ὡς μὴδ' ἐπ' εὐτελεῇ χλαίνῃ ποτὲ δυσωπηθῆναι, τὸ ἐναντίον δὲ τὰς πολυτελεῖς

894 P. *μενοι τῇ ψυχῇ, τὰς ἄλλας ἐποικοδομοῦσιν ἀρετάς.* M. 476
Σιτίον δὲ ἢ ποτὸν οὐδεὶς ἂν αὐτῶν προσενέγκαιτο πρὸ
ἡλίου δύσεως, ἐπειδὴ τὸ μὲν φιλοσοφεῖν | ἄξιον φωτὸς 40
κρίνουσιν εἶναι, σκότους δὲ τὰς τοῦ σώματος ἀνάγκας·
ὅθεν τῷ μὲν ἡμέραν, ταῖς δὲ νυκτὸς βραχὺ τι μέρος

H. E. ii. 17: *προκαταβαλλόμενοι* Arm. BEKP edd. 36, 37. *προ-*
καταβαλλόμενοι· τῆς ψυχῆς τὰς A; sed cett. codd. et edd. Euseb.
Arm. quoque uersio ita legunt: προκ. τῇ ψυχῇ, τὰς: Lat. prae se fert
τῆς ψυχῆς, τὰς 38. *σιτίον δὲ* codd. Arm. edd.; *σιτίον* om. δὲ Lat.
et Euseb. || οὐδεὶς ἂν AγOPQ: οὐδ' ἂν εἰς B sed rec. man. supra vs.
ἂν εἰς scr.: οὐδ' ἂν εἰς D: οὐδένα ἂν E sed in mg. corr. οὐδεὶς: οὐδενὸς
ἂν M || προσενέγκαιτο CHK 39. *ἐπεὶ* Euseb. 40. *εἶναι* om.
Arm. || σκότος Q 41. *τοῦ σώματος* Euseb. Arm. Latinaque
versiones: σωματικὰς codd. et edd. || ὅθεν τὸ μὲν, sed τὸ supr. scr.
man. rec., Q || ἡμέραν AγPQ Arm. Euseb.: ἡμέρας β edd. 42. *νυκ-*

εὐνείδος καὶ μεγάλην τοῦ βίου ζημίαν νομίσαι.—De Somn. i. 660 ταῦτα μὲν δὴ
θεμελίων τρόπον, προκαταβεβλήσθω. Τὰ δὲ ἄλλα τῆς σοφῆς ἀρχιτέκτονος
ἀλληγορίας, ἐπόμενοι παραγγέλμασιν ἐποικοδομῶμεν.—De Confus. i. 405 εἰ τὰ
τῆς συμπάσης μέρη γῆς ἐποικοδομηθεῖ προκαταβληθέντι βραχεῖ θεμελίῳ.

De Gig. i. 267 αὕτη γὰρ [sc. ἡ σαρκῶν φύσις] καθάπερ τις θεμέλιος ἀγνοίας καὶ
ἀμαθίας πρῶτος καὶ μέγιστος ὑποβέβληται, ᾧ τῶν εἰρημένων ἕκαστον ἐποικοδο-
μεῖται.

38. *De Pl. Noe i. 351 οὐ γὰρ θανάσιμον φάρμακον προσενέγκαιτο ἄν.—V. M.*
2. 113 τὰ μὲν γὰρ πρὸς τὴν τότε ἀνάγκην τε καὶ χρῆσιν αὐτάρκη κατασκευάσαντες
μεθ' ἡδονῆς προσηνέγκαντο.

V. M. 2. 138 τίς δὲ τὴν λεγομένην νηστείαν οὐ τέθηπε καὶ προσκυνεῖ . . . Ἐν
ἧ μὲν γὰρ πολὺς ἄκρατος καὶ τράπεζαι πολυτελεῖς καὶ ὅσα περὶ ἐδωδὴν καὶ
πόσιν ἀφθονα πάντα, δι' ὧν αἱ ἀκόρεστοι γαστρὸς ἡδοναὶ συναύξονται, προσαναρ-
ρηγνῶσαι καὶ τὰς ὑπογαστρίους ἐπιθυμίας· ἐν ἧ δὲ οὐ σιτίον οὐ ποτὸν ἔξεστι
προσενέγκασθαι, καθαραῖς ὅπως διανοαῖς μηδενὸς ἐνοχλοῦντος μηδὲ ἐμποδίζοντος
σωματικοῦ πάθους . . . ἐορτάζωσιν.

40. *De Somn. i. 636 ἡ οὐ νυκτὶ μὲν καὶ σκότῳ κρύπτεται πάντα ὡς ἦν*
ἡ μὴδ' ὅλως αἰδεῖσθαι, ἡμέρᾳ δὲ καὶ φωτὶ ἀνακαλύπτεται, ὡς τότε μᾶλλον ἐρυθριᾷν
ἀναγκάζεσθαι.—De Sacrificant. 2. 260 ὀλιγωρεῖν ἀληθείας καὶ τὰ νύκτα καὶ
σκότος κεκληρωμένα μεταδιώκειν παρέντας τὰ φωτὸς καὶ ἡμέρας ἄξια.—Quod
Det. Pot. Insid. i. 210 ἡ ὕψις . . . ὁράτω τὰ φωτός, μὴ σκότους ἄξια.

41. *Leg. Alleg. i. 117 σωματικαῖς ἀνάγκαις μὴ χρῆσθαι.—cp. Leg. Alleg.*
i. 95, 30.—Quis Rerum i. 512, 34 ταῖς σώματος ἀνάγκαις.

Leg. Alleg. i. 61 οὐχ ὀρᾷς, ὅτι καὶ οἱ ἐγκρατέστατοι ἀνάγκῃ τοῦ θνητοῦ παρα-
γίνονται ἐπὶ σιτία καὶ ποτά, ἐξ ὧν αἱ γαστρὸς ἡδοναὶ συνίστανται.

42. *De Prov. ex Eus. Praep. Ev. 2. 642 βραχὺ γὰρ οὗτοι μέρος.*

894 P. *ἐνειμαν.* **Ἐνιοι δὲ καὶ διὰ τριῶν ἡμερῶν ὑπομιμνήσ-* M. 476
κονται τροφῆς, οἷς πλείων ὁ πόθος ἐπιστήμης ἐνίδρυ-
ται· τινὲς δὲ οὕτως | ἐνευφραίνονται καὶ τρυφῶσιν ὑπὸ 45
σοφίας ἐστιώμενοι, πλουσίως καὶ ἀφθόνως τὰ δόγματα

τὸς β. τι μ. AOPQ Arm. Euseb.: *βραχύ τι μέρος om. νυκτὸς β: βραχύ*
τι μέρος τῆς νυκτὸς Lat. γ Turn. Mang. || *καὶ om. Arm. Turn.*
 44. *πλείον* GDI || *ὁ om. β, puto et Arm. omisisse* || *ἐπιστήμης πόθος*
Arm. Lat. 45. *ἐνευφραίνονται* Euseb. A(?) GHIKMO PQ Lat.:
ἀνευφραίνονται BCDE Turn. Mang. || *ἐστιώμενοι*] *εὐφραίνόμενοι* P

De Somn. 1. 677 ἀλλὰ μὴ ἐπιλάμψαι ποτὲ τούτοις γινομένοις ἥλιος, ἐπεὶ
 βαθὺ μὲν σκότος κακοῖς, τηλαυγὲς δὲ φῶς ἀγαθοῖς ἐφαρμόζει.

44. De Pr. et Poen. 2. 421 πλησίον δὲ ἐστὶ καὶ ἐγγυτάτω τρισὶ μέρεσι τοῖς
 καθ' ἑκάστον ἡμῶν ἐνιδρυμένον στόματι καὶ καρδίᾳ καὶ χερσὶ.—De Decal. 2. 189
 ταῖς ἐκάστων διανοίαις ἐνιδρύσθαι.—De Prov. ex Eus. Praep. Ev. 2. 646
 σωτηρίας δὲ πόθος ἐν ταῖς ψυχαῖς οὐ λογικαῖς μόνον, ἀλλὰ καὶ ἀλόγοις ἐνίδρυται.
 —De Sac. Wendland N. E. Fr. p. 13 ἡ δ' ἀψευδὴς καὶ πρὸς ἀλήθειαν εὐφροσύνη
 φρόνησίς ἐστιν ἐνιδρυμένη ψυχῇ βεβαίως.

45. De Post. Caini 1. 232, 10 ἐνευφραίνεται καὶ ἐντρυφᾷ πρὸ τῶν ἄλλων
 ἀμιγέσι καὶ ἀκράτοις.—De Agric. 1. 307 οἱ μὲν γὰρ τρυφᾶν ἐν ἀφθόνοις ὕλαις
 ἀναπέθουσιν.—De Sacrificant. 2. 257 οἰκτροὶ δὲ καὶ κακοδαίμονες, ὅσοι μὴ τὸν
 ἀρετῆς πόνον εὐωχῆθησαν· καὶ κακοδαιμονέστατοι διετελέσαν, οἱ εἰς ἅπαν ἄγευστοι
 καλοκάγαθίας, παρὸν καὶ ἐνευφρανθῆναι καὶ ἐντρυφῆσαι δικαιοσύνη καὶ δσιότητι.

45-48. V. M. 2. 146 σιτίων τε καὶ ποτῶν ἐπὶ τεσσαράκοντα ἡμέρας ἐξῆς
 ἡλόγησε, δῆλον ὅτι τροφὰς ἔχων ἀμένους τὰς διὰ θεωρίας.—Leg. Alleg. 1. 115, 19
 οὕτω καταφρονητικῶς ἔσχηκεν [sc. ὁ σοφὸς] αὐτῆς [sc. τῆς γαστέρος] ὥστε οὐδὲ
 ἀναγκαῖα σιτία ἢ ποτὰ προσίεται, θεωρία τῶν θείων τρεφόμενος.—De Somn.
 1. 628, 18 μακάριοι μὲν οὖν, οἷς ἐξεγένετο τῶν σοφίας φίλτρων ἀπόνασθαι καὶ τῶν
 θεωρημάτων καὶ δογμάτων αὐτῆς ἐστιαθῆναι, καὶ ἀνευφρανθεῖσιν ἔτι διψῆν,
 ἀπληστον καὶ ἀκόρεστον ἐπιφερομένοις ἕμερον ἐπιστήμης.—De Sp. Leg. 2. 299
 αἰεὶ θείοις λόγοις συγκινούμενος καὶ δόγμασιν, ὧν ἀπλήστως καὶ ἀκορέστως ἔχων
 ἐνευφραινόμην.—De Iustit. 2. 359 μὴ μόνον ἐγρηγορότες ἀλλὰ καὶ κοιμώμενοι
 φαντασίαις τῶν δικαίων ἐνευφραίνωνται.—De Sept. 2. 279 εἰκότως ἐνευφραινό-
 μενοι ταῖς ἀρεταῖς ἅπαντά γε τὸν βίον ἑορτὴν ἄγουσιν.—L. A. C. 2. 591 φιλοσοφίας
 οὐκ ἄκροισ χεῖλεσι γευσάμενος, ἀλλ' ἐπιπλέον ἐστιαθεὶς καὶ σχεδὸν τι καθ' ἑκάστην
 ἡμέραν ἐστιώμενος.

46. Leg. Alleg. 1. 54, 4 ὁ δὲ πλαστὸς οὐδὲ ἐργάζεται τὰς ἀρετὰς οὐδὲ φυτεῖαι,
 ἀλλὰ μόνον εἰσάγεται εἰς τὰ δόγματα, ἀφθονίᾳ θεοῦ, μέλλων αὐτίκα φυγὰς ἀρετῆς
 ἔσεσθαι.—De Confus. 1. 408, 46 εἰς χορηγίας ἀφθόνους.—De Post. Caini 1.
 260, 28 χορηγὸς δὲ ἐστὶ τούτου τοῦ δόγματος.—V. M. 2. 136 πολλάκις δὲ καὶ
 τρυφῇ πλεονάσασα χορηγίαις καὶ περισουσίαις ἀφθόνοις καθεῖλε νόμους.

De Hum. 2. 392 καὶ τίς ἂν εἴποι τῶν μὴ χεῖλεσιν ἄκροισ ἀπογευσσάμενων τῆς
 νομοθεσίας, ἀλλ' ἐπὶ πλέον ἐστιαθέντων καὶ ἐντρυφήσαντων ἡδίστοις ἅμα καὶ
 καλλίστοις δόγμασιν.

894 P. χορηγούσης, ὥς καὶ πρὸς διπλασίονα χρόνον ἀντέχειν M. 476
καὶ μόλις δι' ἕξ ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγ-
καίας· ἐθισθέντες, ὥσπερ φασὶ τὸ τῶν τεττίγων ||
γένος, ἀέρι τρέφεσθαι, τῆς ὥδης ὥς οἶμαι τὴν ἔνδειαν M. 477
ἐξευμαριζούσης. Τὴν δὲ ἐβδόμην, πανιέρων τινὰ καὶ
πανέορτον εἶναι νομίζοντες, ἐξαιρέτου γέρως ἡξιώκασιν·
ἐν ᾗ μετὰ τὴν ψυχῆς ἐπιμέλειαν | καὶ τὸ σῶμα λιπαί- 5
νουςιν, ὥσπερ ἀμέλει καὶ τὰ θρέμματα, τῶν συνεχῶν

47. καὶ om. Q Arm.: cett. codd. Lat. Euseb. edd. praebent || om.
πρὸς Arm. et Eusebii codices quidam 48. μόλις] B μόνος:
μόγος Euseb. (ed. Laem.) || om. ἀναγκαίας Lat. I. γένος γMPQ
et fortasse E: γένους ABD Turn. Mang. || ἀέρι] ἄρτι BD || ὥς
A: ὥς γε cett. codd. et edd. 3. πανέρωτον pro πανέορτον
EM || εἶναι νομ. A Arm.: νομ. εἶναι cett. codd. et edd. 4. τὴν
ψυχῆς AγO Turn.: τὴν τῆς ψ. cett. codd. Mang. 6. post

48. De Sept. 2. 281 ἡ δι' ἕξ ἡμερῶν ἱερὰ ἐβδόμη.

49. Q. O. P. L. 2. 446 ἀρετῆς αὔρα, καθάπερ ἀέρι φασὶ τοὺς τέττιγας, τρεφο-
μένους.—Quis Rerum I. 506 πάσης οὖν βαρυδαιμονίας ἀναπεπληρῶσθαι νομιστέον
ἐκείνας, αἵτινες ἐν ἀέρι καὶ αἰθέρι τῷ καθαρωτάτῳ τραφεῖσιν μετανέστησαν, τὸν
θείων ἀγαθῶν κόρον οὐ δυνηθεῖσαι φέρειν ἐπὶ τὸ θνητῶν καὶ κακῶν χωρίον γῆν.
—De Somn. I. 625 ὁ δὲ οὐρανὸς αἰεὶ μελωδεῖ, κατὰ τὰς κινήσεις τῶν ὄντων
ἐν αὐτῷ τὴν πάμμονον ἀρμονίαν ἀποτελῶν· ἥς εἰ συνέβαινε τὴν ἡχὴν εἰς τὰς
ἡμετέρας φθάνειν ἀόσας, ἔρωτος ἂν ἀκάθεκτοι καὶ λελυττηκότες ἱμεροι καὶ ἀπανστοί
καὶ μανιώδεις ἐγένοντο οἱ στροι καὶ τῶν ἀναγκαίων ἡνάγκασαν ἀπέχεσθαι, τρεφο-
μένους μηκέθ' ὥς θνητοὶ τοῖς σιτίοις καὶ τοῖς ποτοῖς διὰ φάρυγγος ἀλλ' ὥς οἱ
μέλλοντες ἀπαθανάτιζεσθαι δι' ὧτων τῆς μουσικῆς τελείας ἐνθέαις ᾠδαῖς. Ὡν
ἀκροατὴν Μωϋσῆν [Exod. 24, 18] ἀσώματον γενόμενον λόγος ἔχει τεσσαράκοντα
ἡμέρας καὶ τὰς ἵσας νύκτας μήτε ἄρτου μήτε ὕδατος ψαῦσαι τὸ παράπαν.

2. De Conc. 2. 351 ἐξευμαρίζων τὸ πάθος.—V. M. 2. 91 θεοῦ . . . τὰ λῖαν
φοβερά . . . ἐξευμαρίζοντος.

3, 4. De Somn. I. 625 ἄνθρωπος ἐξαιρέτου παρὰ τὰ ἄλλα ζῷα γέρως ἔλαχε.
—De Congr. I. 535, 3 γέρας ἐξαιρέτον δούς.—cp. De Profugis I. 563, 36.
—V. M. 2. 113 γέρας δὲ ἐξαιρέτον ἡ ἱερὰ ἐβδομάς εἶχεν.

5. De Somn. I. 666 τί δὲ τοῦ ἀπὸ τῆς ἐλαίας ἐκθλιβομένου καρποῦ πλέον ἐδει
ζητεῖν πρὸς ἀλείμματα; καὶ γὰρ λεαίνει καὶ κάματον σώματος λυεῖ καὶ εὐσαρκίαν
ἐμποιεῖ.

6. De Sept. 2. 282 ἵνα τοὺς συνεχεῖς καὶ ἀτρύτους πόνους χαλάσῃ καὶ τὰ
σώματα μεμετρημέναις ἀνέσειν ἀνακτησάμενος καὶ νῦν πάλιν πρὸς τὰς αὐτὰς
ἐνεργείας.—De P. C. [A. M.] § 34 τοῖς τὴν ἱερὰν ἐβδόμην φυλάττονσι συμβαίνει . . .
ὠφελεῖσθαι σῶμα καὶ ψυχὴν τὸ μὲν ἀναπαύλαις ἐκ τῶν συνεχῶν καὶ ἀτρύτων
πόνων, τὴν δ' ὑπολήψειν ἀρίστα περὶ θεοῦ ὥς κοσμοποιοῦ.

894 P. *πόνων ἀνίεντες. Σιτοῦνται δὲ πολυτελὲς οὐδέν, ἀλλὰ* M. 477
ἄρτον εὐτελή, καὶ ὄψον ἅλεις, οὓς οἱ ἄβροδιαῖτοι παραρ-
τύνουσιν ὑσσώπῳ, ποτὸν δὲ ὕδωρ ναματιαῖον αὐτοῖς
ἐστί. Ἄς | γὰρ ἡ φύσις ἐπέστησε τῷ θνητῷ γένει 10

θρέμματα comma praebent A Arm. Lat. Turn.: om. Mang. 7. ἀλλ'
 βQ: ἀλλὰ cett. codd. et edd. 8. ἅλεις AγQ et ut uid. Arm.
 edd.: ἅλας β: ἁλᾶς sic P ubi ε sup. scr. pr. man. || ἅλεις ὄψον Arm.
 Lat. || pro ἄβροδιαῖτοι Arm. prae se fert μάγειροι uel σιτοπόνοι uel
 ὀψαρτυταί, idem tamen uocabulum 483. 7 ad uerbum exprimet:
 ἄβροδιαῖται γ Turn. Mang. 9. δὲ om. Lat. edd.: δ'
 βγQ: δὲ A? OP Arm. || Arm. ordinem uerborum non eundem
 praebet: ἔστι δὲ ποτὸν αὐτοῖς ὕδωρ ναματιαῖον, confer Lat. '*potus*
eis aqua fontanea' || ἐστί A: ἐστίν cett. 10. φύσις om. ἡ

7, 8. De Vict. 2. 239 *συνεπιτίθεται δὲ τοῖς ἄρτοις λιβανωτὸς καὶ ἅλεις.*

7-21. De Pr. et Poen. 2. 424 *πλοῦτος ὁ τῆς φύσεως εὐτελής ἐστι* [sc. τοῖς
 ἐπομένοις θεῷ] *τροφὴ καὶ σκέπη. Τροφή μὲν οὖν ἄρτος καὶ ναματιαῖον ὕδωρ . . .*
σκέπης δὲ διττὸν εἶδος, τὸ μὲν ἀμπεχόνη, τὸ δὲ οἰκία, διὰ τὰς ἀπὸ κρυμοῦ καὶ
θάλπους παρακολουθούσας ζημίας. ὣν ἑκατέρα, εἴ τις θελήσειε τὴν περιέργον
καὶ περιττὴν ἀφελεῖν πολυτέλειαν, εὐποριστότατον. Οἱ δὲ ἂν ζηλώσωσι τὰ λεχ-
θέντα ἀσπασάμενοι τὰ φύσεις δῶρα, μὴ τὰ τῆς κενῆς δόξης, ὀλιγόδειαν καὶ
ἐγκράτειαν ἀσκήσαντες, ξέουσι κατὰ πολλὴν περιουσίαν καὶ τὸν τῆς ἄβροδιαῖτου
τροφῆς πλοῦτον οὐκ ἐπιτηδεύσαντες.—De Ios. 2. 63 *ἀκράτος δίχα ζῶσιν ἄνθρωποι*
ναματιαῖφ ὕδατι ποτῷ χρώμενοι.—Qu. in Exodum Sermo 2. § 18: Cur dicit:
 'Benedicam panem tuum et aquam, et auertam infirmitates a te'? [23, 25].
 Cibum et sanitatem subsignat: cibum per 'panem et aquam,' sanitatem uero
 per 'auersionem infirmitatum.' Secundo religiosam abstinentiam enunciat per
 ceptione necessariorum ciborum, haec tantum dicens, quod *cibus sit incomptus*
panis superfluis carens, et *potus aqua scaturiens*: his positis sanitas erit.
 Tertio tam uitae, quam bonae uitae memoriam facit: siquidem ad uiuendum
 necessaria sunt panis et aqua, ad bene uero uiuendum apathia et integritas
 morum. Quarto uidetur Scriptura causam sanitatis declarare frugalitatem
 uictus [i.e. *εὐτέλειαν*]: quoniam uini computationes et comessiones dapum,
 quae per auiditatem et gulam aguntur, ob abusum expletionis [potius *διὰ τὸ*
πολυτελέως] efficiunt morbum causasque magnarum infirmitatum. Quinto
 doctrinam nobis dignissimam rite docet, admonens, quod nec panis neque
 aqua per se nutriunt, sed aliquando etiam damnum ferunt magis quam
 utilitatem, nisi diuinum uerbum istis quoque concedat perutilem uirtutem.
 Quamobrem et dixit: 'Benedicam pani tuo et aquae tuae'; eo quod non sunt
 sufficientes per se solum nutrire sine diuina conciliatione cum anima.

10. Quis Rerum I. 480, 29 *τὴν τροφὴν καὶ τιθηνὸν τοῦ θνητοῦ γένους,*
αἰσθῶσιν.

895 P. δεσποίνας, πείναν τε καὶ δίψαν, ἀπομειλίσσονται, τῶν M. 477
εἰς κολακείαν ἐπιφέροντες οὐδέν, ἀλλὰ αὐτὰ τὰ χρή-
σιμα, ὧν ἄνευ ζῆν οὐκ ἔστιν. Διὰ τοῦτο ἐσθίουσι μὲν
ὥστε μὴ πεινῆν, πίνουσι δὲ ὥστε μὴ διψῆν, πλησμο-
νὴν | ὡς ἐχθρόν τε καὶ ἐπίβουλον ψυχῆς τε καὶ σώματος 15
ἐκτρεπόμενοι. Ἐπειδὴ καὶ σκέπης διττὸν εἶδος, τὸ μὲν

Mang. || ἐπέστησε ADγMPQ Arm.: ὑπέστησε BEO edd. || τῷ κοινῷ
γένει καὶ θνητῷ δεσποίνας BD 11. δίψαν τε καὶ πείναν Arm.
12. φέροντες β || ἀλλὰ A: edd. ἀλλ' || αὐτὰ om. I 13. ἔστιν A
14. διψᾶν IM 15, 16. ψυχῆς τε καὶ σ. ἐκτ. AEOPQ omissoque
τε BDM Arm. Lat. Mang.: ἐκτ. ψ. καὶ σῶμ. C Turn. 16. ἐπειδὴ
καὶ AQ Arm.: ἐπειδὴ δὲ καὶ P: ἐπειδὴ δὲ omisso καὶ O: ἐπεὶ δὲ
καὶ cett. codd. et edd. || εἶδος] γένος β || add. τὸ ante εἶδος

δεσποίνας] Quis Rerum I. 479, I ἡ ζωὴ ἡ σὺν αἰσθήσει . . . ἦν δέσποιναν
μὲν οἱ πολλοί.—Quod Deus Sit Im. I. 279, 44 χαλεπῆς καὶ ἀργαλεωτάτης
δεσποίνης, τῆς ἀνάγκης.—De Hum. 2. 397 τοῦ τῆς τροφῆς εἶδους τὰς πικρὰς
δεσποίνας, δίψαν τε καὶ πείναν, ἐκφεύγειν.—De Conc. 2. 349 αἱ ἀμείλικτοι
καὶ ἀπαραγόρητοι δέσποιναι τοῦ σώματος, δίψα καὶ πείνα, κατατείνουσιν αὐτό.
—De Somn. I. 665 Σιτίοις καὶ ποτοῖς τρεφόμεθα, κὰν ἢ εὐτελεστάτῃ μάζα καὶ
ὔδωρ ναματιαίων. Ἐτι οὖν ἡ κενὴ δόξα προσεπέθηκεν ἀμήτητων καὶ μελιπηκτων
πεμμάτων γένῃ μυρία καὶ οἴνων ἀμυθῶν πολυέργους καὶ παμποικίλους κράσεις,
πρὸς ἀπόλαυσιν ἡδονῆς μᾶλλον ἢ πρὸς μετουσίαν τροφῆς παρηρτυμένας. . . Ἄλλ'
οὐκ ἐπὶ ταῦτα ὁ γαστρίμαργος μόνον ὀρμῇ, σύμμαχον δὲ τὴν κενὴν δόξαν λαβὼν
καὶ τὸ ἐν αὐτῷ λίχνον πάθος ἐγείρας ὀψαρτύτας καὶ τραπέζοποιούς, εὐδοκίμους τὴν
τέχνην ἀναζητεῖ καὶ περιβλέπεται κ.τ.λ.—De Cherub. I. 152 δουλεύσεις τὸν
αἰῶνα χαλεπαῖς δεσποίναῖς, οἰήσεσιν, ἐπιθυμίαις, ἡδοναῖς.—V. M. 2. 110 θεὸν . .
ἐπιστάμενον τὴν ζῶν καὶ μάλιστα τῶν ἀνθρώπων ἀσθένειαν καὶ τὰς τοῦ σώματος
ἀνάγκας ἐκ τροφῆς ἡρτημένου καὶ δεσποίναῖς χαλεπαῖς συνεζευγμένον, βρώσει
καὶ πόσει.

13. De Prov. ex Eus. Praep. Ev. 2. 636 οὐ γάρ ἐστιν ὅμοιον τροφῆς, ἥς ἄνευ
ζῆν ἀδύνατον, εὐπορία χρημάτων. Μία τούτων ἐστὶ βάσανος ἐναργεστάτη λιμὸς,
ᾧ τὸ πρὸς ἀλήθειαν ἀναγκαῖον καὶ χρήσιμον δοκιμάζεται.

15, 16. D. A. S. I. 2. 248 τὴν χαλεπωτέραν τῶν ἐν τῷ σώματι παθῶν νόσον
ψυχῆς ἐκτρεπόμενος.—De Essaeis 2. 633 ὀλιγοδείας ἐρασταί, πολυτέλειαν ὡς
ψυχῆς καὶ σώματος νόσον, ἐκτρεπόμενοι.—Q. O. P. L. 2. 455 τὸν τῶν εἰκαιο-
τέρων ἐκτρεπόμενοι πολὺν ὄμιλον.—Leg. Alleg. I. 100, 48 τὸ σῶμα . . . πονηρὸν
τε καὶ ἐπίβουλον τῆς ψυχῆς.

16. Leg. Alleg. I. 68 τοῦ δὲ βοηθοῦ ἐστὶ διττὸν τὸ εἶδος, τὸ μὲν ἐν πάθει
τὸ δὲ αἰσθήσει.—D. A. S. I. 2. 238 ἐσθήτας τὴν ἀναγκαιοτάτην σκέπην
σωμάτων.

895 P. ἐσθής, τὸ δὲ οἰκία, περὶ μὲν οὖν οἰκίας εἴρηται πρότερον, M. 477
 ὅτι ἐστὶν ἀκαλλώπιστος καὶ αὐτοσχέδιος, πρὸς τὸ
 χρεῖωδες αὐτὸ μόνον εἰργασμένη· | καὶ ἐσθής δὲ ὁμοίως 20
 εὐτελεστάτη, πρὸς ἀλέξημα κρυμοῦ τε καὶ θάλπους,
 χλαῖνα μὲν ἀντὶ λασίου δορᾶς παχεῖα χειμῶνος,
 ἐξωμὶς δὲ θέρους, ἡ ὀθόνη. Συνόλως γὰρ ἐξασκοῦσιν

O || 17. περὶ μὲν οὖν A Arm.: περὶ μὲν cett. codd. et edd. ||
 τῆς οἰκίας Q 18. πρότερον, ὅτι om. C 20. ἀλέξημα (sic) P
 21. ἀπὸ β Lat. Mang.: ἀντὶ AγOPQ Arm. Turn. 22. παχεῖα
 post δορᾶς add. omnes nisi O Arm. et? Lat. || ἐξ ὤμης DM ||
 ἡ ὀθόνη Arm.: ἡ ὀθόνη codd. et edd. 23. ὀθόνη Q ||
 ἐξασκοῦσιν A: γὰρ καὶ ἀσκοῦσιν Q: cett. codd. et edd. ἀσκοῦσιν

18. De Cherub. 1. 146, 43 οἱ τὴν ἀληθὴ καὶ οὖσαν ὄντως ἀκαλλώπιστον
 εὐσέβειαν μετὰ ἀτυφίας ἀσκοῦντες.—De Somn. 1. 665 ἀπανθρακίσαντας καὶ
 αὐτοσχέδιως ὀπτήσαντας πυρί, τρόπον ἡρώϊκῶν ὄντως ἀνδρῶν.

20–23. De Somn. 1. 666 ἀμπεχόνῃ πρὸς τὰς ἀπὸ κρυμοῦ καὶ θάλπους ἐγγινο-
 μένας βλάβας τῷ σώματι κατεσκευάσθη.—De Mutat. Nom. 1. 616, 9 ἐσθής γὰρ
 τὰς ἀπὸ κρυμοῦ καὶ θάλπους ἀνείργει βλάβας.—De Sp. Leg. 2. 273 καίτοι τῶν
 ἐν ταῖς μεγάλαις ἡγεμονίαις οὐκ ὀλίγοι μέχρι νῦν εἰσὶν οἱ παμπληθεῖς ἔχοντες
 παρασκευὰς καὶ χορηγίας ἀφθόνους, ὥσπερ ἐξ ἀενάου τινὸς πηγῆς πλούτου
 ῥέοντος αὐτοῖς ἀδιαστάτως, ὅμως ἐφ' ἃ καὶ οἱ πένητες ἡμεῖς ἔστιν ὅτε τρέπονται,
 κεραμαῖας κύλικας καὶ ὀβολιαίους ἄρτους καὶ ἐλαίας ἢ τυρὸν ἢ λάχανα προσόψημα
 καὶ θέρους μὲν περὶζῶμα καὶ λινὴν ὀθόνην, χειμῶνος δὲ χλαῖναν ἄρραγὴ καὶ
 στρυφνήν, καὶ τὰ πρὸς κοίτην ἔστιν ὅτε χαμαίστρωτα, πολλὰ χαίρειν φράσαντες
 κλίναις ἐλεφαντίναις, ἢ χελώνης ἢ χρυσοῦ πεποιημέναις καὶ στρωμαῖς ἀνθο-
 βαφέσι καὶ ἐσθῆσι καὶ ἀλουργίσι, καὶ πεμμάτων μελιπῆκτων περιεργαῖς καὶ
 τραπεζῶν πολυτελείαις.—De Essaeis 2. 633 κοινὴ δὴ οὐ τράπεζα μόνον, ἀλλὰ
 καὶ ἐσθής αὐτοῖς ἔστιν προκείμεναι γὰρ χειμῶνι μὲν στρυφναὶ χλαῖναι, θέρει
 δὲ ἐξωμίδες εὐτελεῖς, ὥς εὐμαρῶς ἐξεῖναι τῷ βουλομένῳ, ἣν ἂν ἐθελήσῃ λαβεῖν,
 ἐπειδὴ καὶ τὰ ἐνὸς ἀπάντων καὶ τὰ πάντων ἔμπαλιν ἐνὸς ὑπέλιπται.

21. V. M. 2. 143 φλόγα λασίῳ ὕλῃ κεχυμένην.

22. De Somn. 1. 653 ἡ δὲ ἐστὶ [sc. λινὴ uel βύσσος] σύμβολον ε τονίας,
 ἀφθαρσίας, αὐγοειδεστάτου φέγγους· ἄρραγέστατον γὰρ ἡ ὀθόνη καὶ ἐξ οὐδενὸς
 τῶν ἀποθνησκόντων γίνεταί.

23. De Pl. Noe 1. 342 οὐδὲ συνόλως ἐν αἰσθήσεως ὀργάνοις τὸ αἰσθάνεσθαι.
 —cf. 1. 351 et passim.

23, 24. De Pr. et Poen. 2. 412, 19 ἀληθεία δὲ τύφος ἀντίπαλον.—De Pr. et
 Poen. 2. 412, 31 ἐκ τύφου μεθαρμοσάμενος πρὸς ἀλήθειαν.—De Somn. 1. 667
 παγκάλως προσθήκην τὸν ἀτυφίας μὲν ἐχθρόν, τύφου δὲ ἐταῖρον ὠνόμασεν ὁ ἱερὸς

895 P. ἀτυφίαν, εἰδότες τύφου μὲν τὸ ψεύδος ἀρχήν, ἀτυφίας δὲ M. 477
 ἀλήθειαν, | ἑκάτερον δὲ πηγῆς λόγον ἔχον· ῥέουσιν γὰρ 25
 ἀπὸ μὲν τοῦ ψεύδους αἱ πολύτροποι τῶν κακῶν ἰδέαι,
 ἀπὸ δὲ τῆς ἀληθείας αἱ περιουσίαι τῶν ἀγαθῶν ἀνθρω-
 πίνων τε καὶ θείων. Βούλομαι δὲ καὶ τὰς κοινὰς συνό-
 δους αὐτῶν καὶ | ἱλαρωτέρας ἐν συμποσίοις διαγωγὰς 30
 εἰπεῖν, ἀντιτάξας τὰ τῶν ἄλλων συμπόσια. Οἱ μὲν
 γὰρ ὅταν ἄκρατον ἐμφορήσωνται, καθάπερ οὐκ οἶνον

24. Lat. sensum praebet: τύφον μὲν τοῦ ψεύδους ἀρχήν ἀτυφίαν δὲ
 ἀληθείας quae legenda esse puto || ἀρχήν om. P, at est signum
 lacunae 25. λόγον] τρόπον Arm, 26. μὲν om. I || ψεύδους]
 τύφου P || αἱ om. Arm. || κακῶν Q || τῶν ante ἀγ. om. Arm.
 28. τῶν addit ante ἀνθρωπίνων P Arm. 30. ἐν συμπ. διαγ. om.
 P, sed signum lacunae || εἰπεῖν] εἰ που E, sed in mg. corr. εἰπεῖν
 31, 32. ὅταν ἄκρατον ἐμφορήσωνται om. P, sed signum lacunae

λόγος . . . τῷ ἀληθεῖ καὶ ἀτύφῳ βίῳ παρανέβλασται ὁ κατεψευσμένος καὶ
 τετυφωμένος.—De Decal. 2. 181 ὁ πάντων ἐπιβουλότατος . . . τύφος.

25, 26. Q. O. P. L. 2. 468 ἥδ' ἐστὶν ἀρχὴ καὶ πηγὴ τῆς εὐδαιμονίας, ἀφ' ἧς αἱ
 κατὰ μέρος ῥέουσιν ὠφέλεια.—cp. De Cherub. 1. 154 τῆς τοῦ καλοῦ πηγῆς
 ἑαυτοῦ.—De Cherub. 1. 161 ἀενάους χαρίτων πηγὰς ἀναχέων.—De Profugis
 1. 560 λόγον θεῖον, ὃς σοφίας ἐστὶ πηγὴ.—De Sac. Ab. et C. 1. 175, 5 ἡ πηγὴ
 τῆς σοφίας, ὁ θεός.—Quod Det. Pot. Insid. 1. 207 ἡ δὲ ἐκ τῆς λογικῆς ἀπορ-
 ρυεῖσα πηγῆς τὸ πνεῦμα.—De Pl. Noe 1. 342 τέχνην, πηγῆς τρόπον αἰεὶ κινου-
 μένην καὶ θεωρημάτων παντοίων ἰδέας ἀνομβροῦσαν.—De Ebr. 1. 359 τὸ
 ἀρχέκακον [sc. ἀπαιδευσία] ἀφ' ἧς ὥσπερ ἀπὸ πηγῆς ῥέουσιν αἱ τοῦ βίου πράξεις.
 —V. M. 2. 111 φυλαὶ . . . δώδεκα, ὧν ἐκάστη πηγῆς ἔξει λόγον εὐσεβεύουσα χορη-
 γούσης εὐσεβείας ἀενάους καὶ ἀνελλιπεῖς καλὰς πράξεις.

27. De Ios. 2. 52 πλουσίῳ προσθέμενος διὰ τὴν περιουσίαν.

29–32. In Fl. 2. 537 θίασοι κατὰ τὴν πόλιν εἰσι πολὺν ἀνθρώπων, ὧν κατάρχει
 τῆς κοινωνίας οὐδὲν ὕμεις, ἀλλ' ἄκρατος καὶ μέθη καὶ παροινίαι καὶ ἡ τούτων
 ἔκγονος ὕβρις· σύνοδοι καὶ κλῖναι προσονομάζονται ὑπὸ τῶν ἐγχαυρίων.—In Fl.
 2. 518 τὰς τε ἐταιρείας καὶ συνόδους, αἱ αἰεὶ ἐπὶ προφάσει θυσιῶν εἰσιτῶντο, τοῖς
 πράγμασιν ἐμπαροῖνουν διέλυν [sc. ὁ Φλάκιος].—L. A. C. 2. 591 τὸ βούλημα
 τοῦ Σεβαστοῦ . . . ἵνα ἐπιτρέπωσι [sc. οἱ ἐπίτροποι τῶν κατὰ τὴν Ἀσίαν ἐπικρατειῶν]
 τοῖς Ἰουδαίοις μόνους εἰς τὰ συναγωγία συνέρχεσθαι· μὴ γὰρ εἶναι ταῦτα συνόδους
 ἐκ μέθης καὶ παροινίας ἐπὶ συστάσει ὥς λυμαίνεσθαι τὰ τῆς εἰρήνης, ἀλλὰ διδασ-
 καλεῖα σωφροσύνης καὶ δικαιοσύνης.

30. ἀντιτάξας] De Sac. Ab. et C. 1. 172, 23 πρὸς ἕκαστον ὁ ἱερὸς λόγος
 ἀντιταχθεὶς.

32. De Hum. 2. 403, 5 οἱ πολὺν ἄκρατον ἐμφορησάμενοι.—Leg. Alleg.
 1. 124, 3 ὅταν οὖν ἀπλήστως ἐμφορηθῇσεται τούτων ἡ ἡδονή.—Quis Rerum

895 P. πίνοντες, ἀλλὰ παρακινηματικόν τι καὶ μανιῶδες καὶ M. 477
εἰ ἔτι τι χαλεπώτερον ἐπ' ἐκστάσει λογισμοῦ φυσικόν, |

32. πίνοντες Arm. 33, 34. ita reddit Arm. admodum deprauata :
ἀλλὰ καθάπερ παρακινηματικὸν καὶ τι μανιῶδες τι καὶ εἰ ἔτι τι εἴη χαλεπώτερον
33. παρακινηματικὸν EMPQO : περικινηματικὸν A : παρακινητικὸν BDγ
edd. || τι om. AO : τε E : cett. codd. et edd. praebent τι || καὶ τι
μανιῶδες καὶ εἴ τι (τι post εἴ in rasura a rec. man.) χαλεπώτερον Q : καὶ
εἴ τι μανιῶδες καὶ ἔτι χαλ. P : καὶ μανιῶδες καὶ εἴ τι χαλ. Mang. ceteros
ἐν ἐκστά
secutus codd. || καὶ ἔτι χαλ. Turn. 34. ἐπ'] ἐν BDE || ἐπεκτάσει (sic)

M || φυσικόν APQ Arm. : φυσικόν (sic) M : cett. codd. et edd. φυσικοῦ :
deest φυσικόν, sed lacuna fere septem litt. inest O : Lat. 'inusitatum'

1. 488, 10 αἴσθησιν δὲ ἀκρέστον, ἐμφορουμένην μὲν αἰ τῶν αἰσθητῶν.—De
Profugis 1. 551, 35 καὶ ἂν ἐπ' ἄκρατον μέντοι καὶ πολυτελεῖς τραπέζας ἵης
θαρρῶν ἴθι . . τὰς ἀπλήστους διοίξας ἐπιθυμίας ἀκόσμως ἐμφορήσεται.—cp. De
Somn. 1. 678.—De Ab. 2. 22 τὰ γαστριμαργότατα . . τροφῶν ἀπλήστως ἐμφο-
ρεῖται.—De M. M. 2. 269 βαρυδαιμονίας ἐμπεφορημένος ἀκράτου.—De Sp. Leg.
2. 330 τῷ ἄκρατον εἰς παρουνίαν ἑαυτοῦ τε καὶ τοῦ πλησίον ἐμφορουμένῳ.—V. M.
2. 159 ἐμφορηθέντες ἀκράτου διπλῇ μέθῃ κατέσχοντο τῇ μὲν ἐξ οἴνου τῇ δὲ καὶ
ἀφροσύνης.—De Pl. Noe 1. 351 φάρμακον δέ, εἰ καὶ οὐ θανάτου, μανίας γοῦν
ἄκρατον εἶναι αἴτιον συμβέβηκε. Διὰ τί δὲ οὐχὶ καὶ μανίαν λεκτέον θάνατον,
ὥς τὸ κράτιστον ἀποθνήσκει τῶν ἐν ἡμῖν ὁ νοῦς; Ἀλλὰ μοι δοκεῖ τις ἂν εἰκότως
τὸν διακρίνοντα καὶ διαλύοντα ψυχὴν τε καὶ σῶμα, ὥς κουφότερον, ἀντὶ βαρυτέρου
τοῦ κατὰ τὴν ἐκστασιν, εἴ τις ἦν αἵρεσις ἀνενδοιάστως ἐλέσθαι. Διὰ τοῦτο μέντοι
καὶ τὴν ἀρετὴν τῆς περὶ τὸν οἶνον ἐργασίας μαινομένην ἐκάλεσαν οἱ πρῶτοι, καὶ τὰς
ἐξ αὐτοῦ κατασχέτους γενομένας βάκχας μαινάδας, ἐπεὶ μανίας καὶ παραφροσύνης
αἴτιος τοῖς ἀπλήστως ἐμφορουμένοις ὁ οἶνος.—De Ebr. 1. 377 ἄκρατον καὶ πᾶν
ἀφροσύνης φάρμακον.

Quis Rerum 1. 508 ἐκστασις ἡ μὲν ἐστὶ λῦττα μανιῶδης παράνοια ἐμποιοῦσα
κατὰ γῆρας ἢ μελαγχολίαν ἢ τινα ὁμοιότροπον ἄλλην αἰτίαν, ἡ δὲ σφοδρὰ κατάπληξις
ἐπὶ τοῖς ἐξαπιναιῶς καὶ ἀπροσδοκῆτως συμβαίνειν εἰωθόσιν, ἡ δὲ ἡρεμία διανοίας,
ἐπειδὴ πέφυκε ποτε ἡσυχάζειν, ἡ δὲ πασῶν ἀρίστη ἔνθεος κατοχὴ τε καὶ μανία,
ἥ τὸ προφητικὸν γένος χρῆται.—De Somn. 1. 639 οὐ γὰρ ἀξιοῖ [sc. ὁ νομοθέτης]
τὸν ἀρετῆς ἐπιμελούμενον ἄβροδιαίτῳ βίῳ χρῆσθαι καὶ τρυφᾷ, ζηλοῦντα τὰς τῶν
λεγομένων μὲν εὐδαιμόνων πρὸς ἀλήθειαν δὲ κακοδαιμονίας γεμόντων σπουδὰς τε
καὶ φιλοτιμίας, οἷς πᾶς ὁ βίος ὕπνος καὶ ἐνύπνιον ἐστὶ, κατὰ τὸν ἱερώτατον
νομοθέτην. οὗτοι μεθ' ἡμέραν ὅταν τὰ ἐν δικαστηρίοις καὶ βουλευτηρίοις καὶ
θεάτροις καὶ πανταχοῦ καὶ πρὸς τοὺς ἄλλους ἀδικήματα διεξέλθωσιν, οἴκαδε
ἀφικνουῦνται τὸν ἑαυτῶν οἶκον οἱ δυστυχεῖς καταστρέψοντες, οὐ τὸν τῶν οἰκοδομη-
μάτων, ἀλλὰ τὸν συμφυᾶ τῆς ψυχῆς οἶκον, τὸ σῶμα, τροφὰς ἀμέτρους καὶ ἐπαλλή-
λους εἰσφοροῦντες καὶ πολλὴν ἄκρατον ἄρδοντες, ἕως οὐ βύθιος μὲν ὁ λογισμὸς
οἰχεται, τὰ δὲ ὑπὸ γαστέρα, πλησμονῆς ἔκγονα, πάθῃ διαναστάντα, λῦττῃ
χρώμενα ἀκαθέκτω καὶ προσπιεσόντα καὶ ἐμπλακέντα τοῖς ἐπιτυχούσι, τὸν πολλὴν

895 P. κράζουσι καὶ λυττῶσι τρόπον κυνῶν ἀτιθάσων καὶ M. 477, 35
ἐπανιστάμενοι δάκνουσιν ἀλλήλους καὶ ἀποτρώγουσι
ῥίνας, ὄτα, δακτύλους, ἕτερα ἅττα μέρη τοῦ σώματος,
ὡς τὸν ἐπὶ Κύκλωπος καὶ τῶν Ὀδυσσεῶς ἐταίρων μῦθον
ἀποδεδειχέναι τούτους ἀληθῆ, | ψωμούς, ἧ φησιν ὁ 40
ποιητῆς, ἐσθίοντας ἀνθρώπων, καὶ ὠμότερον ἢ ἐκεῖνος.

35. κράζουσι BQ Arm. Lat.: ἀράσσουσι A (ubi tamen σοσο sup. ras. man. rec. scr.) γP edd. || τρόπον κυνῶν APQ Arm. Lat.: τρόπω τινῶν β: κυνῶν τρόπον γ edd. || ἀτιθάσων M Mang.: ἀτιθάσων Q
37. ἕτερα APQ: ἕτερ' edd. || ἅττα PQ: ἔτι Arm. ut uid. || μέρη] μέλη B 38. τῶν om. P 39. ἀποδεδείχθαι τούτοις Arm.
40. Arm. ordo uerborum ψωμούς ἀνθρώπων ἐσθίοντας, ἧ φ. ὁ π.: eadem uerba Lat. om. || ψωμῶν BD ψωμούς M || pro ἧ dant ἡ AD, sed saepius

οἷστρον ἀπερεύγοντα λωφήσῃ· νύκτωρ δέ, ὅποτε καιρὸς εἴη πρὸς κοῖτον τραπέσθαι, πολυτελεῖς κλίνας καὶ εὐανθεστάτας στρωμνὰς εὐτρεπισάμενοι μαλακῶς σφόδρα κατακλίνονται, τὴν γυναικῶν ἐκμιμούμενοι τρυφήν, αἷς ἡ φύσις ἐπέτρεψεν ἀνειμένῃ χρῆσθαι διαίτῃ . . . τοιούτους οὐδὲ εἰς γνῶμιμος τοῦ ἱεροῦ λόγου, ἀλλ' οἱ πρὸς ἀλήθειαν ἄνδρες, σωφροσύνης καὶ κοσμιότητος καὶ αἰδοῦς ἑρασταί, ἐγκράτειαν, ὀλιγόδειαν, καρτερίαν ὥσπερ κρηπίδας τινὰς ὕλου τοῦ βίου καταβεβλημένοι ψυχῆς ἀσφαλεῖς ὑποδρόμους, οἷς ἀκινδύνως καὶ βεβαίως ἐνορμύεται· χρημάτων καὶ ἡδονῆς καὶ δόξης κρείττους, σιτίων καὶ ποτῶν καὶ αὐτὸ μόνον τῶν ἀναγκαίων, ἐφ' ὅσον μὴ νεωτερίζειν ἀρχεται λιμός, ὑπερόπται· πείναν δέχεσθαι καὶ δίψος θάλλπος τε καὶ κρύος καὶ ὅσα ἄλλα δυσκατέρητα ὑπὲρ ἀρετῆς κτήσεως ἐτοιμότατοι· ζηλωταὶ τῶν εὐποριστοτάτων, ὡς μὴδ' ἐπ' εὐτελεῖ χλαίνῃ ποτὲ δυσωπηθῆναι, τὸ ἐναντίον δὲ τὰς πολυτελεῖς ὄνειδος καὶ μεγάλην τοῦ βίου ζημίαν νομίσαι.

35 seq. De Pl. Noe I. 353 τὸ ἄκρατον οὐχ ὁμοίως οἱ νῦν τοῖς πάλαι προσφέρονται. Νῦν μὲν γὰρ ἄχρι τοῦ σώμα καὶ ψυχῇ παρεθῆναι πίνουσιν ἀθρώως καὶ ἀπνευστὶ χαίροντες, ἔτι καὶ προσφέρειν τοῖς οἰνοχοουμένοις κελεύοντες, καὶ ἂν διαμέλλωσιν ἀγανακτοῦντες, ὅτι τὸν θερμὸν λεγόμενον παρ' αὐτοῖς ποτὸν περιψύχουσι, καὶ τὸ παράκομμα τῶν γυμνικῶν, τὸν παροίνιον ἀγῶνα πρὸς τοὺς συνόντας ἐπιδέκνυνται [ἀποδέκνυνται], ἐν ᾧ μεγάλα καὶ καλὰ ἀλλήλους ἀντιδρῶσιν, ὄτα, ῥίνας καὶ χειρῶν ἄκρους δακτύλους, καὶ ὅποια δ' ἂν [ἢ δὴ ἂν] τύχῃ μέρη τοῦ σώματος ἀπεσθίοντες.—De Somn. I. 681, I δυοῖν γούιν συμποσίων τὸ μὲν πέπλησται γέλωτος, παιδιᾶς ἐπαγγελλομένων, ἀγαθὰ ἐλπίζοντων, χαριεντιζομένων εὐθυμίας, εὐφημίας, ἱλαρότητος, εὐφροσύνης, ἀδείας, τὸ δὲ συννοίας, κατηφείας, προσκρουσμάτων, λοιδοριῶν, τραυμάτων, βριμουμένων, ὑποβλεπομένων, ὑλακτούντων, ἀγχόντων, καταπαγκρατιαζόντων, ἀκρωτηριαζόντων ὄτα καὶ ῥίνας καὶ ἅπερ ἂν τύχῃ τοῦ σώματος, τὴν τοῦ παντὸς τοῦ βίου μέθην καὶ παροινίαν ἐν ἀνιέρῳ ἀγῶνι μετὰ αἰσχροουργίας τῆς πάσης ἐπιδεκνυμένων.

37. L. A. C. 2. 565 τέθριππον . . . ἡκρωτηριασμένον ὄτα καὶ οὐράς καὶ βάσεις καὶ ἕτερα οὐκ ὀλίγα.

895 P. Ὁ μὲν γὰρ ἐχθροὺς ὑποτοπήσας ἡμύνετο· οἱ δέ, M. 477
 συνήθεις καὶ φίλους, ἔστιν δὲ ὅτε καὶ συγγενεῖς ἐφ'
 ἁλῶν καὶ τραπέζης, ἄσπονδα ἐν σπονδαῖς ἐργασάμενοι,
 τῶν | ἐν τοῖς γυμνικοῖς ἀγῶσιν ὅμοια, καὶ παρακόπ- 45
 τοντες ὥσπερ νόμισμα δόκιμον ἄσκησιν, οἱ ἀντὶ
 ἀθλητῶν ἄθλιοι· τοῦτο γὰρ αὐτοῖς ἐπιφημιστέον. Ἄ
 γὰρ νήφοντες ἐν σταδίοις ἐκείνοι, θεαταῖς χρώμενοι

omittunt i subser. isti codices || ἐσθίοντας ἀνθρώπων A et forte Arm.:
 ἐπεσθίοντας ἀνθρώπων PQ: ἐπεσθίοντας ἀνῶς (sic) BD: ἐπεσθίοντας τοὺς
 ἀνῶς K: ἐπέσθιον τοὺς ἀνθρώπους H: ἐπεσθίων τοὺς ἀνθρώπους I:
 ἐπεσθίοντας ἀνδρομέους O edd., et forte EG: ἐπεσθίοντας ἀνθρώπων (sic)
 M 41. ὁμότεροι BM 42. ἡμύνετο A Turn.: ἡμύνατο
 cett.: om. Arm. 43. φίλους· ἔστι Mang. || ἔστιν δὲ A: ἔστι
 δὲ cett. || post συγγενεῖς add. comma Turn. 44. ἄσπονδον
 ἔνσπονδον ἐν σπονδαῖς Q || εἰργασμένοι DM || ἐργασάμενοι τῶν Turn.
 41-45. locum Arm. ita reddit: ὁ μὲν γὰρ ἐχθροὺς ὑποτοπήσας εἶχε·
 οἱ δὲ . . . σπονδαῖς εἰργάσαντο· ἔνιοι δὲ γε καὶ τὸν πάντα τρόπον ἐν ἑαυτοῖς
 (uel εἰς αὐτοὺς) ὁμοιοῦντες τῶν ἐν τοῖς γ. ἀγ. καὶ παρακόπτουσι κ.τ.λ.
 Codices Graecos secutus sum, sed ista τῶν . . . ὅμοια remedio aliquo
 egere uidentur 46. ὡς καὶ Turn. Mang.: ὥσπερ codd. 48. ἀ γὰρ

43. De Sp. Leg. 2. 315 ἤδη γοῦν πολυάνθρωπα συσσίτια καθ' ἑταιρείαν
 συνελλυθότων ἐπὶ τοὺς αὐτοὺς ἕλας καὶ τὴν αὐτὴν τράπεζαν ἐν σπονδαῖς
 ἄσπονδα ἔπαθεν, ἐξάφνης διαφθαρέντα, καὶ θάνατον ἀντ' εὐχίας ὑπελάβαντο.
 —De Somn. 1. 686 τῷ φιληδόνῃ, —ὅς οὐκ ἀφ' ἐνὸς γένους ἀκρασίας, ἀλλ' ἀπὸ
 πάντων σχεδὸν εἰδῶν καὶ γενῶν τῆς ἀκολασίας ἄσπονδον καὶ φίλιον ἁλῶν ἐπιδεᾶ
 τράπεζαν ἐκπεπλήρωκεν.

45. L. A. C. 2. 561 οὐ γάρ, ὥσπερ τὸ νόμισμα παράκομμα καὶ θεοῦ μορφή
 γίνεται.—Quis Rerum 1. 479 τὸ φιλίας παράκομμα.—De Mutat. Nom. 1. 604
 τὸ ἀρχαῖον καὶ προγονικὸν ἀρετῆς συγγενεὺς νόμισμα παρακόψαντα.—De Mutat.
 Nom. 1. 610 μιμηλίζοντες οἱ σοφισταὶ καὶ παρακόπτοντες τὸ δόκιμον νόμισμα.
 —De Somn. 1. 683.—De Sp. Leg. 2. 328 Ἄξιον ἐπαινεῖν καὶ τοὺς τῶν γυμνικῶν
 ἀγῶνων ἀθλοθέτας, οἱ τῆς θέας ἀνείρξαν γυναῖκας, ἵνα μὴ γυμνουμένοι ἀνδράσι
 παραινυγῶνται τὸ δόκιμον αἰδοῦς νόμισμα παρακόπτωσιν.—Leg. Alleg. 1.
 120 τοὺς οὖν ἀσκητὰς ὥσπερ νόμισμα δοκιμάζει ὁ ὁρθὸς λόγος.

46. In Fl. 2. 531 εἰ δὲ ἐφάνησαν ἡμέτεροι, προσέταττον οἱ ἀντὶ θεατῶν
 τύραννοι καὶ δεσπῶται γεγονότες κρέα χοίρεια διδόναι κομίζοντας.

47. De Post. Caini 1. 244 θεῖον ἐπιφημίσαντες ὄνομα.—cp. De Somn. 1. 646;
 De Ab. 2. 8.—De Ios. 2. 43 οὐδὲ ὀνομαστὶ προσαγορεύειν ἡξίουν αὐτόν, ἀλλ'
 ὀνειροπλήγα καὶ ἐνυπνιαστὴν καὶ τὰ τοιαῦτα ἐπεφῆμιζον.

895 P. τοῖς Πανέλλησι μεθ' ἡμέραν, || ἔνεκα νίκης καὶ M. 478
στεφάνων Ὀλυμπιονῆκαι καὶ σὺν τέχνη δρῶσιν, οὗτοι
κιβδηλεύοντες ἐπὶ συμποσίῳν, νύκτωρ ἐν σκότῳ

ΑβγΟΡQ Arm.: ὥσπερ γὰρ Mang.: ἄπερ γὰρ Turn. 49. τοῖς
παρὰ Πανέλλησι δοκιμωτάτοις Arm.: τοῖς Πανέλλησι ΑΟΡQ: τοῖς παρ'
Ἑλλησι cett. || in editis comma abest ante μεθ' ἡμέραν 1. tan-
quam Ὀλυμπίων καὶ σὺν reddit Arm., unde puto eum Ὀλυμπιονῆκαι σὺν
legisse: Ὀλυμπιονῆκαι σὺν Α? GIKPQ Turn.: Ὀλυμπιονῆκαι σὺν β:
Ὀλυμπιονῆκαι σὺν (ubi o ex ω refinxit) CH: Ὀλυμπιονῆκαι καὶ σὺν Ο:
Ὀλυμπιονῆκαι σὺν Mang. 2. δρῶσιν οὗτοι Turn. || post οὗτοι
add. Arm. γε uel δὴ || ἐπὶ συμποσίῳ MQ: ἐπὶ συμπόσια P 3. συμ-

49. De Mutat. Nom. 1. 605 Ἀφ' οὗ μοι δοκεῖ καὶ τῶν παρ' Ἑλλησι ποιητῶν
ὁ δοκιμώτατος Ὀσεῖ περὶν ἡ ἐ νόημα φάναι.

1. De Cherub. 1. 153 τὸ δὲ [sc. τὸ τύπτεσθαι] συμβέβηκεν ἀθλητῇ πυγμῇ
ἢ παγκράτιον περὶ νίκης καὶ στεφάνων ἀγωνιζομένων.—De Pr. et Poen. 2. 409
οἱ δὲ παρελθόντες ὥσπερ εἰς ἱερὸν ἀγῶνα, τὴν ἑαυτῶν προαίρεσιν ἀνέφηναν εἰς
ἐναργέστατον ἔλεγχον τῆς ἀληθείας. Εἴτα οἱ μὲν ἀθληταὶ ἀρετῆς ἀνευρίσκοντο,
... οἱ δὲ αἰσχύνῃ καὶ γέλωι θεατῶν ἐγένοντο. Δι' ἣν αἰτίαν οἱ μὲν βραβείων
καὶ κηρυγμάτων καὶ τῶν ἄλλων ὅσα νικῶσι δίδονται μετελάβανον οἱ δὲ οὐκ
ἀστεφάνωτοι μόνον ἀπῆσαν, ἀλλὰ καὶ ἦτταν ἐπονείδιστον ἐνδεξάμενοι τῶν ἐν
τοῖς γυμνικοῖς ἀγῶσιν ἀργαλεωτέρων.—cp. De Somn. 1. 640; Leg. Alleg.
1. 101; De Ios. 2. 44.—De Agric. 1. 317 Τὸν ἐπιθυμίας καὶ θυμοῦ καὶ ἀκολασίας,
ἀφροσύνης τε αὖ καὶ ἀδικίας προτεθέντα ἀγῶνα, ᾧ θεαταὶ καὶ ἀθλοθέται, ἥττημαι
μὲν ἐγώ, νενίκηκε δὲ οὐτοσί· καὶ οὕτως ἐκ πολλοῦ τοῦ περιόντος νενίκηκεν,
ὥστε καὶ παρὰ τοῖς ἀνταγωνισταῖς ἡμῖν, οἷς εἰκὸς ἦν βασκαίνειν, μὴ φθονεῖσθαι.
Τὰ μὲν οὖν τῶν ἀνιέρων τούτων ἀγῶνων ἄλλα παραχώρησον ἄλλοις, τὰ δὲ τῶν
ἱερῶν ὄντως αὐτὸς ἀνάδῃσαι. Ἱεροῦς δὲ μὴ νομίσης ἀγῶνας, οὓς αἱ πόλεις ἐν ταῖς
τριετηρίσιν ἀγούσι, θέατρα ἀναδειμάμεναι πολλὰς ἀνθρώπων δεξάμενα μυριάδας...
Ὁ τοίνυν Ὀλυμπιακὸς ἀγὼν μόνος ἀν λέγοιτο ἐκδίκως ἱερὸς, οὐχ ὃν τιθέασιν
οἱ τὴν Ἥλιον οἰκοῦντες, ἀλλ' ὃ περὶ κτήσεως τῶν θεῶν καὶ Ὀλυμπίων ὡς ἀληθῶς
ἀρετῶν. Εἰς τοῦτον τὸν ἀγῶνα οἱ ἀσθενέστατοι τὰ σώματα, ἔρρωμένεσται
δὲ τὰς ψυχὰς, ἐγγράφονται πάντες.—De Nobilit. 2. 438 ἐὰν οἱ τοῦ γένους
ἀρχηγέται δι' ἀθλητικὴν ῥώμην ἐν Ὀλυμπιονῆκαις ἢ περιοδονῆκαις γράφονται.

2. De Sac. Ab. et C. 1. 190 τὸ ἡγεμονικὸν ... διαλλάττοντας αἰεὶ τύπους
δέχεται, τότε μὲν καθαροῦ καὶ δοκίμου, τότε δὲ παρακεκομμένου καὶ κιβδήλου
νομίσματος.—cp. De Profugis 1. 549.—De Post. Caini 1. 241 καθ' ἃ καὶ
ὁ νόμος δεδήλωκεν, ἐπισκῆπτων ἡμῶν ἐκάστῳ μὴ κιβδηλεύειν τὸ ἀρετῆς νόμισμα.
—De Gig. 1. 272 τὸ ἄριστον ἐκιβδήλευσαν νόμισμα καὶ τὴν μὲν ἀμείνω καὶ
οἰκίαν τάξιν ἔλιπον.—De Sobr. 1. 395 οὓς μὲν γὰρ ἀν οὗτος ἀποδοκιμάσῃ
καθάπερ ἀργυραμοιβὸς ἀγαθὸς ἐκ τοῦ τῆς ἀρετῆς νομίσματος, κεκιβδηλευμένοι,
νεωτεροποιοὶ τὰς ψυχὰς ἅπαντες.—cp. De Confus. 1. 429.

- 895 P. μεθύοντες, ἐμπαροινούντες, ἀνεπιστημόνως καὶ κακο- M. 478
 τέχνως ἐπ' ἀτιμία καὶ ὕβρει | καὶ αἰκία χαλεπῇ τῶν 5
 ὑπομενόντων ἐνεργούσιν. Εἰ δὲ μηδεὶς οἷα βραβευτῆς
 παρελθὼν μέσος διαλύσει, μετὰ πλείονος ἐξουσίας
 καταπαλαίουσι, φονῶντες ἐν ταύτῳ καὶ θανατῶντες.
- 896 P. Πάσχουσι γὰρ οὐκ ἐλάττωνα ὧν διατιθέασιν, ἅπερ οὐκ
 ἴσασι | παραπαίοντες, οἱ τὸν οἶνον, οὐχ ὥς ὁ κωμικός 10

ποσιωνύκτωρ (sic) A || post μεθύοντες add. καὶ uel τε καὶ Arm. ||
 in uerba σκ. μεθ. explicit uersio Latina 4. κακοτέχνως AO
 Turn.: κακοτέχνως Mang. MPQ 5. χαλεπῇ αἰκία Arm. 6. παρ-
 ελθὼν Arm., omittens forte μέσος: παρελθὼν μέσος ΑΗΙΚΟQ
 Turn.: παρελθὼν εἰς μέσους β: παρελθὼν μέσον CP: παρ. εἰς μέσον
 Mang. 7. διαλύσει A Arm.: διαλύσειε cett. || ἐξουσίας καταπ.
 codd. Mang.: comma add. Armena uersio. 10. οἱ τὸν Q ||

3. De Ios. 2. 48, 40 μεθύω καὶ ἐμπαροινῶ ταῖς ἐλπίσι τοῦ πριαμένου.—De
 Somn. 1. 670 τίς ἡ κυβερνήτης ἢ ναύκληρος οὕτω ποτὲ ἐμεθύσθη καὶ παρῶνησεν.
 —De Post. Caini 1. 259 ἐπὶ μέθης καὶ παροινίας.—cp. De Ebr. 1. 371.

4. Quod Det. Pot. Insid. 1. 195 ἀτέχνως ἢ κακοτέχνως.—De Congt. 1. 539
 τέχνης μὲν γὰρ ὕρος οὗτος· σύστημα ἐκ καταλήψεων ἐγγεγυμνασμένων πρὸς τι
 τέλος εὐχρηστον—τοῦ 'εὐχρήστου' διὰ τὰς κακοτεχνίας ὑγιῶς προστιθεμένου.
 Ἐπιστήμης δὲ· κατάληψις ἀσφαλὴς καὶ βέβαιος, ἀμετάπτωτος ἐπὶ λόγου.

6. Quod Det. Pot. Insid. 1. 196 δικαστῆς καὶ βραβευτῆς τῶν κατὰ τὸν βίον
 ἀγῶνων.—Quis Rerum 1. 512 ἄχρισ ἂν ὁ βραβευτῆς καὶ δικαστῆς θεὸς διακρίνῃ
 τὸ κακούμενον ἀπὸ τοῦ κακοῦντος.—cf. De Agric. 1. 317.

7. De Agric. 1. 318 ὁ καταπαλαίσας τινὰ καὶ ὑπτιον ἢ πρηνὴν τείνας ἐπὶ γῆν.

8. Qu. in Gen. Lib. ii. 2. 663 ἀπὸ τῶν θανατούντων ἅμα καὶ φονόντων.

De Sp. Leg. 2. 315, 30 ἀναγκαῖον οὖν ἂ μελλήσουσι δι' αὐτῶν ἑτεροὶ παθεῖν,
 τοὺς δρῶντας προδιαθεῖναι.—De Sp. Leg. 2. 317, 23 καίριος δὲ τῆς πληγῆς
 ἐνεχθείσης, εἰ μὲν εὐθὺς θνήσκει, καὶ ὁ πάσας θνησκέτω, τὰ ἴσα οἷς διέθηκε παθῶν.
 —De Cherub. 1. 153 ὁ δὲ οἰκίτης ἢ ὁ χαλκὸς μηδὲν ἀντιδρῶν ὑπέριπται πάντα
 πεισόμενος, ὅσα ἂν ὁ διατιθεὶς ἐργάσασθαι διανοῇται.—Leg. Alleg. 1. 102 ὁ δὲ
 διατίθῃσιν ἄνθρωπον ὄφει, τοῦτο καὶ ψυχὴν ἡδονή.—De Sp. Leg. 2. 312 ἅτε
 βύμη καὶ φορᾶ βιαίῳ συναθροίνοντες καὶ ἀνατρέποντες, οὐκ ἐλάττω ὧν διατιθέασιν
 πάσχουσι.—De Conc. 2. 352 ταῦτ' ἀπὸ τῶν ἀνθρώπων πάσχειν οἷς διατίθῃσι.—De
 Iustit. 2. 372 ἂ παθεῖν ἐμέλλησαν διατιθέντες.—De Hum. 2. 404 διαθεῖς
 δ' ἔπαθες.

10. In Fl. 2. 518 μὴ ἄρα παραπαίεις καὶ μέμνηας.—cp. De Profugis 1. 569;
 De Somn. 1. 643.—De Somn. 1. 680 τὸ ἀφροσύνης καὶ τοῦ παραπαίειν φυτὸν
 ἄμπελον ὀρεᾶ.—De Ebr. 1. 357 σύμβολον τὸν ἄκρατον . . . τοῦ ληρεῖν καὶ παρα-
 παίειν.

Quis Rerum 1. 473 ὥς καὶ τὸ κωμικὸν ἀψευδῶς μᾶλλον ἢ κωμικῶς εἰρησθαι δοκεῖν.

896 P. φησιν, ἐπὶ κακῷ τῶν πλησίων αὐτὸ μόνον, ἀλλὰ καὶ M. 478
 ἐπὶ τῷ ἰδίῳ πίνειν ὑπομένοντες. Τοιγαροῦν οἱ πρὸ
 μικροῦ παρελθόντες εἰς συμπόσια σῶοι καὶ φίλοι,
 μικρὸν ὕστερον ἐξίσιασιν ἐχθροὶ καὶ τὰ | σώματα ἡκρω- 15
 τηριασμένοι· καὶ οἱ μὲν συνηγόρων καὶ δικαστῶν, οἱ
 δὲ καταπλαστῶν καὶ ἱατρῶν καὶ τῆς ἐξ αὐτῶν δέονται
 βοηθείας. Ἅτεροι δὲ τῶν μετριοτέρων εἶναι δοκούντων
 συμποτῶν, ὥσπερ μανδραγόραν τὸν ἄκρατον πίνοντες,
 ὑποβεβλύκασι, | καὶ τὸν εὐώνυμον ἀγκῶνα προβαλόν- 20
 τες, καὶ τὸν αὐχένα ἐγκάρσιον ἐπιστρέψαντες, ἀνερευγό-

οἶνον, οὐχ ὡς Arm. codd. Turn. : οἶνον οὐχ, ὡς Mang. 11. αὐτὸ A
 Arm.; om. βΟ; αὐτῶν γ PQ Turn. Mang. (in textu, sed in adnot.
 αὐτὸ legendum esse censet) 13. συμπόσια A Arm.: τὰ συμ-
 πόσια cett. codd. et edd. 14. ἐξίσιασιν Q || ἐχθροί, καὶ Mang.
 16. καταπλάστρων ΑγΟΡ: κατὰ πλάστρων καὶ ἱατρῶν sup. us. add. C
 17. τῆς ἐξ αὐτῶν Arm. γ: τῆς ὑπὸ τούτων ΑΒΟΡQ Turn. Mang. ||
 ἕτεροι] ἔνιοι Arm. 18. εἶναι om. β || εἶναι δοκούντων Arm. CHK :
 δοκ. εἶναι AGHI edd. : εἶναι δοκούντων εἶναι (sic) P || συμπο + τῶν A
 19. πίνοντες β: πίνοντες om. Q || ὑποβεβλύκασι ΑΜQ et ut uidetur
 Arm.: ὑποβεβλύκασι cett., sed v sup. η add. D 21. αὐχένα]

11. De Sp. Leg. 2. 301 τοὺς δὲ γυναῖξιν ἄλλων . . ἐπιμεμνήντας καὶ ἐπὶ
 λύμῃ τῶν πλησίων ζῶντας, ὅλα γένῃ πολυάνθρωπα κιβδηλεύειν ἐπιχειροῦντας
 . . ἀνίατον νόσον ψυχῆς νοσοῦντας, ὡς κοινούς ἐχθροὺς ἅπαντος ἀνθρώπων γένους
 κολαστέον θανάτῳ, ὥς μήτε ζῶντες ἐν ἀδείᾳ πλείους διαφθείρειεν οἴκους.

12. De Ebr. 1. 361 τὸν δὲ κομίζοντα τας συμβολὰς καὶ ταύτῃ μάλιστ' ἂν τις
 αἰτιάσασαίτο, ὅτι οὐ μόνον ἀδικεῖν, ἀλλὰ καὶ συναδικεῖν ἔγνωκεν ἐτέροις.

13. In Fl. 2. 526 ἐν πολέμῳ μὲν οἱ δυσμενεῖς ταῦτα· ἐν εἰρήνῃ δὲ οἱ πρὸ
 μικροῦ φίλοι, θεασάμεθα ὑποῖα.—L. A. C. 2. 587 γεγόνασιν οἱ πρὸ μικροῦ δοῦλοι
 δεσπότης ἐτέρων.

15. De Cherub. 1. 156 ἡκρωτηριασμένοι καὶ ἐκτετμημένοι τὰ κάλλιστα.—cp.
 De Sac. Ab. et C. 1. 186 ἐκτεμεῖν καὶ ἀκρωτηριάζειν.

21. Qu. in Ex. Sermo ii. § 98 [Aucherii uersio] et ex uinolentia, et crapula
 retenti emittunt *eructationes*, exque inexplabili plenitudine dirumpunt.—
 De Ebr. 1. 377 πρὸς τὸ ἀβροδίαιτον ἀποκλίνας τὸν τῶν ἀσώτων ζηλώσει βίον,
 καὶ βεβαρημένος τοὺς ὀφθαλμοὺς ἀπ' οἴνου καὶ τὴν κεφαλὴν παραβάλλων καὶ τὸν
 αὐχένα ἐγκάρσιον *ὀκλαζων* καὶ ὑπ' ἀμετρίας ἐρευγόμενος καὶ ὅλῳ διαρρῶν
 τῷ σώματι, χέρνιβος ἢ βομῶν ἢ θυσίων προσάψεται.—De Ebr. 1. 390 Εἰ γε ὕπνου
 μὲν καὶ ἐδωδῆς καὶ συνουσίας καὶ τῶν ὁμοίων ἀπλήρωτος οὐδεὶς, ἀκράτου δὲ σχεδὸν

896 P. *μενοι ταῖς κύλιξιν, ὕπνῳ βαθεῖ πιέζονται, μηδὲν μήτε* M. 478
εἰδότες μήτε ἀκούοντες, ὥς μίαν μόνην ἔχοντες αἰσθησιν,
τὴν ἀνδραποδωδεστάτην γεῦσιν. Οἶδα | δέ τινας οἷ, 25
ἐπειδὰν ἀκροθώρηκες γένωνται, πρὶν τελέως βαπτισθῆ-
ναι, τὸν εἰς τὴν ὑστεραίαν πότον ἐξ ἐπιδόσεως καὶ

ἀγκωνα CK || ἀνερευγόμενοι ABγOPQ: ἐνερευγόμενοι Turn.: om.
 Arm.: ἐνεργόμενοι Mang. 22. *πιέζοντα* A: *πιέζονται* cett.:
βιάζονται forte Arm. || *μήτ' . . . μήτ' M* 23. *ιδόντες* AγPQ edd.:
εἰδότες BM Arm. || *ἀκούσαντες* AGPQ3 edd., quod in ἀκούσοντας
 refinxit C: *ἀκούοντες* HIK Arm. 24. *ἀνδραποδέστατον* Q:
ἀνδραποδεστάτην M. 25. *ἀκροθώρηκες* A: *ἀκροθόρικες* O: *ἀκροθόρακες*
 BMPQ: *ἀκροθώρακες* plerique et edd. 26. *τελείως* P 27. om.

ἅπαντες καὶ μάλισθ' οἷς τὸ πᾶγμα ἀσκεῖται· πίνοντες γὰρ ἔτι διψῶσι καὶ ἄρχονται
 μὲν ἀπὸ τῶν βραχυτέρων κυάων, προϊόντες δὲ ταῖς μείζουσιν οἰνοχοαῖς ἔχγειν
 παραγγέλλουσιν. ἐπειδὰν ἀκροθώρακες γενόμενοι χλιαρθῶσιν, οὐκέτι κρατεῖν
 ἑαυτῶν δυνάμενοι, τὰς οἰνηρῶσεις καὶ τὰς ἀμύστες καὶ τοὺς κρατήρας ὅλους προσ-
 ενεγκάμενοι ἀκράτους πίνουσιν ἀθρόως, μέχρις ἂν ἡ βαθεῖ ὕπνῳ δαμασθῶσιν
 οὐκέτι κρατεῖν ἑαυτῶν δυνάμενοι, ἢ τῶν ὄγκων ἀποπληρωθέντων ὑπερβλύσῃ τὸ
 ἐπεισχεόμενον.—cp. De Pl. Noe I. 351, 4 seq.

23. Leg. Alleg. I. 123 ἢ τοὺς οἶνων ἔρωτι μεθύοντας οὐ καταλαμβάνεις, ὅτι
 ὀρῶντες οὐχ ὀρῶσι καὶ ἀκούοντες οὐκ ἀκούουσι καὶ τῶν ἄλλων αἰσθήσεων
 ἀφήρηνται τὰς ἀκριβεῖς ἐνεργείας.—De Somn. I. 680 τῷ γὰρ ὄντι ὁ μὴ τὴν δι'
 οἶνου μέθην μᾶλλον, ἢ τὴν διὰ ἀφροσύνης ἐπιτηδεύων, ὀρθότητι καὶ ἐγρηγόρσει
 δυσχεραίνων, ὥσπερ οἱ κοιμώμενοι καταβέβληται καὶ παρίεται καὶ καταμένυκε
 τὰ τῆς ψυχῆς ὄμματα, οὐδὲν οὐθ' ὄρᾶν οὐτ' ἀκούειν τῶν θέας καὶ ἀκοῆς ἀξίων
 οἷός τε ὢν.

24. D. A. S. I. 2. 239 καταγοιτεύουσαι τὴν ἄμουσον καὶ ἀφιλόσοφον καὶ
 ἀνδραποδωδεστάτην τῶν αἰσθήσεων γεῦσιν.—De Conc. 2. 352 τὴν ἀνδραποδω-
 δεστάτην τῶν αἰσθήσεων δελεάσαντα γεῦσιν.—cp. De Ab. 2. 22, 36.

26. Quod Det. Pot. Insid. I. 224 συμφοραῖς ἀνηκέστοις βαπτίζοντα τὴν
 ψυχὴν.—De Prov. ex Eus. Praep. Ev. 2. 647 Τεκμηριώσαίτο δὲ ἂν τις καὶ τοῦ
 τοὺς μὲν νήφοντας καὶ ὀλιγοδείεις συνετωτέρους εἶναι, τοὺς δὲ ποτῶν ἀεὶ καὶ σιτίων
 ἐμπιπλάμενους ἥκιστα φρονίμους, ἅτε βαπτιζομένου τοῖς ἐπιούσι τοῦ λογισμοῦ.

27. De Ebr. I. 359 ἀπέθεια καὶ ἐρεθισμὸς καὶ συμβολῶν εἰσφορὰ καὶ μέθη.—De
 Ios. 2. 70 προπόσεις, εὐχαῖς, παραινέσεις ταῖς εἰς ἀνάληψιν, ἃ τοῖς ἐλευθéroις καὶ
 μὴ ἀμούσις τὸ ἥθος ἡδίων τῶν ὅσα περὶ ἐδωδὴν καὶ πόσιν εὐτρεπίζουσιν οἱ
 φιλοεστιάτορες καὶ φιλόδειπνοι.—Quod Det. Pot. Insid. I. 212 προευντρεπισθέντι
 . . . φαρμακῷ.—De Confus. I. 417 τοὺς θιασώτας πάντας παρακαλεῖ τοῦ ἔργου
 μετασχεῖν, τὴν ἀρμόττουσαν προευντρεπισαμένους ὕλην.—De Somn. I. 628
 ἱατρῶν παῖδες λειποθυμίας ἀκεστήρια προευντρεπίζονται.—cp. De Somn. I. 670;
 L. A. C. 2. 563; De Sp. Leg. 2. 309.—De Ebr. I. 360 συμβολὰς καὶ ἐράνους
 εἰσφέροντες.

896 P. συμβολῶν προευτρεπιζομένους, μέρος ὑπολαμβάνοντας M. 478
 τῆς ἐν χερσὶν εὐφροσύνης εἶναι τὴν περὶ τῆς εἰς τὸ
 μέλλον | μέθης ἐλπίδα. Τοῦτον τὸν τρόπον διαζῶντες, 30
 ἄοικοι καὶ ἀνέστιοι διατελοῦσιν, ἐχθροὶ μὲν γονέων
 καὶ γυναικῶν καὶ τέκνων, ἐχθροὶ δὲ καὶ τῆς πατρίδος,
 πολέμιοι δὲ καὶ ἑαυτῶν· ὕγρὸς γὰρ καὶ ἄσωτος βίος
 ἅπασιν ἐπίβουλος. | Ἴσως δ' ἂν τις ἀποδέξαιτο τὴν 35
 ἐπιπολάζουσιν νυνὶ τῶν συμποσίων πανταχοῦ διάθε-
 σιν, κατὰ πόθον τῆς Ἰταλικῆς πολυτελείας καὶ τρυφῆς

καὶ ante συμβολῶν Q 28. ὑπολαμβάνοντες β 29. ἀφροσύ-
 νης Q || εἶναι, τὴν Turn. 30. καὶ ante τοῦτον add. Arm., nisi
 τοῦτον δὲ τὸν legerit || forsan ζῶντες legerit Arm. || comma post
 διαζῶντες om. Turn.: add. Mang. 32. καὶ τέκνων om. β
 33. ὕγρὸς γὰρ Arm. βγ: ὕγρὸς δὲ A 35. δ' ἂν AHI: δὲ ἂν
 BCMO 36. νυνὶ om. P, sed signum lacunae || τῶν συμπ. παντ.
 ABOPOQ Arm.: παντ. τῶν συμπ. γ edd. 37. πολυτελείας] πολιτείας

29. De Somn. 1. 686 τὴν γὰρ ἡδονὴν οἱ θιασῶται φασὶν αὐτῆς ἕκ τε μνήμης
 τῶν παρεληλυθότων τερπνῶν καὶ ἐξ ἀπολαύσεως τῶν ἐνεστηκότων καὶ ἐξ ἐλπίδος
 τῶν μελλόντων συνεστάναι.

33. De Sp. Leg. 2. 273 ὕγρον καὶ διαρρέοντα βίον ἀσπασάμενος.—De P. C.
 [A. M. 21] τρυφὴν καὶ χλίδην ἐξηλακότες καὶ θαυμάζοντες μὲν τὸν ὕγρον βίον,
 διαρρέοντες δὲ κατὰ τε σῶμα καὶ ψυχὴν.

34. In Fl. 2. 523 ἀργίαν καὶ σχολὴν, πρᾶγμα ἐπίβουλον.

35. De Decal. 2. 193 τεκμήριον τῆς ἐπιπολαζούσης ἀσεβείας.—Q. O. P. L.
 2. 456 διὰ τὴν ἐπιπολάζουσιν τῶν συνόντων ὀλιγωρίαν.—De Prov. ex Eus.
 Praep. Ev. 2. 641 Ἐπειδὴν οὖν ἔνδεια μὲν καὶ σπάνις δεινὴ καταλάβῃ τὰς πόλεις
 ἀρετῆς, ἀφθονία δὲ ἀφροσύνης ἐπιπολάσῃ.—V. M. 2. 82 δι' ἐπιπολάζουσιν
 ἀσεβείαν τῶν οἰκητόρων.

De Prov. ex Eus. Praep. Ev. 2. 637 ἐκεῖνοι [sc. ἱατροὶ] μὲν γάρ, ἐπειδὴν τις
 εὐτυχὴς νοσήσῃ, κὰν ὁ μέγας ἢ βασιλεὺς, πάντα ὑπερβάντες τὰ περίστωα, τοὺς
 ἀνδράνας, τὰς γυναικωνίτιδας, γραφάς, ἄργυρον, χρυσὸν ἀσημον, ἐπίσημον, ἐκ-
 πωμάτων ἢ ὕφασμάτων πλήθος, τὸν ἄλλον τῶν βασιλέων ἀοίδιμον κόσμον, ἔτι
 δὲ καὶ τὸν οἰκετικὸν ὄχλον, καὶ τὴν ἢ φίλων ἢ συγγενῶν ὑπὲρ πάντων τῶν ἐν τέλει
 θεραπείαν ἑάσαντες, διὰ τῶν σωματοφυλάκων ἄχρι τῆς εὐνῆς ἀφικόμενοι καὶ τῶν
 περὶ αὐτὸ τὸ σῶμα ἀλογήσαντες, οὔτε ὅτι κλίνει λιθοκόλλητοι καὶ ὀλόχρυσοι
 θαυμάσαντες, οὔτε ὅτι ἀραχνουφεῖς ἢ λίθῳ γεγραφεῖναι στρωμαῖ, οὔτε ὅτι
 ἐσθλημάτων ἰδέαι διάφοροι, κ.τ.λ.

37. L. A. C. 2. 561 Πρὸς τοὺς γὰρ ἐν τέλει καὶ πλουσίους εὐτρεπεῖς ἦσαν
 αἱ παρασκευαὶ καὶ μάλιστα τοὺς ἐν Ῥώμῃ καὶ τῇ ἄλλῃ Ἰταλίᾳ, παρ' οἷς

896 P. ἦν ἐζήλωσαν Ἑλληνές τε καὶ Βάρβαροι, πρὸς ἐπίδειξιν M. 478
 μᾶλλον ἢ πρὸς εὐωχίαν ποιούμενοι τὰς | παρασκευάς. 40
 Τρίκλινά τε καὶ περίκλινα χελώνης ἢ ἐλέφαντος κατε-
 σκευασμένα καὶ τιμαλφεστέρας ὕλης, ὧν τὰ πλείστα
 λιθοκόλλητα· στρωμναὶ ἀλουργεῖς ἐνυφασμένου χρυσοῦ,
 καὶ ἀνθοβαφεῖς ἕτεραι παντοίων χρωμάτων, πρὸς | τὸ 45
 τῆς ὀψεως ἐπαγωγόν· ἐκπωμάτων πλήθος ἐκτεταγμένων
 καθ' ἕκαστον εἶδος. ῥυτὰ γὰρ καὶ φιάλαι καὶ κύλικες
 καὶ ἕτερα πολυειδῆ τεχνικώτατα θηρίκλια καὶ τορείαις

Q: om. P sed signum lacunae 38. ἐνδειξιν Pβ: ἐπίδ. cett.

39. μᾶλλον ἢ πρὸς om. P || εὐεξίαν pro εὐωχίαν, idque recte, puto
 Arm. legisse 40. τε καὶ περίκλινα om. P sed signum lac. || πολύ-

κλινα Arm.: παράκλινα Q: περίκλινα cett. 42. τιμαλφεστάτας P ||

uerba ὕλης . . . πλείστα om. P sed signum lacunae || λιθοκόλλητοι P

43. χρυσοῦ AβγQ Arm. Turn.: χρυσοῦ καὶ ἀργύρου P Mang. 44. καὶ

ἀνθοβαφεῖς] αὐταῖς P || ἕτεραι ἀνθ. tr. Arm. 46. ἐκτεταγμένων β ||

εἶδος] εἶναι Q || ῥυτὰ δὲ καὶ β 47. ἕτερα om. Arm. 48. θηρίκλια

ἄργυρος καὶ χρυσὸς τεθησαύρισαι τοσοῦτος, ὥστε εἰ σύμπας ὁ ἐξ ἀπάσης τῆς
 ἄλλης οἰκουμένης ἀπὸ περάτων αὐτῶν συνεχεχθείη πολλῷ καταδεέστερον ἂν
 εὔρεθῇναι.—L. A. C. 2. 547 παμπληθεῖς θησαυροὺς χρημάτων, ἄργυρον καὶ
 χρυσόν, τὸν μὲν ὡς ὕλην, τὸν δὲ ὡς νόμισμα, τὸν δὲ ὡς προκόσμημα δι' ἐκπωμά-
 των καὶ τινων ἐτέρων ἂ πρὸς ἐπίδειξιν τεχνιτεύεται.—De Sp. Leg. 2. 273 ὁμοσεν
 ἀντιφιλονεικῶν, ὥς ἂν τὰς χορηγίας ἔχῃ καὶ τὰς παρασκευάς, μηδενὶ χρήσεσθαι
 τῶν εἰς εὐτέλειαν, . . . ἀλλ' αἰεὶ καὶ πανταχοῦ τὸν πλοῦτον ἐπιδείξεσθαι. Πλούτου
 δὲ ταῦθ', ὡς ἔοικεν, ἐπίδειξις οὐκ ἔστι μᾶλλον ἢ ἀλαζονείας καὶ ἀκρασίας.—or.
 De Somn. I. 639 iam ante ad 477. 33 laudat.

40. De Somn. I. 667 καὶ μὴν πρὸς τε ὕπνον μαλακὸν μὲν ἔδαφος αὐταρκες ἦν,
 ἐπεὶ καὶ μέχρι νῦν τοὺς Γυμνοσοφιστὰς παρ' Ἰνδοῖς χαμενεῖν ἐκ παλαιῶν ἐθῶν
 κατέχει λόγος· εἰ δὲ μή, στιβὰς γούν ἐκ λίθων λογάδων ἢ ξύλων εὐτελῶν πεπονη-
 μένη κλίνη. Ἀλλὰ γὰρ ἑλαφαντόποδες τὰ ἐνῆλατα, καὶ κλιντήρες ὀστράκοις
 πολυτελέσι καὶ ποικίλαις χελώναις ἐνδεδεμέναις μετὰ πολλῶν πόνων καὶ δαπανη-
 μάτων ἐν πολλῷ χρόνῳ κατασκευάζονται. Τινὲς δὲ ὀλοάργυροι καὶ ὀλόχρυσοι
 καὶ λιθοκόλλητοι στρωμναί, ἀνθρωποικίλοις καὶ χρυσοπάστοις ἔργοις, ὡς πρὸς
 ἐπίδειξιν καὶ πομπήν, οὐ τὴν καθ' ἡμέραν χρήσιν διακεκοσμημένοι, ὧν δημιουργοὶς
 ἡ κενὴ δόξα.

43. De Somn. I. 654 ἀποδυσάμενοι δὴ τὸν ἀνθρώπον τοῦτον χιτῶνα, τὸν ἱερὸν
 ἐνδυσάμεθα, ἀρετῶν ποικίλαις ἐνυφασμένον.

45. De Somn. I. 667 πρὸς γε μὴν τὸ πίνειν τίνος ἔδει μᾶλλον ἢ τοῦ φύσεως
 ἐκπώματος ἀκρότητι τέχνης εἰργασμένου; τὸ δὲ ἐκπωμα αἱ ἡμέτεραι χεῖρές εἰσιν
 . . . Τί δὲ ἀργυρῶν καὶ χρυσῶν κυλίκων ἀφθονον πλήθος κατασκευάζεσθαι, εἰ μὴ
 διὰ τὸν φρουαττόμενον μεγάλα τύφον καὶ τὴν ἐπ' αἰώρας φορουμένην κενὴν δόξαν;

896 P. ἐπιστημονικῶν ἀνδρῶν ἡκριβωμένα· διακονικὰ ἀνδρά- M. 478
 ποδα, εὐμορφότατα || καὶ περικαλλέστατα, ὡς ἀφιγμένα M. 479
 οὐχ ὑπηρεσίας ἔνεκα μᾶλλον ἢ τοῦ φανέντα τὴν τῶν
 θεωμένων ὄψιν ἡδῦναι. Τούτων οἱ μὲν παῖδες ἔτι ὄντες
 οἰνοχοοῦσιν, ὕδροφοροῦσι δὲ βούπαιδες, λελουμένοι
 καὶ | λελειασμένοι, τά τε πρόσωπα ἐντρίβονται καὶ 5
 ὑπογράφονται, καὶ τὰς τῆς κεφαλῆς τρίχας εὖ πως
 διαπλέκονται σφηκούμενοι· βαθυχαῖται γάρ εἰσιν ἢ μὴ
 κειρόμενοι τὸ παράπαν, ἢ τὰς προμετωπιδίους αὐτὸ
 μόνον ἐξ ἄκρων εἰς ἐπανίσωσιν καὶ γραμμῆς | κυκλοτε- 10

A: θηρίκλεια καὶ cett. nisi θηλυδρία καὶ C sed in marg. θηρίκλεια || καὶ
 top. κ.τ.λ.] Arm.= 'et circumtornata, solertium uirorum accurate
 confecta opera' sed non puto eum alium quam nostrum habuisse
 textum 49. καὶ ante διακονικὰ add. Arm. || εὐμορφότατα CQ

1. om. καὶ ante περικαλλέστατα Q || οὐχ + πυρεσίας A (sic) 3.
 τούτων AγPQ: ἔτι om. τούτων β: τούτων γὰρ Arm. || om. ἔτι Arm.:
 equidem puto ἔτι e marg. in codd. gr. irrepsisse, re uera omittendum
 esse, in textu codd. β classis τούτων detrusisse, sed forsan alia nescio
 qua ratione cohaereant Arm. et β 4. οἰνοχοοῦσιν A: οἰνοχοοῦσι

βγPQ edd. || ὕδροφοροῦσι ADEQ Arm.: δορυφοροῦσι BMCP (sed in
 marg. CP γρ. ὕδροφοροῦσι): οἰνοχοοῦσι καὶ ὕδροφοροῦσι, δορυφοροῦσι δὲ
 βούπαιδες O 5. ante πρόσωπα om. τε Arm. || ἐντρίβονται sensu
 κοσμοῦνται uertit Arm. 7. βαθυχαῖται] ἀβάκται τε β: βαθύχαιτοι P

8. οἱ μὴ Arm.: cett. ἢ μὴ, nisi I ubi εἰ μὴ || παράπαν τὰς A: παράπαν,
 τὰς δὲ forte Arm.: παράπαν, ἢ τὰς cett. || μετωπιδίους A (e coll. Masseb.)

9. ἐξ ἄκρων εἰς ἐπανίσωσιν καὶ γρ. A || ἐξ ἄκρων] duplex in codd. Arm.

1. De Post. Caini 1. 248 ὅσα περικαλλέστατα εἶδη.

5. Qu. in Gen. Sermo iii. § 48 [ex uers. Auch.] Aegyptii porro et totum
 radunt corpus, auferentes pilos tegentes obscurantesque corpora, ut candidi
 omnino appareant.—De M. M. 2. 265 Ἡ μὲν οὖν [sc. ἡδονή] προσέρχεται πόρνης καὶ
 χαμαιτύπης τρόπον . . . περιέρχῃ ποικιλίᾳ τὰς τῆς κεφαλῆς τρίχας ἀναπεπλεγμένη,
 ὑπογεγραμμένη τὴν ὄψιν, ἐγκεκαλυμμένη τὰς ὀφρύς, θερμολουσίαις ἐπαλλήλοις
 χρωμένη.—De Prov. ex Eus. Praep. Ev. 2. 640 τῶν εἰδεχθῶν ἔταιριδιῶν, ἃ τὴν
 δυσμορφίαν ἐσθῆτι καὶ χρυσῷ καὶ ταῖς τῆς ὕψους ὑπογραφαῖς ἐπισκιάζοντα.—Leg.
 Alleg. 1. 99 τῶν ἐταίρων τὰς εἰδεχθεῖς ἰδεῖν ἐστι φαρμακτούσας καὶ ὑπογραφο-
 μένας τὴν ὄψιν.—De Profugis 1. 568 τριοδίτις σοβάς, ἢ τὸ τῆς ὥρας ἄνθος
 ἐπενωνίζουσα, ἢ καθαρσίσις καὶ λούτροις τὰ ἐκτὸς φαιδρυνομένη τὰ δὲ ἐντὸς ῥυτίσσει
 ἢ καθάπερ τὰ πινάκια χράμασι τὴν ὄψιν ὑπογραφομένη χῆται φυσικῆς εὐμορφίας.

897 P. ροῦς ἡκριβωμένον σχῆμα· χιτῶνάς τε ἀραχνοῦφείς καὶ M. 479
ἐκλεύκους ἐπαναζωσάμενοι, τὰ μὲν ἐμπρόσθια κατωτέρω
τῶν ὑπὸ γόνυ, τὰ δὲ κατόπιν μικρὸν ὑπὸ τοῖς γονατίοις,
ἐκάτερον δὲ μέρος οὐλοτέραις ταῖς σειραίαις ἐπιδιπλώ-
σεσι κατὰ | τὴν τῶν χιτωνίσκων συμβολὴν συστέλ- 15

lectio: alii τὰς ἄκρας ἀμῶντες, alii iique meliores τὰς τρίχας ἀμῶντες.
Nescio an Armenus legerit: οἱ μὴ κειρόμενοι τὸ παράπαν, τὰς δὲ προμε-
τωπιδίους αὐτὸ μόνον ἐξ ἄκρων ἀμῶντες ὥστε ἐπανισῶσαι κυκλ. γραμμῆς
ἡκριβωμένον σχῆμα || καὶ γραμμῆς om. Arm. BD: retinent cett.
10. κυκλω + τεροῦς A || ἡκριβωμένον Arm. et MSS. omnes nisi G:
ἡκριβωμένοι edd. || χιτῶνας] χελῶνας B ubi supra us. ser. aliquis χλαῖνας
11. + κλεγκους sic et om. καὶ A, ubi legendum esse puto cum uers.
Arm. καὶ λευκοῦς: καὶ ἐκλεύκους cett. || post λευκοῦς add. ἔχουσι καὶ Arm.
12. τὰ μὲν γὰρ Mang. codd. β secutus: τὰ μὲν cett. || ἐμπροσθεν BDM
13. τῶν γονατίων Q 14-17. οὐλοτέραις . . . πλευρῶν] Arm. =
οὐλοτέραις εἰς συστέλλοντες ἐπιδιπλώσεσι κατ' αὐτῶν χιτωνίσκων συμβολὴν
ὑπὸ ζωνὴν συσταλόντων καὶ ἐξ ἀμφοτέρων κόλπον ἐπαιωροῦσιν τὰ κοῖλα τῶν
πλευρῶν. Sed uidetur paraphrasi uti interpres 14. uix ausim
negare Armenum ταῖς σειραίαις omisisse 15. τὴν τῶν] αὐτῶν

10. Quis Rerum I. 505 κυκλοτερῆς ὢν καὶ ἄκρως εἰς σφαῖραν ἀποτετορνευμένος
[sc. οὐρανός].

15. V. M. 2. 157 τοῖς δὲ ἀδελφιδόις [sc. ἀναδιδῶσιν] χιτῶνας λινοῦς, ζῶνας τε καὶ
περικελῆ πᾶσι· τὰς μὲν ὅπως ἀνεμπόδιοι καὶ ἐτοιμότεροι πρὸς τὰς ἱερὰς ὑπουργίας
ᾧσι, σφιγγομένων τοὺς ἀνειμένους κόλπους τῶν χιτῶνων.

16. De Profugis I. 568 ὅσα τῆς ἀλόγου φορᾶς ἀπῆρῳρηται.—De Somn. I. 650
ἀνίδρυτα δὲ καὶ τὰ ἐκτός, ἐπῆρωρημένα φορᾶ τύχης αἰὶ σαλευούσης.—V. M. 2. 117
Ἔνα γοῦν [sc. τῶν βοτρυῶν] ἐκτεμόντες καὶ δοκίδος ἐκ μέσων ἀπαιωρήσαντες.
—V. M. 2. 125 ἀναστὰς ἄκουε, βασιλεῦ, τὰ ᾧτα ἐπαιωρήσας.—V. M. 2. 153
ὁ ποδῆρης σὺν τοῖς ἀπῆρωρημένοις κατὰ σφυρά.—De Mon. 2. 226 πρὸς δὲ τοῖς κάτω
μέρεσι τοῦ ποδῆρους ἀπῆρῳρηται χρύσειοι ῥοῖσκοι.

17. De Somn. I. 625 οἱ μὲν γὰρ τὴν ἀκρόπολιν ἐν ἡμῖν ἀνιέρωσαν αὐτῷ [sc.
νῷ] κεφαλῇ, περὶ ἣν καὶ αἱ αἰσθήσεις λοχῶσιν, εἰκὸς εἶναι νομίσαντες ἐγγὺς οἶα
μεγάλου βασιλέως ἐφεδρεύειν τοὺς δορυφόρους.—De Ab. 2. 36 οὐ γὰρ . . . τὰς
μὲν κακοπραγίας ἀπεδίδρασκε, ταῖς δὲ εὐτυχίαις ἐφήδρευε.—De Mon. 2. 219
ἔστωσαν ἐφεδροὶ καταφυγαὶ τοῖς πρὸς εὐσέβειαν αὐτομολοῦσι.—cp. De Sept.
2. 282.—De Iustit. 2. 365 ἐλίσθαι διαδόχους, ἵνα οἱ μὲν τὰ βραχύτερα κρίνωσιν,
αὐτοὶ δὲ ἐφεδρεύῃ τοῖς μείζουσι.—De Fortit. 2. 382 τὰ βύζην συνεστηκότα στίφη
καὶ ὅσα ἐφήδρευε πρὸς ἀναπλήρωσιν τῶν κενουμένων τάξεων.—De Pr. et Poen.
2. 424 ἐφεδρευόντων ἐτέρων ἐτέροις, ἵνα τοῖς πέρασι τῶν προτέρων αἱ τῶν ὕστερον
ἀρχαὶ συνάπτουσαι κύκλον τινὰ καὶ χορείαν ἀποτελεῶσι.

897 P. λοντες, ἐκ πλαγίων κόλπους ἀπαιωροῦσιν, εὐρύναντες M. 479
 τὰ κοῖλα τῶν πλευρῶν· ἐφεδρεύουσιν δὲ ἄλλοι, μεράκια
 πρωτογένεια, τοὺς ἰούλους ἄρτι ἀνθοῦντες, ἀθύρματα
 πρὸ μικροῦ παιδεραστῶν γεγονότες, ἡσκημένοι | σφόδρα 20
 περιέργως πρὸς τὰς βαρυντέρας ὑπηρεσίας, ἐπίδειξις
 ἐστιατόρων εὐπορίας, ὡς ἴσασιν οἱ χρώμενοι· ὡς δὲ
 ἔχει τὸ ἀληθὲς ἀπειροκαλίας. Πρὸς δὲ τούτοις αἱ
 πεμμάτων καὶ ὧπων καὶ ἡδυσμάτων ποικιλίαι, περὶ

Arm.: τὴν om. β: τῶν om. I || καὶ ante ἐκ πλαγίων add. Arm.
 16. ἐκ πλαγίων κόλπον E: ἐκ πλαγίου κόλπου BDM || ἐπαιωροῦσιν Arm.:
 ἀπαιωροῦσιν codd. omnes: ἀπαιωροῦντες Turn. Mang. || καὶ εὐρύνοντες
 legendum esse censet Mang.: forsā omiserit εὐρύναντες Armenus.
 17. πλευρῶν· ἐφεδρεύουσιν δὲ ἄλλοι Arm.: πλευρῶν ἐφεδρεύουσιν. "Ἄλλοι
 δὲ codd. et edd. 20. ἡσκημένα Q 21. ὑπηρεσίας ἃ ἐπίδειξις
 ἐστὶν ἀπόρων εὐπορίας β 21, 22. εὐπορίας . . . ἀπειροκαλίας] sic
 Arm. et codd. omnes nisi quod, uno excepto K, ἀπειροκαλία pro
 ἀπειροκαλίας praebent: εὐπορίας· ὡς δὲ ἔχει τὸ ἀληθές, ἀπειροκαλία, ὡς
 ἴσ. οἱ χρ. Turn.: eadem Mang. in textu sed corrigens in ἀπειροκαλίας;
 idem annotavit in uocem ἀπειροκαλία, 'MSS. ἀπειροκαλίας, idque recte.
 Quae uero sequuntur ὡς ἴσασιν, &c., post εὐπορίας. Sic scriberem
 et distinguerem, εὐπορίας, ὡς ἴσασιν (forsā νομίζουσιν) οἱ χρ., ὡς δὲ
 ἔ. τ. ἀλ., ἀπειροκαλίας' 22. post ἀληθές add. δὲ Q || τὸ ἀληθές A:
 τὰληθές β 23. πρὸς τούτοις δὲ β: πρὸς δὲ τούτοις ἔτι uidetur

19. In Fl. 2. 522 ἄθυρμα νηπίων καὶ μεираκίων σχολαζόντων.—L. A. C. I. 570,
 43 ἀθύρματα καὶ παιδιάς.

20. De Congr. I. 537 ἵνα οἱ περιέργως ἔχοντες ἀνακαλύψαντες ἀναφῇνωσι.

21. De Post. Caini I. 253 εἰ μὴ καὶ διψῶσι μὲν πολυτελεῇ σιτία, πεινώσι δὲ
 πολλὸν ἄκρατον ἐπιφέρειν δεῖ, πρὸς ἐπίδειξιν εὐπορίας τε ἅμα καὶ μισανθρωπίας.

22. De Ios. 2. 70 τράπεζαι μὲν οὐ σφόδρα πολυτελεῖς εἰσκομίζονται, διὰ τὸν
 λιμὸν οὐκ ἀξιώσαντος τοῦ ξενοδόχου ταῖς ἐτέρων ἀτυχίαις ἐντρυφᾶν. Αὐτοὶ δὲ
 αἵτε σύνεσιν ἀκριβεῖς καὶ τοῦτ' εἰς τὰ ἐγκώμια παρελάμβανον, ὡς ἀπειροκαλίαν
 πρᾶγμα ἐπίφθονον ἀπέστραπται.

23. De Somn. I. 665 ἔτι οὖν ἡ κενὴ δόξα προσεπέθηκεν ἀμῆτων καὶ μελιπήκτων
 πεμμάτων γένῃ μυρία, καὶ οἶνων ἀμυθήτων πολυέργους καὶ παμποικίλους κράσεις,
 πρὸς ἀπόλανσιν ἡδονῆς μᾶλλον ἢ πρὸς μετουσίαν τροφῆς παρηρτυμένας. Πάλιν
 ἡδύσματα πρὸς ἐδωδὴν ἀναγκαῖα.

24. De Somn. I. 665 ὀψαρτύτας καὶ τραπεζοποιοὺς, εὐδοκίμους τὴν τέχνην.
 —Leg. Alleg. I. 115 ὀψαρτυτῶν καὶ σιτοπόνων λίχων περιεργία.—Leg. Alleg.
 I. 131 Ἴδε δὲ τοὶ τὸν λίχον, ὡς δουλεύει ταῖς παρασκευαῖς τῶν ὅσα ὀψαρτυταὶ καὶ

897 P. ἃ σιτοποιοὶ | καὶ ὀψαρτυταὶ πονοῦνται, φροντίζοντες M. 479, 25
 οὐ γεῦσιν, ὅπερ ἀναγκαῖον ἦν, ἡδῦναι μόνον, ἀλλὰ καὶ
 ὄψιν τῇ καθαριότητι. Ἑπτὰ γοῦν καὶ πλείους εἰσκομί-
 ζονται τράπεζαι, πλήρεις ἀπάντων ὅσα γῇ τε καὶ
 θάλασσα καὶ ποταμοὶ καὶ ἀῆρ φέρουσιν, ἔκλογα πάντα
 καὶ | εὔσαρκα, χερσαίων, ἐνύδρων, ἀεροπόρων, ὧν ἐκάστη 30
 διαλλάσσει καὶ ταῖς παρασκευαῖς καὶ ταῖς παραρτύ-
 σεσιν, ὑπὲρ τοῦ μηδὲν εἶδος ἀπολειφθῆναι τῶν ἐν τῇ
 φύσει. Τελευταῖα τῶν ἀκροδρῶν εἰσκομίζονται γέμου-
 σαι, δίχᾳ τῶν εἰς τοὺς κώμους καὶ τὰς | λεγομένας 35

legisse Armenus: πρὸς δὲ τούτοις cett. 24. σιτοποιοὶ Arm. A:
 σιτοπόνοι cett. codd. et edd. 25. τὴν γεῦσιν Arm. 26. ἦν
 ἀναγκαῖον Arm.: ἀναγκ. et ἦν om. O: ἀν. ἦν cett. codd. et edd. || post
 μόνον add. ποικιλία Arm. || τὴν ὄψιν Arm. 27. καθαρότητι BD: καθαριό-
 τητι M Mang.: καθαριότητι A Turn. 28. θάλασσα ABD: θάλαττα cett.
 29. καὶ om. Arm. || ἐνσαρκα Qγ || ὧν sed ᾧ fere erasa A 31. ἕκασ-
 τον in marg. corr. E || διαλάσσει Q 32. παραρτύσεις ὑπὲρ τοῦ
 μηδὲν Arm. 30Q: παραρτύσεις. Ὑπὲρ δὲ τοῦ μ. AγP edd. 33. post
 φύσει interpunxit Arm. || τελευταῖα τῶν APQ Mang.: τελευταῖα τῶν

σιτοπόνοι τεχνιτεύουσι.—De Agric. I. 310 ὁ δὲ ὀψαρτυτοῦ τινος ἢ σιτοπόνου,
 κτηνοτρόφος ἐπιφημισθεὶς, εὐωχίαν καὶ θοίνην ἀδδῆφαγεῖν θρέμμασιν εἰωθόσιν
 εὐτρεπιζόμενος.—De Ebr. I. 392 τὰ μὲν γὰρ ἀμῆτων καὶ μελιπῆκτων καὶ ἄλλων
 ἀμυθῶν πεμμάτων ποικιλώτατα γένη, οὐ μόνον ταῖς τῆς ὕλης διαφοραῖς, ἀλλὰ
 καὶ τῷ τρόπῳ τῆς κατασκευῆς καὶ τοῖς σχήμασι, πρὸς οὐ μόνον τὴν γεύσεως,
 ἀλλὰ καὶ τὴν ὄψεως ἀπάτην περιειργασμένα, ὥς περὶ σιτοποίαν ἄκροι μελετῶσι.
 ... Ἰχθύας δὲ καὶ ὄρνις καὶ τὰ παραπλήσια ποικίλως ἀρτύσαι καὶ κατασκευάσαι,
 καὶ ὅσα ἄλλα ὄψα ἡδῦναι, περιττοὶ τὴν ἐπιστήμην εἰσὶν εὐτρεπεῖς ὀψαρτυταί-
 μύρια χωρὶς ὧν ἥκουσαν ἢ εἶδον, ἀλλ' ἐκ τῆς συνεχοῦς μελέτης καὶ τριβῆς τῆς εἰς
 ἀβροδίατον καὶ τεθρυμμένον τὸν ἀβίωτον βίον, ἐπινοῆσαι δεινοί.

29. In Fl. 2. 539 οὐ γὰρ ὥς ἐνίαν πολυχρημάτων ὁ πλοῦτος ἀργὸς ἦν ὕλη,
 πάντα δὲ ἐξητασμένα πρὸς τὸ περίεργον· ἐκπώματα, ἐσθῆτες, στρωμαῖα, ἐπιπλα,
 τὰ ἄλλα ὅσα οἰκίας κόσμος ἔκλογα πάντα. Καὶ πρὸς τούτοις ἡ οἰκετικὴ θεραπεία
 ἀριστίνδην ἐπικριθεῖσα, κατὰ τε τὰς τῶν σωμάτων εὐμορφίας ὁμοῦ καὶ εὐεξίας
 καὶ κατὰ τὸ ἅπταιστον ἐν τῷ χρειῶδει τῶν ὑπηρεσιῶν.

30. De Conc. 2. 352 ὅσα τῶν χερσαίων ἢ ἐνύδρων ἢ πτηνῶν ἐστὶν εὐσαρκότατα
 καὶ πύοτατα, γαργαλίζοντα καὶ ἐρεθίζοντα τὴν ἐπίβουλον ἡδονὴν πάντα ἀνὰ κράτος
 ἀπέειπεν.

33. De Somn. I. 665 λάχανα καὶ πολλὰ τῶν ἀκροδρῶν.

897 P. ἐπιδειπνίδας. Εἵτα αἱ μὲν ἐκκομίζονται κεναὶ διὰ τὴν M. 479
 τῶν παρόντων ἀπληστίαν, οἱ τρόπον αἰθνῶν ἐμφορού-
 μενοι κατοψοφαγοῦσιν ὥς καὶ τῶν ὀστέων αὐτῶν ἐπεν-
 τραγεῖν, τὰς δὲ λωβήσαντες καὶ σπαράξαντες ἡμιβρώ-
 τους ἐῶσιν. Ὅταν δὲ τελέως | ἀπαγορεύσωσι, τὰς μὲν 40
 γαστέρας ἄχρι φαρυγγῶν πεπληρωμένοι, κενοὶ δὲ πρὸς
 τὰς ἐπιθυμίας, ἀπειρηκότες πρὸς τὰς ἐδωδάς, τοὺς αὐχέ-
 νας ἐν κύκλῳ περιάγοντες, τοῖς ὀφθαλμοῖς καὶ τοῖς
 μυκτῆρσι περιλιχνεύουσι, τοῖς μὲν τὰς εὐσαρκίας καὶ |

Arm. βγ : τελευταῖαι δὲ αἱ τῶν O || κομίζονται BDM 36. παρόντων]
 ἐσθιόντων Arm. || τρόπων A 37. ἐμφορουμένους ut uid. C ||
 κατοψοφαγοῦσιν Arm.: κατοψ. οὕτως cett. 38. ὥστε καὶ τῶν P || ὀστέων
 αὐτῶν Arm.: ὀστέων cett. 43. τοῖς ante μυκτῆρσι om. A et
 forte Arm. 44. περιλιχνεύουσι Arm. quod et coniecit Mang.:

37. Quod Det. Pot. Insid. I. 211 μὴδ' ὅτι γεύσεώς σοι μετέδωκεν ἡ φύσις,
 ᾧ τετυφωμένη, τρόπον αἰθνῆς πάντων ἀπλήστως ἐμφοροῦ.—Leg. Alleg. I. 117
 οὔτε πέραν τοῦ μετρίου σιτίων ἐμφορηθησόμεθα αἰθνῶν τρόπον.—De Conc.
 2. 354 πάλιν αἰνιττόμενος διὰ μὲν ἐρπετῶν τοὺς ἐπὶ κοιλίαις τὸν αἰθνῆς τρόπον
 ἐμφορουμένους καὶ γαστρὶ τῇ ταλαίνῃ δασμοὺς ἀπαύστως εἰσφέροντας, ἀκράτου,
 πεμμάτων, ἰχθύων, συνόλως ὅσα σιτοπόνων καὶ ὀσφρυτῶν τετεχνητευμένα
 περιεργαί μετὰ παντοίων ἐδεσμάτων δημιουργοῦσιν, ἀναρριπίζουσαι καὶ προσανα-
 φλέγουσαι τὰς ἀπλήστους καὶ ἀκορέστους ἐπιθυμίας.—L. A. C. 2. 548 πολλὸς γὰρ
 ἄκρατος καὶ ὀσφραγίαι, καὶ ἐπὶ πλήρῃ τοῖς ὄγκοις ἀπλήρωτοι ἐπιθυμιαί.—De Pl.
 Noe I. 345 ὀσφραγίαν καὶ λαιμαργίαν.

41. Quod Det. Pot. Insid. I. 213 Ἄθλιοι δέ, ὧν μεστοὶ μὲν οἱ ὄγκοι, κεναὶ δὲ
 ἐπιθυμιαί καὶ ἔτι διψῶσαι.—De Ebr. I. 388 γαστριμαργίαν δηλοῦσθαι, ἥ τοὺς
 χρωμένους ἔστιν ἰδεῖν, κὰν τὰς τοῦ σώματος δεξαμενὰς ἀποπληρωθῶσι πάσας,
 ἔτι κενοὺς τὰς ἐπιθυμίας ὄντας.—De Agric. I. 306 Ἄλλοι δὲ εἰσὶν οἱ τοῦτων
 ἀθλιώτεροι καὶ κακοδαιμονέστεροι, οἱ τὴν γεῦσιν ὥσπερ ἐκ δεσμῶν ἔλυσαν ἡ δὲ
 πρὸς πᾶν σιτίον τε καὶ ποτὸν ἄφετος εὐθὺς ὀρμήσασα τὰ ἤδη εὐτρεπισθέντα
 ἐπιλέγεται, καὶ πείναν ἄλεκτον καὶ ἀπληστον ἴσχει τῶν ἀπόντων, ὥς, κὰν αἱ
 τῆς γαστρὸς ἀποπληρωθῶσι δεξαμεναί, σπαργῶσαν ἔτι καὶ μαιμῶσαν τὴν αἰεὶ κενὴν
 ἐπιθυμίαν περιβλέπεσθαι καὶ περιφοιτᾶν, μὴ τί που παροραθὲν λείψανον ἄφετον,
 ἵνα καὶ τοῦτο παμφάγου πυρὸς δίκην ἐπλιχνύσῃται. . . Ὅταν γὰρ ὑπὸ ὀσφρα-
 γίας καὶ ἀκράτου καὶ πολλῆς μέθης ἄνθρωποι πιεσθῶσιν, οὐκέτι κρατεῖν ἑαυτῶν
 δύνανται, πρὸς δὲ τὰς ἐρωτικὰς μίξεις ἐπιγόμενοι κομμάζουσι καὶ θυραυλοῦσι.

42. Quod Deus Sit Im. I. 282 ἀπερεῖ πρὸς τὴν θεραπείαν ἄσμενος.—In Fl.
 2. 519 τῆς διανοίας πολὺν πρότερον ἀπειρηκυίας καὶ παρειμένης αὐτῇ.

43. De Agric. I. 311 λαβὼν τοῦ χαλινοῦ ὄλον ἀντέσπασε καὶ ἀντιπεριήγαγεν
 αὐτοῦ τὸν αὐχένα.—De Gig. I. 268 μετὰκλινε σεαυτὴν καὶ ἀντιπεριάγουσα τὴν
 ὄψιν κἀτιδε τὸ γνήσιον ἀρετῆς κάλλος.

44. De Mig. Ab. I. 446 ψυχὴ . . . τὰ τοῦ σώματος περιλιχνεύουσα.

897 P. τὸ πλήθος, τοῖς δὲ τὴν ἀναδιδομένην κνίσαν. Εἴτα M. 479. 45
 ὅταν ἀμφοτέρων, ὅψεών τε καὶ ὀσμῶν, γένωνται δια-
 κορεῖς, ἐσθίειν κελεύουσιν, ἐπαινέσαντες οὐκ ὀλίγα τὴν
 παρασκευὴν καὶ τὸν ἐστιάτορα τῆς πολυτελείας. Ἀλλὰ
 τί ταῦτα προσῆκε μηκύνειν, | ἃ παρὰ πολλοῖς ἤδη τῶν 50
 μετριωτέρων καταγινώσκεται, προσαναρρηγνύντα τὰς
 ἐπιθυμίας ὧν ἡ μείωσις ὠφέλιμον; Εὐξαιτο γὰρ ἂν τις
 τὰ ἀπευκταϊότα || δίσψαν τε καὶ πείναν ἢ τὴν ἐν M. 480

cett. περιχνεύουσι 45. ἀναδεδομένην PM || κνίσσαν Mang.:
 κνίσαν MSS.: ὀσμήν β 46. εἶθ' β || ὅψων Arm. || καὶ OQ: τε
 καὶ cett. 47. ἐσθίειν] ἐπαινεῖν Arm. et om. ἐπαινέσαντες ||
 κελεύουσιν ABPOQ: διακελεύουσιν γ edd. || οὐκ ante ὀλίγα om. Arm.
 49. προσῆκε Arm. 50. γινώσκεται γ 51. ἀναρρηγνύντα C
 52. ὠφέλιμος β: quod et fortasse Armenus qui ἦν adiecisse uidetur ||
 εὐξεται BDM I. δίσψαν τε καὶ πείναν Arm. A . π. τε κ. δ. cett.,

45. De Somn. I. 628 τὸν αὐτὸν τρόπον τὴν ἀπὸ δικαιοσύνης καὶ τῆς ἄλλης
 ἀρετῆς ἀναδιδομένην ἡδεῖαν αὔραν ὁ παιδείας ἐραστῆς ἰχνηλατεῖ, καὶ ποθεῖ μὲν
 ἐκείναις ἐντυχεῖν, ἐξ ὧν ἀναδίδονται τὸ θαυμασιώτατον γάνωμα τοῦτο, μηδὲ
 δυνάμενος ἐν κύκλῳ κενὴν περιάγει τὴν κεφαλὴν, ὁσφραϊνόμενος αὐτὸ μόνον
 καλοκάγαθίας καὶ σιτίων ἱερωτάτης κνίσσης: οὐ γὰρ ἀρνεῖται λίχνος ἐπιστήμης
 καὶ φρονήσεως εἶναι. μακάριοι μὲν οὖν οἷς ἐξεγένετο τῶν σοφίας φίλτρων ἀπόνασθαι
 καὶ τῶν θεωρημάτων καὶ δογμάτων αὐτῆς ἐστιαθῆναι καὶ ἀνευφρανθεῖσιν ἔτι διψῆν,
 ἀπληστον καὶ ἀκόρεστον ἐπιφερομένοις ἵμερον ἐπιστήμης. Δεύτερα δ' οἷσονται, οἷς
 ἀπολαῦσαι μὲν οὐκ ἐξεγένετο τῆς ἱερᾶς τραπέζης, κνισσοῦν δὲ τὰς ἑαυτῶν ψυχάς.

51. Leg. Alleg. I. 118 ἀντιβαίνων καὶ ἀντιφιλονεικῶν πᾶσι τοῖς ἀναρρηγνύσιν
 τὰς ἀκράτορας ἐπιθυμίας.—De Ebr. I. 388 τοῦ τὰς ἐπιθυμίας ἀναρρηγνύντος
 πάθους ὑπομνησθεῖς.—De Ebr. I. 390 ἀμέτρων καὶ σφόδρα περιττῶν ἃ τὰς ὀρέξεις
 ἀναρρηγνύντα κ.τ.λ.—De Confus. I. 408 προσαναρρηγνυμένων ἀδεῶς ἀπάντων
 εἰς χορηγίας ἀφθόνους τοῖς πρὸς τὰς ἀπολαύσεις ἐτοιμοτάτοις.—V. M. 2. 106
 σύμπαν ὀλίγου δεῖν τὸ ὑπῆκουον τὰς γαστρὸς καὶ τῶν μετὰ γαστέρα προσαναρρηγ-
 νυσιν ἔξω τῶν ἀναγκαίων ἐπιθυμίας.—V. M. 2. 138 πολλὺν ἄκρατος καὶ τράπεζαι
 πολυτελεῖς καὶ ὅσα περὶ ἐδωδὴν καὶ πόσιν ἄφθονα πάντα, δι' ὧν αἱ ἀκόρεστοι
 γαστρὸς ἡδοναὶ συναύξονται, προσαναρρηγνύσαι καὶ τὰς ὑπογαστρίους ἐπιθυμίας.
 —De Iustit. 2. 372 προσαναρρηγνύς τὰς ἀδίκους ἐπιθυμίας αὐτοῦ.—De Mutat.
 Nom. I. 604 ἀρχιλαγεῖρον . . . ταῖς περιέργοις παραρτῶσιν ἀνεγείροντα καὶ
 ἀνερεθίζοντα τὰς τῶν ἀνηνύτων παθῶν ὁρμάς, ἃς εἰκὸς ἦν τιθασσεύοντας πρᾶναι.

52. De Confus. I. 430 εὐξαιτο γὰρ ἂν ὁ μὴ σφόδρα ἀνιάτως ἔχων τὰ ἐξ
 ὑποθέσεως τοῦ νοῦ πάντα ἐπιλιπεῖν αὐτῷ, ἵνα μὴ τῷ κλέπτειν ἢ μοιχεύειν ἢ
 ἀνδροφονεῖν ἢ ἱεροσυλεῖν ἢ τινι τῶν ὁμοιοτρόπων ἐπιθέμενος εὐοδῇ.—De Decal.
 2. 193 ὁ μέγιστος ἂν εἴη τεκμήριον τῆς ἐπιπολαζούσης ἀσεβείας ἀνθρώπων
 θεοὺς νομίζοντων, οἷς ὅμοιοι ποτε τὰς φύσεις ἀπεύξαιτο ἂν γενέσθαι.

897 P. ταῖς τοιαύταις εὐωχίαις ἄφθονον σιτίων καὶ ποτῶν M. 480
περιουσίαν.

Τῶν ἐν τῇ Ἑλλάδι συμποσίων τὰ περιβόητα καὶ
σημειωδέστατα δύο ταῦτά ἐστιν οἷς | καὶ Σωκράτης 5
παρετύγχανεν· τὸ μὲν ἐν Καλλίου, ἥνικα στεφανωθέντος
Αὐτολύκου τὰ ἐπινίκια εἰστιᾶτο, τὸ δὲ ἐν Ἀγάθωνος, ᾧ
καὶ μνήμης ἡξίωσαν ἄνδρες τά τε ἦθη καὶ τοὺς λόγους
898 P. φιλόσοφοι, Ξενοφῶν καὶ Πλάτων. Ἀνεγράψαντο |
γὰρ ὥς ἀξιομνημόνευτα, οἷς ὑπετόπασαν ἂν χρή- 10
σασθαι παραδείγμασιν τοὺς ἔπειτα τῆς ἐν συμποσίῳ
ἐμμελοῦς διαγωγῆς. Ἄλλ' ὅμως καὶ ταῦτα συγκρινό-
μενα τοῖς τῶν ἡμετέρων οἱ τὸν θεωρητικὸν ἡσπάσαντο
βίον, γέλως | ἀναφανεῖται. Ἡδονὰς μὲν οὖν ἔχει ἐκά- 15
τερον, ἀνθρωπικώτερον δὲ ἐστὶν τὸ Ξενοφώντος· αὐλη-

sed τε om. BD 2. ποτῶν ABγOQ: πότων P Mang. 3. τῶν
γούν Mang. β secutus: τῶν AγOPQ Turn. Arm. || τῇ ante Ἑλλάδι
om. Q 4. σημειωδέστερα BDM 5. παρετύγχανεν A || τὸ μὲν
ἐν ACGKO nonnulli edd.: τὸ μὲν ἐν HIPQ Turn. Mang.: τὸ μὲν β ||
Arm. aequiparat τὸ μὲν ἐν ἥνικα Καλλίαν στεφανωθέντα ἐν Αὐτολύκου τὰ
ἐπιν. εἰσ., τὸ δὲ ἐν Ἀγάθωνος, sed locus corruptus 6. post ἥνικα
add. καὶ Q 7. δὲ sup. lit. B || ἐν om. BDE: ἐν pro ἐν
HIKMPQ, itaque Mang. Turn.: ἐν AO et nonnulli edd.
8. λόγους] τρόπους P 9. φιλόσοφοι om. γ || Ξεν. καὶ Πλ. A:
Ξ. τε καὶ Π. cett. || ἀνέγραψαν Q 10. ἀξιομνημόνευτοι Q
11. χρήσασθαι] χρήσεσθαι conl. Mang., equidem post ὑπετόπασαν e
coniectura supplendi ἂν || παραδείγμασιν Q Mang.: παραδείγμασι cett. ||
τοὺς] τοῖς β 12. τῆς ante ἐν om. Q 13. συγκρινόμενων Q
15. ἑκάτερος Arm. 16. ἐστὶν τὸ A 17. γὰρ καὶ GM Arm.:
τε καὶ ACK: δὲ καὶ BDEHIOPQ || ὀρχισταὶ A || ποιηταὶ] BDM prae

2. De Gig. 1. 267 πορισταὶ τῶν χρημάτων ἄφθονον ἔσχον περιουσίαν.—De
Mig. Ab. 1. 438 τὴν σωματικὴν εὐθηρίαν καὶ τὰς τῶν ἐκτὸς ἀφθόνους περιουσίας.

4. De Mon. 2. 215 πλοῦτον . . . αἱ περιβόητοι ὕλαι χρυσὸς καὶ ἄργυρος.

13. In Fl. 2. 526 [de Iudaeis loquitur] τοὺς δὲ ἡμετέρους διὰ τὰς ὑπερβολὰς
ὦν ἔπαθον.—In Fl. 2. 528 τοὺς ἡμετέρους ἄρχοντας . . . τὸ ἔθος τοῦτο καὶ ἐπὶ
τῶν ἡμετέρων διετήρησαν οἱ πρὸ Φλάκκου.—In Fl. 2. 531 εἰ δὲ ἐφάνησαν ἡμετέροι
προσέταττον οἱ ἀντὶ θεατῶν τύραννοι καὶ δεσπόται γεγονότες, κρέα χοίρεια δίδοναι
κομίζοντας.—L. A. C. 2. 567 καὶ μάλιστα κατὰ τὴν ἡμέτεραν Ἀλεξάνδρειαν.

898 P. τρίδες γὰρ καὶ ὀρχησταὶ καὶ θαυματοποιοὶ καὶ ποιηταὶ M. 480
 γελοίων ἐπὶ τῷ σκῶψαι καὶ χαριεντίσασθαι μεγαφρο-
 νοῦντες· εἰσὶν δέ τινα καὶ ἄλλα τῶν | ἐν ταῖς ἰλαρωτέ- 20
 ραῖς ἀνέσει. Τὸ δὲ Πλατωνικὸν ὅλον σχεδὸν ἐστὶν
 περὶ ἔρωτος, οὐκ ἀνδρῶν γυναιξὶν ἐπιμανέντων ἢ γυναι-
 κῶν ἀνδράσιν αὐτὸ μόνον, ὑποτελοῦσι γὰρ αἱ ἐπιθυμίαι
 αὐταὶ νόμοις φύσεως, ἀλλὰ ἀνδρῶν ἄρσεσιν | ἡλικία 25
 μόνον διαφέρουσιν· καὶ γὰρ εἴ τι περὶ ἔρωτος καὶ Ἀφρο-
 δίτης οὐρανίου κεκομψεύσθαι δοκεῖ, χάριν ἀστεισμοῦ
 παρείληπται. Τὸ γὰρ πλείστον αὐτοῦ μέρος ὁ κοινὸς

se ferunt πύκται 19. μέγα φρονούντες εἰσι, καὶ τινα ἄλλα edd.:
 μεγαφρονούντες· εἰσὶ τινα καὶ ἄλλα ΔΟQγ: μεγαφρονούντες· εἰσὶ δέ
 τινα καὶ ἄλλα β: μέγα φρονούντες εἰς τινα καὶ ἄλλα P: εἰσιν e Q
 traxi, ubi ceteri εἰσι: μέγα φρονούσιν· εἰσὶ (uel ἔστι) δὲ καὶ ἄλλα
 et om. τινα Arm. 21. ὅλον] μόνον BDM: μέν E || ἐστὶν A ||
 περὶ ἔρωτα BDM 22. ἐπὶ ante γυναιξὶν add. ΑγOPQ: om. β ||
 ἐπὶ γυν. μανέντων uidetur Arm. legisse, sed lectio incerta 23. ὑπο-
 τελοῦσι ΑβγOPQ haud inuito Arm.: ἐπιτελοῦνται Turn. Mang. sed
 unde traxerint nescio 24. νόμοις Arm. ΑΒOPQ: νόμῳ γ Turn.
 Mang. || ἄρσειν B: ἄρρεσιν DM: ἄρσεσιν ACK 25. διαφέρουσιν
 A: διαφέρουσι cett. || καὶ εἴ τι et om. γὰρ β 26. Ἀφροδ. οὐρ. A:
 οὐρ. Ἀφρ. Arm. et cett. omnes 27. παρείληπται] πᾶν εἴληπται

18. In Fl. 2. 522 ποιηταῖς μίμων καὶ γελοίων διδασκάλοις χρώμενοι τὴν ἐν
 τοῖς αἰσχροῖς εὐφυΐαν ἐπεδείκνυντο.

L. A. C. 2. 570 Εὐθικτος εἴ τὴν φύσιν· σκώπτειν καὶ χαριεντίζεσθαι δύνασαι
 μᾶλλον ἐτέρων.

22. De Sp. Leg. 2. 301 οἱ φιλογυναῖοις συνοῦσιν ἐπιμεμνότες.—De Sp.
 Leg. 2. 307 ὡς ὑπὸ φρενοβλαβείας λυτῶν καὶ ἐπιμεμνέναι μηκέτι ἀνθρώποις,
 εἴτ' ἄρρεσιν εἴτε θηλείαις, ἀλλὰ καὶ ἀλόγοις ζῴοις.—De Ab. 2. 28 τοῖς γὰρ
 ὀψιγόνοις ἐπιμεμνήνασι πᾶς οἱ τοκῆς.—De Ios. 2. 48 τῇ γὰρ εὐμορφίᾳ ἐπιμανεῖσα
 τοῦ νεανίσκου καὶ ἀκαθέκτως περὶ τὸ πάθος λυτῶσα.

26. De Mig. Ab. 1. 448 τῶν γὰρ ἀγροικοσόφων οἱ τὰ πολιτικὰ κεκομψευμένοι
 μάλιστα πῶς εἰῶθαι περιεῖναι.

27. Leg. Alleg. 1. 74 ἐπὶ γὰρ δυνάμει καὶ ἰσχύος νῦν παρείληπται τὸ ὁστέον.
 —De Prov. ex Eus. Praep. Ev. 2. 641 οὐ χάριν ἐν ἅπασιν μὲν τοῖς ὀρθῶς γραφεῖσι
 παρείληπται νόμοις.—De Ebr. 1. 379 Σαμουὴλ δὲ γέγονε μὲν ἴσως ἄνθρωπος,
 παρείληπται δὲ οὐχ ὡς σύνθετον ζῶον, ἀλλ' ὡς νοῦς.—De Somn. 1. 630 Μήποτε
 μέντοι γε οὐδὲ τόπον νῦν ἀλληγορῶν ἐπὶ τοῦ αἰτίου παρείληφεν.

898 P. καὶ πάνδημος ἔρως διείληφεν, ἀνδρείαν μὲν τὴν βιω- M. 480
 φελεστάτην | ἀρετὴν κατὰ πόλεμον καὶ κατ' εἰρήνην, 30
 ἀφαιρούμενος, θήλειαν δὲ νόσον ταῖς ψυχαῖς ἐνεργαζό-
 μενος καὶ ἀνδρογύνους κατασκευάζων, οὓς ἐχρῆν πᾶσι

Arm. 28. πλείον BM || μέρος αὐτοῦ Arm. || πάντων pro πάνδημος Q

29. ἀνδρίαν: Q ἀνδρία^{ει} M 32. ἐνεργαζόμενος A: ἀπεργαζόμενος βγ edd.:

28. De Sept. 2. 292 ἡ πάνδημος θυσία.

29. De Somn. 1. 628 μάθημα βιωφελέστατον καὶ νοερόν.—De Somn. 1. 664 βιωφελεστάτου κτήματος.—De Ios. 2. 53 κάλλιστον καὶ βιωφελέστατον.

20—48. De Ab. 2. 20 Ὡν ἀδυνατοῦντες φέρειν τὸν κόρον ὥσπερ τὰ θρέμματα σκιρτῶντες ἀπανχενίζουσι τὸν τῆς φύσεως νόμον, ἀκρατον πολὺν καὶ ὀψοφαγίας καὶ ὀχείας ἐκθέσμους μεταδιώκοντες· οὐ γὰρ μόνον θηλυμανοῦντες ἀλλοτρίους γάμους διέφθειρον, ἀλλὰ καὶ ἄνδρες ἄρρεσιν ἐπιβαίνοντες, τὴν κοινὴν πρὸς τοὺς πᾶσχοντας οἱ δρώντες φύσιν οὐκ αἰδοῦμενοι, παιδοσποροῦντες ἡλέγχοντο μὲν ἀτελῇ γονῇ σπείροντες. Ὁ δ' ἔλεγχος πρὸς οὐδὲν ἦν ὕψελος, ὑπὸ βιαιοτέρας νικωμένων ἐπιθυμίας. Εἴτ' ἐκ τοῦ κατ' ὀλίγον ἐθίζοντες τὰ γυναικῶν ὑπομένειν τοὺς ἄνδρας γεννηθέντας, θήλειαν κατεσκεύαζον αὐτοῖς νόσον, κακὸν δύσμαχον, οὐ μόνον τὰ σώματα μαλακότητι καὶ θρύψει γυναικοῦντες, ἀλλὰ καὶ τὰς ψυχὰς ἀγενεστότας καὶ ἀπεργαζόμενοι [Arm. γυναικωδεστάτας] τό γ' ἐφ' αὐτοῖς ἦκον μέρος, τὸ σύμπαν ἀνθρώπων γένος διέφθειρον. Εἰ γοῦν Ἕλληνες ὁμοῦ καὶ Βάρβαροι συμφωνήσαντες ἐξήλωσαν τὰς τοιαύτας ὁμιλίας, ἡρῆμωnton ἂν ἐξῆς αἱ πόλεις, ὥσπερ λοιμωδεὶ νόσφ κενωθεῖσαι.—De Sp. Leg. 2. 306 ἐπεισκευάμακε δὲ ταῖς πόλεσιν ἔτερον πολὺ τοῦ λεχθέντος μείζον κακόν, τὸ παιδεραστεῖν, ὃ πρότερον μὲν καὶ πᾶσχεσθαι μέγα ὄνειδος ἦν, νυνὶ δὲ ἔστιν αὐχῆμα οὐ τοῖς δρώσι μόνον ἀλλὰ καὶ τοῖς πᾶσχωσιν, οἱ νόσον θήλειαν νοσεῖν ἐθιζόμενοι τὰς τε ψυχὰς καὶ τὰ σώματα διαρρέουσι μηδὲν ἐμπύρεμα τῆς ἄρρενος γενεᾶς ἔωvτες ὑποτύφεσθαι, περιφανῶς οὕτως τὰς τῆς κεφαλῆς τρίχας ἀναπλεκόμενοι καὶ διακοσμοῦμενοι καὶ ψιμυθίφ καὶ φύκεσι καὶ τοῖς ὁμοιοτρόποις τὰς ὄψεις τριβόμενοι καὶ ὑπογραφόμενοι καὶ εὐώδεσι μύροις λίπα χριόμενοι, προσαγωγὸν γὰρ μάλιστα ἐν τοῖς τοιούτοις τὸ εὐώδες, ἐν ἅσιν τοῖς εἰς εὐκοσμίαν ἡσκημένοις καὶ τὴν ἄρρενα φύσιν ἐπιτηδεύσει τεχνάζοντες εἰς θήλειαν μεταβάλλειν οὐκ ἐρυθρίωσιν, καθ' ὧν φονᾶν ἄξιον νόμφ πειθαρχοῦντας, ὃς κελεύει τὸν ἀνδρόγυνον τὰ φύσεως νόμῳ παρακώπτοντα νηποίνει τεθνάναι, ... Ὁ δὲ παιδεραστής ἔστω τὴν αὐτὴν δίκην ὑπομένων, ἐπεὶ τὴν παρὰ φύσιν ἡδονὴν διώκει καὶ τὰς πόλεις, τό γε ἐπ' αὐτὸν ἦκον μέρος, ἐρήμους καὶ κενὰς ἀποδείκνυσιν οἰκητόρων, διαφθεῖρων τὰς γονάς, καὶ προσέτι τῶν μεγίστων κακῶν, ἀνανδρίας καὶ μαλακίας, ὑψηλῆς καὶ διδάσκαλος ἀξιοῖ γίνεσθαι, τοὺς νέους ὠραΐζων καὶ τὸ τῆς ἀκμῆς ἄνθος ἐκθελύνων, ὃ πρὸς ἀλκὴν καὶ ῥώμην ἀλείφειν ἀρμόττον ἦν, καὶ τελευταῖον ὅτι κακοῦ τρόπον γεωργοῦ τὰς μὲν βαθυγείους καὶ εὐκάρπους ἀρούρας χερσεύειν ἐκ μηχανώμενος ἐπ' αὐταῖς ἀγωνίαν, ἐξ ὧν δὲ οὐδὲν βλάστημα προσδοκᾷται τὸ παράπαν, εἰς ταῦτα πονεῖται καθ' ἡμέραν καὶ νύκτωρ.—De Sacrificant.

2. 261 προανέργει πάντας τοὺς ἀναξίους ἱεροῦ συλλόγου, τὴν ἀρχὴν ποιοῦμενος ἀπὸ τῶν νοσοῦντων τὴν θήλειαν νόσον ἀνδρογύνων, οἱ τὸ φύσεως νόμισμα παρακώπτοντες εἰς ἀκολάστων γυναικῶν πάθος καὶ μορφὰς εἰσβάλλονται.

32. De Sept. 2. 280 ὁ οὐ μόνον ἀλλοτρίοις γάμοις ἐπιμεμηνός, ἀλλὰ καὶ

898 P. τοῖς πρὸς ἀλκὴν ἐπιτηδεύμασι συγκροτεῖσθαι. Λυμη- M. 480
 νάμενος δὲ τὴν | παιδικὴν ἡλικίαν καὶ εἰς ἐρωμένων 35
 τάξιν καὶ διάθεσιν ἀγαγών, ἐζημίωσε καὶ τοὺς ἐραστὰς
 περὶ τὰ ἀναγκαιότατα, σῶμα καὶ ψυχὴν καὶ οὐσίαν·
 ἀνάγκη γὰρ τοῦ παιδεραστοῦ τὸν μὲν νοῦν τετάσθαι
 πρὸς τὰ παιδικά, πρὸς | ταῦτα μόνον ὀξυδερκοῦντα,
 πρὸς δὲ τὰ ἄλλα πάντα ἰδιά τε καὶ κοινὰ τυφλούμενον, 40
 [τὸ δὲ σῶμα] ὑπὸ τῆς ἐπιθυμίας, καὶ μάλιστα εἰ ἀπο-
 τυγχάνοιτο, συντήκεσθαι· τὴν δὲ οὐσίαν ἐλαττοῦσθαι
 διχόθεν, ἕκ τε ἀμελείας καὶ τῶν εἰς τὸν ἐρώμενον ἀνα-

ἐναπεργαζόμενος OPQ 33. ἐπιτηδεύμασι καὶ μαθήμασι συγκ. Q :
 ἐπιτηδεύμασι sed in marg. γραφ. μαθήμασι P 34. δὲ ante τὴν om. Arm.
 neque post συγκρ. distinguit 35. καὶ ante εἰς om. Arm. || ἐρωμένων
 A: ἐρωμένων Arm.: ἐρωμένης cett. codd. (ex -μένας corr. man. rec. Q)
 edd. 37. σῶμα καὶ Arm. A: σώματα καὶ OPQγ: σῶμά τε καὶ Turn.
 Mang.: σώματα om. καὶ β 39. νοῦν ex οὖν corr. man. rec. Q || πρὸς ΔΟ:
 καὶ πρὸς cett. codd. edd. et ?Arm. 40. μόνον om. Arm. || ὀξυδερκοῦντα
 sensu ὀξυδερκεῖν uertit Arm. || τὰλλα M 41. post κοινὰ dat
 comma Turn. || post τυφλ. tollit comma Mang. || sensu τυφλοῦσ-
 θαι uertit Arm. || τὰ δὲ σώματα Armenus unde textum restituere
 ausus sum. In codd. gr. et edd. desunt 42. ἀποτυγχάνοι τὸ A:

παιδοφθορῶν καὶ βιαζόμενος τὸν ἄρρενα τῆς φύσεως χαρακτῆρα παρακόπτειν καὶ
 μεταβάλλειν εἰς γυναικόμορφον ἰδέαν.—De Sac. Ab. et C. 1. 183 Ἄνδρες γοῦν
 οὐ γυναιξίν, οὐδὲ γυναικες ἀνδράσιν ἀμυλλήσαιντ' ἂν περὶ ὧν μόνοις τοῖς ἑτέροις
 ἀρμόττει προσεῖναι· ἀλλ' αἱ μὲν γυνάνδρων, εἰ ζηλώσαιεν τὰ ἀνδρῶν, οἱ δὲ
 ἀνδρογύνων, εἰ τοῖς γυναικῶν ἐπίθοντο ἐπιτηδεύμασι, δύσκληϊαν οἶσονται.

34. L. A. C. 2. 571 λογισμοῖς ἐπάρας καὶ συγκροτήσας ἑαυτόν.—De Fortit.
 2. 378 περὶ τοῦ γυμνάσαι καὶ συγκροτῆσαι ψυχὴν πρὸς ἀνδρίαν.—De Sacrificant.
 2. 251 ὀξυωπεστάταις δὲ αὐτῶν ὄψεσι καὶ τῷ συνεχεῖ τῆς ἀσκήσεως συγκεκροτη-
 μέναις εἰς ἀνυπαίτιον ἐπίσκεψιν.

39. De Fortit. 2. 380 ἵνα μὴ σώματι στρατευόμενοι ταῖς ψυχαῖς ὑστερίζωσιν·
 ἀνάγκη γὰρ αὐτῶν τὴν διάνοιαν ἐκεῖ τετάσθαι, πόθῳ τῆς ἀπολαύσεως ὧν ἀφελ-
 κύσθησαν.

40. De Decal. 2. 192 τυφλῶντοντες περὶ τὸ θέας ἄξιον, πρὸς ὃ μόνον ὀξυδερ-
 κεῖν ἀναγκαῖον ἦν.

42. De Sp. Leg. 2. 307 ἀποτυγχανόμενος γὰρ ἔρως οὐ μετρίως ἐπιτείνεται.

43. De Post. Caini 1. 256 τῆς πρὸς τὸ ποθοῦμενον συντήξεως.

898 P. λωμάτων· | παραφύεσθαι δὲ καὶ μείζον ἄλλο πάνδημον M. 480, 45
 κακόν, ἐρημίαν πόλεων καὶ σπάνιν τοῦ ἀρίστου γένους
 ἀνθρώπων, καὶ στείρωσιν καὶ ἀγονίαν τεχναζόντων,
 οἱ μιμουῦνται τοὺς ἀνεπιστήμονας τῆς γεωργίας, σπεί-
 ροντες ἀντὶ τῆς || βαθυγείου πεδιάδος ὑφάλμους ἀρούρας M. 481
 ἢ λιθώδη καὶ ἀπόκροτα χωρία, ἃ πρὸς τῷ μηδὲν πεφυ-
 κέναι βλαστάνειν καὶ τὰ καταβληθέντα φθείρει σπέρ-
 ματα. Σιωπῶ τὰ τῶν μύθων πλάσματα καὶ τοὺς |

ἀποτυγχάνοιτο BPQ Mang.: ἀποτυγχάνοι Oγ Turn. 45. παρα-
 φύεσθαι Arm.: περιφύεται BDM: παραφύεται cett. || ἄλλο μ. tr.
 Arm. || πάνδαμον CK 46. ἐρημίαν Arm. OQ: ἐρημίαν γὰρ cett.
 codd. et edd. 47. καὶ ante στείρωσιν om. Arm.: add. cett. 48.
 ἀγωνίαν M || τεχναζόντων γAOPQ Turn.: τεχναζόνται β Mang. et? Arm.
 49. τῶν γεωργῶν Arm. || nescio an Armenus οἱ ἀντὶ legerit et σπείροντες
 post χωρία posuerit, an τοὺς ἀντὶ τῆς . . . σπείροντας legerit, sed alter-
 utram testatur lectionem || σπείροντας sed as in ras. Q 1. ὑφάλμους
 BOQ: ὑφάλμους E || καὶ λιθώδη Arm. || λιθώδεις β 2. πεφυκέναι]
 ἐφθακέναι BD: πεφθακέναι EM 3. καταβληθέντα O: βληθέντα cett. ||
 φθείρει codd. nisi O, cui inest lacuna fere xx litt.: σήπει Arm. ||
 σπέρματα φθείρει P || σπέρματα Arm. AγOPQ: σώματα β 4. Σιωπῶ

1. De Sept. 2. 277 αἱ ἀνάπανλαι τῆς βαθυγείου πεδιάδος τε καὶ ὀρεινῆς.
 —V. M. 2. 111 τραχεῖαι καὶ ἀπορρώγες πέτραι, ἡ ἀλμυρόγεις πεδιάς, ἡ ὄρη
 λιθωδέστατα.—De Exsec. 2. 429 σὺ μὲν γὰρ κατασπείρεις τὴν βαθύγειον τῆς
 πεδιάδος.—De Sept. 2. 294 οὐδὲν ἐστι λυπρόγεον· ἀλλὰ καὶ ὅσα λιθώδη καὶ
 ἀπόκροτα εἶναι δοκεῖ.—De Post. Caini 1. 257 εἰς ποταμοῦ βεῦμα ἡ θαλάττης
 καταβληθὲν σπέρμα.—De Post. Caini 1. 258 καταβαλλόμενα σπέρματα.—
 De Sacrificant. 2. 262 ὁ γῆν τὴν βαθύγειον τῆς ὀρεινῆς καὶ πεδιάδος κατα-
 σπείρας καὶ φυτεύσας καὶ τὴν βιωφελεστάτην γεωργίαν εὐρών.—De Ebr. 1. 389
 ἀγόνου δὲ καὶ ἐστειωμένης, μᾶλλον δὲ ἐξευνουχισμένης ψυχῆς, σιτίοις πολυ-
 τελέσι καὶ ποτοῖς καὶ ὕψων περιέργοις παραρτύσεισι χαίρειν, μήτε τὰ ἀρετῆς
 ἄρρενα ὡς ἀληθῶς σπέρματα καταβάλλεσθαι δυναμένης, μήτε τὰ καταβληθέντα
 παραδέξασθαι καὶ ἀναθρέψασθαι, ἀλλ' ὅλα λυπρὰν ἄρουραν καὶ λιθώδη πρὸς
 διαφθορὰν μόνον πεφυκέναι τῶν αἰεὶ ζῆν ὀφειλόντων.

4. L. A. C. 2. 565 καὶ σιωπῶ τὰς συγκαθαυρεθείσας κ.τ.λ.—L. A. C. 2. 587
 καὶ σιωπῶ τὰς πέραν Εὐφράτου.

De Poenit. 2. 406 μυθικῶν πλασμάτων κατεξαναστάντας.—De Profugis
 1. 552 κάκιστον μὲν τὸ μυθικὸν πλάσμα.—De Ab. 2. 35 ἐστι δ' οὐ πλάσμα
 μύθου τὸ λεχθέν.—cp. L. A. C. 2. 547; De Hum. 2. 392; De Decal. 2. 205;
 De Pr. et Poen. 2. 409; L. A. C. 2. 557.—Quod Det. Pot. Insid. 1. 215 'Εν
 δὲ τῇ τοῦ θεοῦ ποιητικῇ μύθου μὲν πλάσμα οὐδὲν εὐρήσεις.

898 P. δισωμάτους, οἱ κατ' ἀρχὰς προσφύντες ἀλλήλοις ἐνωτι- M. 481, 5
καῖς δυνάμεσιν, αὖθις, οἶα μέρη συνεληλυθότα, διεξεύχ-
θησαν, τῆς ἁρμονίας ὑφ' ἧς συνείχοντο λυθείσης· εὐ-
παράγωγα γὰρ ταῦτα πάντα, δυνάμενα τῇ καινότητι τῆς

δὲ Arm. 5. δισωμάτους ex δισαμάτους corr. man. rec. Q :
δυσομμάτους, sed in marg. γρ' δισωμάτους P || καταρχὰς Q || πρόσφυγες
β : προσφύντες P 6. ἐνωτικαῖς Arm. A : ἐρωτικαῖς cett. et edd. ||
συνεληλυθότα Arm. ΑΒΟΡQ Mang. : συνεληλυθότων Turn. γ secutus
7. συνείχeto O : συνείχοντο Arm. cett. 8. λυθέντες Arm. ||
ταῦτα om. Arm. || om. πάντα O 9. pro δυνάμενα Armenus prae se

5. De Sp. Leg. 2. 319 τὰ δὲ ἀποκηθέντα τῆς τε συμφυίας ἀπέφευκται.—De
Fortit. 2. 379 ἡ δὲ [sc. δειλία] ἐστὶ κακὸν σύντροφον, μᾶλλον ἢ οὐχ ἦττον τῶν
ἠνωμένων μερῶν, προσπεφυκὸς ἐκ πρώτης ἡλικίας ἄχρι πανυστάτου γήρως.—De
Pl. Noe 1. 342 δυνάμεσιν ἐνωτικαῖς καθαρμοζόμενος.—V. M. 2. 174 ἐκραυράθη
γὰρ ἡ ψάμμος, καὶ ἡ σπορὰς αὐτῆς οὐσία συμφυεῖσα ἠνώθη.—De Sp. Leg. 2. 304
Ὁμοίως γάρ, ὡς εἰ καὶ τὰ μέρη τοῦ σώματος τῆς κατὰ φύσιν ἁρμονίας ἐκστάντα
καὶ κοινωνίας στασιάζοι πρὸς ἄλληλα, . . . ἀδελφὰ δέ, εἰ καὶ διαίρετα τὰ μέρη
γεγόνασιν, ἀλλ' οὖν ἀρμόζονται καὶ ἐνοῦνται συγγενείᾳ μᾶ.—De Sp. Leg. 2. 274
ἄνδρας ὧν διεξεύχθησαν [sc. χῆραι].—De Somn. 1. 640 σώματος ἠνωμένου.—In Fl.
2. 527 τῶν ἠνωμένων μερῶν τῆς συμφυίας διαστάντων καὶ διασπαρέντων ἀλλαχόσε
ἄλλων.—De Pr. S. 2. 234 ὑπὲρ τοῦ μήτε γονεῖς τέκνον μήτε τέκνα γονέων
διαξέγγυσθαι.—De Mundi Op. 1. 36 ἔρως δ' ἐπιγενόμενος καθάπερ ἐνὸς ζῴου
διττὰ τμήματα διεσθηκότα συναγαγὼν εἰς ταῦτὸν ἀρμόττεται, πόθον ἐνιδρυσάμενος
ἐκατέρφω τῆς πρὸς θάτερον κοινωνίας εἰς τὴν τοῦ ὁμοίου γένεσιν· ὁ δὲ πόθος οὗτος
καὶ τὴν τῶν σωμάτων ἥδονην ἐγέννησεν.—De Mundo 2. 622 συνεξεύχθη μὲν γὰρ
τὰ τέως διεστώτα πελάγη κατὰ τὴν σύρρευσιν ἐνωθέντα, ἡ δὲ ἠνωμένη γῆ τῷ
μεθορίῳ πορθμῷ διεξεύχθη.—cp. Quis Rerum 1. 507 ad P. 472. 32 iam ante
laudatam.—De Pr. et Poen. 2. 417 ταῦτα μᾶς ὄντα ιδέας ἀλληλουχεῖν ὀφείλει
τῆς ἁρμονίας δασμοῖς ἐνωθέντα.

8. De Mon. 2. 216 Ἄλλ' οὐ μόνον πλοῦτος καὶ δόξα καὶ τὰ τοιαῦτα εἶδωλα
ἀμενηνά, ἀλλὰ καὶ ἄλλαι ἀπάται, ἃς μυθογράφοι διαπλάσαντες ἐξετύπωσαν,
ἐπιτειχίσαντες τὰς ψευδεῖς δόξας κατὰ τῆς ἀληθείας, θεοὺς καινοὺς ὥσπερ ἀπὸ
μηχανῆς εἰσαγαγόντες ἕνεκα τοῦ τὸν αἰδίων καὶ ὄντα ὄντως λήθη παραδοθῆναι.
Πρὸς δὲ τὸ εὐπαράγωγον μέλεσι καὶ ῥυθμοῖς καὶ μέτροις ἐνήρμοσαν τὸ ψευδές,
νομίσαντες βραδίως καταγοητεύσειν τοὺς ἐντυγχάνοντας . . . ὅψιν καὶ ἀκοὴν δελεά-
σαντες.—De Gig. 1. 268 ἡδέος καὶ εὐπαραγώγου λόγου.—De Gig. 1. 271 ἀπάτας
καὶ σοφίσματα δι' ὀφθαλμῶν ψυχαῖς εὐπαραγώγοις τεχνιτεύουσι.—De Agric.
1. 302 τὸ δ' αὖ λογικὸν . . . ὅταν ἐξαπλοῖ λέξεις καὶ τὰς διὰ τῶν σοφισμάτων
πιθανότητας ἐπιλύῃ καὶ τὴν εὐπαράγωγον ἀπάτην, μεγίστον ψυχῆς δέλεαρ καὶ
ἐπιζήμιον ἀναρῇ.—De Agric. 1. 315 πιθανότησιν εὐπαραγώγοις γυναικα ἀπατῶν.
—De Ebr. 1. 364 πεποικιλμένα πρὸς ἀπάτην αἰσθήσεως εὐπαραγώγου.

899 P. ἐπινοίας τὰ ὄντα | δελεάζειν, ὧν ἐκ πολλοῦ τοῦ περιόντος M. 481, 10
οἱ Μωϋσέως γνώριμοι, μεμαθηκότες ἐκ πρώτης ἡλικίας
ἐρᾶν ἀληθείας, καταφρονοῦσιν, ἀνεξαπάτητοι διατελοῦν-
τες. Ἄλλ' ἐπειδὴ τὰ διωνομασμένα συμπόσια τοιαύτης |
μεστὰ φλυαρίας ἐστίν, ἐν ἑαυτοῖς ἔχοντα τὸν ἔλεγχον, 15
εἴ τις μὴ πρὸς δόξας καὶ τὴν διαδοθεῖσαν περὶ αὐτῶν,
ὥς δὴ πάνυ κατωρθωμένων, φήμην ἐθελήσειεν ἀφορᾶν,
ἀντιτάξω τὰ τῶν ἀνατεθεικότων τὸν ἴδιον βίον καὶ

fert τὰ παραπλήσια 10. δελεάζειν ἐνίων ὧν BMO : δ. ὧν Arm. AγE :
δελ. ἐνια. ὧν Q || ἐκ π. τοῦ π.] Arm. reddit tanquam ἐκ πόλλων χρόνων
12. τῆς ἀληθείας Arm. 13. διαθλοῦντες Turn. : διατελοῦντες
codd. Arm. Mang. : post δια inest lacuna ubi τελοῦντες. Ἄλλ' P
15. μεστὰ ex μετὰ corr. man. rec. Q || ἐστὶ φλυαρίας μεστὰ β : μεστὰ
φλ. om. ἐστὶν P : μεστὰ ἐστὶν φλ. Arm. : μ. φλ. ἐ. AγO edd.
16. εἴ τι μὴ BM : εἰ μὴ Arm. || πρὸς δόξας AβOPQ et fortasse Arm. :
δόξαν cett. 17. περὶ ἑαυτῶν AE || κατωρθωμένην β 18. ἀντι-
τάξω τὰ τῶν coniecit Mang. : ἀντιτάξω τῶν edd. et AγEOPQ : ἀντιτα-
ξάτω τῶν BDM : ἀντιτάξας τὰ τῶν Arm. 19. καὶ ἑαυτοὺς om. Arm.

10. De Post. Caini I. 256 ἀκοαῖς γε μὴν ἢ ὁσμαις πολλῷ τῷ περιόντι τὰ
ἄλλα κεκράτηκεν.—De Agric. I. 318 καὶ οὕτως ἐκ πολλοῦ τοῦ περιόντος
γενέσκειν.—V. M. 2. 95 ὁ δὲ ἐκ πολλοῦ τοῦ περιόντος διαναστάς.—cp.
V. M. 2. 146.—L. A. C. 2. 565 οἱ δὲ γε ἐκ πολλοῦ τοῦ περιόντος ἡλπίζον
ἐπαινεθήσεσθαι.

11. De Confus. I. 411 καθ' ἃ καὶ τῶν Μωϋσέως γνωρίμων τις ἐν ὕμνοις
εὐχόμενος εἶπεν.—Quod Deus Sit Im. I. 295 ἡ ἐκάστου ψυχῇ τῶν γνωρίμων
αὐτοῦ [i. e. Μωϋσέως].—cp. De Sacrificant. 2. 264 iam ante ad P. 473. 18
laudatam.

12. De Sacrificant. 2. 259 γεννηθέντες ἐν πολιτείᾳ φιλοθέῳ καὶ ἐντραφέντες
νόμοις ἐπὶ πᾶσαν ἀρετὴν ἀλείφουσι καὶ ἐκ πρώτης ἡλικίας παιδευόμενοι τὰ
κάλλιστα ἀνδράσι, τῶν μὲν ὀλιγωροῦμεν, τῶν δὲ ὡς ἀληθῶς ὀλιγωρίας ἀξίως
περιεχόμεθα.

16. De P. C. [A. M.] 24 Ἄλλ' ἐνιοὶ τῶν εὐπαρύφων καὶ νομοθετῶν πρὸς δόξας
ἀπιδόντες μᾶλλον ἢ τὴν ἀλήθειαν.—De Sp. Leg. 2. 326 αὐτοὶ οἱ νομοθέται πρὸς
δόξαν μᾶλλον ἢ πρὸς ἀλήθειαν ἀπιδόντες.

17. De Ios. 2. 62 τὰς ἀπλανεῖς καὶ ἀπταίστους καὶ ἐν ᾗσιν κατορθούσας
ἐνεργείας.—V. M. 2. 131 τὰ μὲν ἄθλα μόνοις ὑμῖν ὡς ἐπὶ κατωρθωμένοις πᾶσι
δοθήσεται.

19. Quis Rerum I. 487 τῶν δὲ τὴν πίστιν ἱερὰν καὶ ἄσυλον ὄντως διαφυλατ-
τόντων, ὀλίγος ἐστὶν ἀριθμός· οὗτοι τὰ τρία ἀνατεθείκασιν θεῷ, ψυχὴν,

899 P. *ἐαυτοὺς ἐπιστήμη | καὶ θεωρία τῶν τῆς φύσεως πραγ-* M. 481, 20
μάτων, κατὰ τὰς τοῦ προφήτου Μωϋσέως ἱερωτάτας
ὑφηγήσεις. Οὗτοι τὸ μὲν πρῶτον ἀθροίζονται δι' ἑπτὰ
ἐβδομάδων, οὐ μόνον τὴν ἀπλὴν ἐβδομάδα, ἀλλὰ καὶ

20. τῆς φύσεως om. O 21. τοῦ om. β || Μωϋσέως ABCM:
 Μωσέως cett. et edd. 23. ἐβδομάδα] καὶ μίαν β: ἐβδομάδος Q: ζῶν P

αἴσθησιν, λόγον.—cp. De Profugis 1. 566.—De Decal. 2. 199 ἄκρατον γὰρ ἐμφορησάμενοι τὸν τῆς εὐσεβείας πόθον πολλὰ χαίρειν φράσαντες ταῖς ἄλλαις πραγματείαις ὅλον ἀνέθεσαν τὸν οἰκεῖον βίον θεραπείᾳ θεοῦ.—D. A. S. I. 2. 249 μηκέτι δὲ ἔχοντες ὕλας, ἐν αἷς διαθήσσονται τὴν εὐσέβειαν, αὐτοὺς ἀναπιθέασι καὶ καθιεροῦσιν.

20. De Decal. 2. 197 Ἐκέλευσεν οὖν [sc. Μωϋσῆς] . . . ἔπεσθαι θεῷ, πρὸς μὲν ἔργα τρεπομένους ἐφ' ἡμέρας ἕξ, ἀνέχοντας δὲ καὶ φιλοσοφούντας τῇ ἐβδόμῃ καὶ θεωρίας μὲν τῶν τῆς φύσεως σχολάζοντας.—De Ab. 2. 30 οὐ γὰρ εἶασεν ὁ πάτηρ τὸ ἀνθρώπων γένος λύπαις καὶ δύναις καὶ ἀχθεσιν ἀνιάτοις ἐμφέρεισθαι, παρέμφε δὲ καὶ τῆς ἀμείνονος φύσεως, εὐδιάσαι ποτὲ καὶ γαληνιασαι τὴν ψυχὴν δικαίως· τὴν δὲ τῶν σοφῶν καὶ τὸν πλείονα χρόνον τοῦ βίου γῆθειν καὶ εὐφραίνεσθαι τοῖς τοῦ κόσμου θεωρήμασιν ἐβουλήθη.—Quis Rerum I. 508 πρὸς ἐν ἀπονεύουσι τέλος θεωρίαν τῶν τῆς φύσεως πραγμάτων.—Quis Rerum I. 513 ἀφ' οὗ [sc. Ἀβραάμ] καθάπερ ἀπὸ ρίζης τὸ θεωρητικὸν καὶ σκεπτικὸν τῶν τῆς φύσεως πραγμάτων ἀνεβλάστησεν ἔρνος, ὄνομα Ἰσραὴλ.—cp. De Somn. I. 628; I. 683.—V. M. 2. 168 καὶ εἰσέτι νῦν φιλοσοφοῦσι ταῖς ἐβδόμαις Ἰουδαῖοι τὴν πατριὸν φιλοσοφίαν, τὸν χρόνον ἐκείνον ἀναθέντες ἐπιστήμῃ καὶ θεωρίᾳ τῶν περὶ φύσιν.—D. A. S. I. 2. 240 τοῖς κατὰ θεὸν καὶ πρὸς τὴν τοῦ ὄντως ὄντος ἀρέσκειαν ζῆν ἐγνωκόσιν, οἱ τῶν σαρκὸς ἡδονῶν ἀλογεῖν πεπαιδευμένοι τὰς τῆς διανοίας χαρὰς καὶ εὐπαθείας, θεωρίᾳ τῶν τῆς φύσεως ἐνασκούμενοι, μεταδιώκουσι.

21. De Congr. I. 538 μόνου τοῦ ἀγεννήτου περιέχεσθαι κατὰ τὰς ἱερὰς ὑφηγήσεις.—De Mutat. Nom. I. 609 τῶν ἱερῶν ὑφηγήσεων οἷς ἀπέπε Μωϋσῆς.—De Mig. Ab. I. 459 ἡνίκα καὶ τὴν Αἴγυπτον ἀπολείπομεν, τὴν σωματικὴν χάραν ἄψαν, ἀπομαθεῖν τὰ πάθη σπουδάζαντες κατὰ τοὺς προφήτου λόγους Μωϋσέως καὶ ὑφηγήσεις.—Quis Rerum I. 511 Τί δὲ Μωϋσῆς; οὐ προφήτης ἄδεται πανταχοῦ;—De Mutat. Nom. I. 597 τὸν δὲ ἀρχιπροφήτην συμβέβηκεν εἶναι πολυνύμμον. Ὅποτε μὲν γὰρ τοὺς χρησμοφδομένους χρησμοὶς ἐρμηνεύων ὑφηγείται, προσαγορεύεται Μωϋσῆς.

23. De Sept. 2. 296 μετὰ δὲ τὴν τῶν σαλπίγγων ἀγεται νηστείας ἑορτὴ . . . ἣν Μωϋσῆς τὴν νηστείαν ἑορτὴν ἀνείπεν, καὶ ἑορτῶν τὴν μεγίστην πατρίφ γλώττῃ σάββατα σαββάτων ὀνομάσας, ὡς δὲ ἂν Ἕλληνες εἴποιεν, ἐβδομάδα ἐβδομάδων καὶ τῶν ἀγίων ἀγιώτερων διὰ πολλά. Πρῶτον μὲν δι' ἐγκράτειαν . . . Δεύτερον δ' ὅτι πᾶσα ἀνάγκηται λιταῖς καὶ ἱεσείας . . . Τρίτον δὲ διὰ τὸν καιρὸν ἐν ᾧ συμβέβηκε τὴν νηστείαν ἀγεσθαι. κατὰ γὰρ τοῦτον ἤδη συγκεκόμεται πάντα ὅσα δι' ἔτους ἤνεγκεν ἡ γῆ.—De Exsec. 2. 434 τὰς παρθένους ἐβδομάδας . . . μόνας γάρ, ἡ τό γε ἀσφαλέστερον

899 P. τὴν δύναμιν τεθηπότες. Ἀγνὴν γὰρ καὶ ἀειπαρθένον | M. 481
αὐτὴν ἴσασιν. Ἔστι δὲ προεόρτιος μεγίστης ἐορτῆς, 25
ἣν πεντηκοντὰς ἔλαχεν, ἀγιώτατος καὶ φυσικώτατος

25. προεόρτος A: προεόρτιος cett.

26. ἣν πεντηκοντὰς ἔλαχεν codd.
gr.: utrum ἡ πεντηκοντὰς an τῆς πεντηκοντάδος habuerit Armenus

εἰπεῖν πρῶτας ἀνέδειξεν ἐορτὰς ἡ φύσις τὰς ἑβδομάδας ἡμερῶν τε καὶ ἐνιαυτῶν
πρὸς ἀνάπαυαν, ἀνθρώποις μὲν τὰς ἡμερῶν, τῇ δὲ χώρα τὰς ἐνιαυτῶν.—Leg. Alleg.
1. 46 κατὰ τινα λόγον οἱ ἐντὸς δεκάδος ἀριθμοὶ γεννῶνται ἢ γεννῶσι τοὺς ἐντὸς
δεκάδος καὶ αὐτὴν ἡ δὲ γε ἑβδομάς οὔτε γεννᾷ τινα τῶν ἐντὸς δεκάδος ἀριθμῶν
οὔτε γεννᾶται ὑπὸ τινος, παρ' ὃ μυθεύοντες οἱ Πυθαγόρειοι τῇ ἀειπαρθένῳ καὶ
ἀμήτορι αὐτὴν ἀπεικάζουσιν, ὅτι οὔτε ἀπεκνήθη, οὔτε ἀποτέγεται.—cp. Qu. in
Gen. Sermo ii. § 12.—De Sept. 2. 281 Ἑβδομάς δὲ ἀμειγέστατος καὶ φῶς, εἰ χρῆ
τὸ ἀληθὲς εἰπεῖν, ἐξάδος.—Quis Rerum 1. 497 τέταρτος δὲ [θεσμός] περὶ τῆς
ἀει παρθένου καὶ ἀμήτορος ἑβδομάδος.—V. M. 2. 166 Μετὰ δὲ τὴν τοῦ γεννητοῦ
τῶν ὅλων τιμὴν τὴν ἱερὰν ἑβδόμην ἐσέμνυνεν ὁ προφήτης . . . εὗρισκε γὰρ αὐτὴν
τὸ μὲν πρῶτον ἀμήτορα, γενεᾶς τῆς θήλεος ἀμέτοχον, ἐκ μόνου πατρὸς σπαρεῖσαν
ἄνευ σποράς, καὶ γεννηθεῖσαν ἄνευ κηρύσεως.—De Sept. 2. 281 ἡ δι' ἐξ ἡμερῶν
ἱερὰ ἑβδόμη. *Ὦν οἱ μὲν ὠνόμασαν παρθένον, εἰς τὴν ὑπερβάλλουσαν ἀγνείαν
ἀπιδόντες αὐτῆς, οἱ δ' αὐτοὶ καὶ ἀμήτορα, σπαρεῖσαν ἐκ μόνου τοῦ πατρὸς τῶν
ὅλων, ἰδέαν τῆς ἄρρενος γενεᾶς, ἀμέτοχον τῆς πρὸς γυναικῶν.—De Sept. 2. 278
ἡ τῆς τῶν ἑβδομάδων ὄντως ἑβδόμη [sc. inter ἐορτὰς ἀς ἀναγράφει ὁ νόμος septima].
—De Sept. 2. 289 [de anno iubilaeo] ἑπτὰ ἑβδομάδας ἐτῶν συνθεῖς τὸ πεντη-
κοστὸν ὅλον ἀπέφηνεν ἱερόν.—Qu. in Exodum Sermo ii. § 46 'Cur operitur
mons nube sex dies, septimo autem Moses sursum vocatur?' Parem numerum,
sex uidelicet, impertiit tam mundi creationi, quam *theoricae gentis* electioni,
uolens ostendere imprimis, quod ipse et mundum fecit et gentem uirtute
electam. Secundo uero, quia uult gentem ita ordinatam adornatamque, sicut
uniuersum mundum: ut quippe iuxta haec et pariter prae se ferat ordinem
conuenientiae secundum rectam legem ac normam immutabilis, loci expertis
et immobilis dei naturae. 'Sursum' autem 'uocatio' prophetae secunda est
natiuitas (sive regeneratio) priore melior: illa enim commixta per *carnem et*
corruptibiles habebat parentes; ista uero incommixta simplexque anima prin-
cipalis (uel spiritus principis), mutata a genita ad *ingenitam*, cuius non est
mater, sed pater solus, qui et uniuersorum. Quamobrem et sursum uocatio,
sive ut diximus, diuina natiuitas contigit ei fieri secundum naturam *septenarii*
semper uirginis. 'Septimus' enim uocatur dies, hoc differens a protoplasta
terrigena, quia ille de terra et una cum corpore in exsistentiam ueniebat,
is autem ex aethere et sine corpore. Quare terrigenae numerus familiaris
distributus fuit 'sexenarius', heterogenae uero superior natura 'septenarii.'

26. De Decal. 2. 206 τὴν ἀπὸ ταύτης [i. e. τῆς ἐπὶ τῷ δράγματι πανηγυρίδος]
καταριθμουμένην ἑπτὰ ἑβδομάσι πεντηκοστὴν ἡμέραν, ἐν ᾗ προσάγειν ἄρτους ἔθος,
οἱ καλοῦνται πρωτογεννημάτων ἐτύμως, ἐπειδὴ περ εἰσὶν ἀπαρχὴ γεννημάτων καὶ

899 P. ἀριθμῶν, ἐκ τῆς τοῦ ὀρθογωνίου τριγώνου δυνάμεως M. 481
ὅπερ ἐστὶν ἀρχὴ τῆς τῶν ὅλων γενέσεως συσταθείς.
Ἐπειδὰν | οὖν συνέλθωσι λευχειμονοῦντες, φαιδροί, 30

incertum, uerba ἦν et ἔλαχεν plane desunt 27. ἀριθμὸς Arm.:
ἀριθμῶν cett. et edd. 28. ὀρθογώνου BM 29. γενέσεως συσταθείς
OPQ Arm.: γενέσεως καὶ σύστασις AM: γενέσεως καὶ συστάσεως
BE Mang.: γενέσεως et om. καὶ συστάσεως γ Turn. 30. γοῦν β:

καρπῶν.—De Sept. 2. 294 Τοσαύτας ἔχουσα προνομίας . . . ἡ ἐπὶ τῷ δράγματι πανή-
γυρις, προεόρτιόν ἐστιν . . . ἑτέρας ἑορτῆς μείζονος. Ἀπὸ γὰρ ἐκείνης ἡμέρα
πεντηκοστὴ καταριθμεῖται, ἐβδόμη ἑβδομάς, ἐφ' αἷς ἱερὸν ἀριθμὸν ἐπισφραγιζο-
μένης μονάδος. . . Πρόσρησιν δὲ ἔλαχεν ἡ κατὰ τὸν πεντηκοστὸν ἀριθμὸν ἐνισταμένη
ἑορτὴ πρωτογεννημάτων, ἐν ᾗ δύο ἐξυμωμένους ἄρτους ἐκ πυροῦ γεγονότας ἔθος
προσφέρειν, ἀπαρχὴν σίτου τῆς ἀρίστης τροφῆς.—De Sac. Ab. et C. I. 187 ὁ πεντη-
κοστὸς λόγος, καθ' ὃν ἄφεις ψυχικῆς δουλείας καὶ παντελὴς ἐλευθερίας προκηρύτ-
τεται.—Quod Det. Pot. Insid. I. 203 καὶ οὐδ' ἅπασιν ἐξεγένετο τοῖς ἱκέταις
γενέσθαι φύλαξιν ἱερῶν, ἀλλ' οἵτινες ἀριθμὸν πεντηκοστὸν ἔλαχον, ἄφεις καὶ ἐλευ-
θερίαν παντελῆ καὶ ἐπ' ἀνοδὸν εἰς τὰς ἀρχαίας λήξεις προκηρύττοντα. 'Τοῦτο' γάρ,
φησὶν, 'ἐστὶ τὸ περὶ τῶν Λευϊτῶν' κ.τ.λ.—De Mutat. Nom. I. 613 ἡ παντελὴς εἰς
ἐλευθερίαν ἄφεις, ἥς σύμβολον ὁ πεντηκοστὸς λόγος ἱερός.—De Congr. I. 535
τοῦ τῆς ἀφέσεως ἀριθμοῦ πεντηκοντάδος.—Qu. in Gen. Sermo ii. § 5 Dicen-
dum tamen et de *quinquaginta* hoc tenore: nam primum compositum est ex
rectangulo quadrangulorum; rectangulus enim componitur ex tribus, quatuor,
quinque; ex his autem quadrangulus, novem, sexdecim, uiginti quinque, quo-
rum summa est *quinquaginta*. Secundo perfectum componitur *quinquaginta*
ex unitatis *triangulis* istis quatuor I, III, VI, X, et ex aequalibus unitatis
iterum quatuor his (quadrangulis) I, IV, IX, XVI. *Trianguli* ergo collecti
perficiunt uiginti et quadranguli triginta, quibus constat *quinquaginta*. Si
autem *triangulum* et quadrangulum conueniant, pariunt septangulum, ita
ut uirtualiter contineatur in *quinquagesimo* dominicam et sanctam trini-
tatem, in quod respiciens propheta festum *quinquagesimum* declarauit:
quinquagesimus autem annus totus est liber et liberator.—cf. Qu. in Gen.
Sermo iii. § 39.

28. V. M. 2. 147 [de Tabernaculi columnis] Εἰ δὲ βουλευθείη τις τοὺς ἐν τῷ
προπυλαίῳ πέντε τῷ ὑπαίθρῳ συνάπτοντας, ὃ κέκληκεν αὐλήν, τίθεται χωρὶς, ἀπο-
λειφθήσεται ὁ ἀγνώματος πεντηκοντάδος ἀριθμός, δύναμις ἢ τοῦ ὀρθογωνίου
τριγώνου, ὅπερ ἐστὶ τῆς τῶν ὅλων γενέσεως ἀρχή, συμπληρωθείς ἐκ τῶν ἐντὸς
[? δὲ τῶν] κινῶν.

30. De Cherub. I. 156 καὶ λευχειμονοῦντες μὲν εἰς τὰ ἱερὰ βαδίζουσιν σπου-
δάζουσιν, ἀκηλιδῶτους ἐσθῆτας ἀμπερόμενοι, διάνοιαν δὲ κεικληδιδωμένην ἄχρι
τῶν αὐτῶν εἰσάγοντες οὐκ αἰδοῦνται.—De Decal. I. 188 παρειστῆκει δὲ ὁ λεὼς
ἀγνεύσας ὁμιλῶν τῶν πρὸς γυναῖκας καὶ πασῶν ἡδονῶν, ἔξω τῶν πρὸς τὰς τροφάς,
ἀναγκαίων ἀποσπόμενος, λουτροῖς τε καὶ περιρραντηρίοις καθηράμενος ἐκ τριῶν

899 P. μετὰ τῆς ἀνωτάτω σεμνότητος, ὑποσημαίνοντός τινος M. 481
 τῶν ἐφημερευτῶν, οὕτω γὰρ ὀνομάζειν ἔθος τοὺς ἐν ταῖς
 τοιαύταις ὑπηρεσίαις, πρὸ τῆς κατακλίσεως στάντες
 ἐξῆς κατὰ στοῖχον ἐν κόσμῳ | καὶ τὰς τε ὄψεις καὶ τὰς 35
 χεῖρας εἰς οὐρανὸν ἀνατείναντες, τὰς μὲν, ἐπεὶ δὴ τὰ
 θέας ἄξια καθορᾶν ἐπαιδεύθησαν, τὰς δέ, ὅτι καθαραὶ
 λημμάτων εἰσὶν, ὑπ' οὐδεμιᾶς προφάσεως τῶν εἰς πορισ-

δὲ Arm. 31. ἀνωτάτης ME || καὶ ante ὑποσημ. add. Arm. ||
 τινος τ. ἐφ. codd. gr.: αὐτοῖς τοῦ ἐφημερευτοῦ Arm. 32. ἐφη-
 μερευτῶν] ἐρμηνευτῶν Q || γὰρ] add. αὐτοῖς Arm. 35. τὰς
 χεῖρας ABOPOQ: χεῖρας γ et edd. 37. τὰς δέ, καθ' ἣν ὅτι Q

ἡμερῶν, ἔτι καὶ τὰς ἐσθῆτας ἀποπλυνάμενος, ἐν τοῖς μάλιστα λευχέιμων, ἀκρο-
 βατῶν καὶ ἀνωρθακῶς τὰ ὦτα, Μωϋσέως προδηλώσαντος εὐτρεπίεσθαι πρὸς
 ἐκκλησίαν.

31. De Sac. Ab. et C. 1. 178 πρεσβυτέρων καὶ τῆς ἀνωτάτω τιμῆς ἀξίων.—De
 Ios. 2. 60 ἐν ταῖς ἀνωτάτω τιμαῖς.

34—36. De Ios. 2. 72 τὴν ἀρχὴν ἀπὸ τοῦ πρεσβυτάτου ποιησάμενος ἐξῆς κατὰ
 στίχον ἐπακολουθῶν ταῖς ἡλικίαις.—De Somn. 1. 677 καὶ στάντες ἀντικρυς
 οὕτω κατὰ στίχον ἐν κόσμῳ, τὰς χεῖρας ἐξάραντες προσευξάμεθα, τῷφον πρότερον
 ἀφέντες; εἰτα καταβαλόντες ἑαυτοὺς εἰς τὸ ἔδαφος, ποτιῶσθαι καὶ προσκυνεῖν
 ἐπιχειρήσωμεν; Ἀλλὰ μὴ ἐπιλάμψαι ποτὲ τούτοις γινομένοις ἥλιος, ἐπεὶ βαθὺ μὲν
 σκότος κακοῖς, τηλαυγὲς δὲ φῶς ἀγαθοῖς ἐφαρμόζει.

35. L. A. C. 2. 597 ἀνατείνας τὰς χεῖρας εἰς τὸν οὐρανὸν ἐπεφῆμιζε πρόσρησιν.
 —De Sp. Leg. 2. 341 ἀνατείνας τὰς χεῖρας εἰς οὐρανὸν ὀμνύτω.

36. De Ebr. 1. 391 πεπηρωμένης πρὸς πάντα τὰ θέας ἄξια.—De Ebr. 1. 381 πάντα
 δὲ ὅσα ἀκοῆς καὶ θέας ἄξια περισκοπεῖ καὶ περιβλέπεται [sc. ἡ ἐπιστήμη].—Fragm.
 R. H. p. 101 ψυχὴ πᾶσα ἣν εὐσέβεια λιπαίνει τοῖς ἰδίοις ὀργίοις, ἀκοιμήτως ἔχει
 πρὸς τὰ θεῖα καὶ διανίσταται πρὸς τὴν θέαν τῶν θέας ἀξίων.—Leg. Alleg. 1. 121
 ὁ θεὸς λόγος ὀξυδερκέστατος ἐστίν, ὥς πάντα ἐφορᾶν εἶναι ἱκανός, ᾧ τὰ θέας ἄξια
 κατόψονται.

37. De Hum. 2. 385 καὶ τὰς καθαράς, καὶ ὥς ἂν εἴποι τις τροπικώτερον,
 παρθένους χεῖρας εἰς οὐρανὸν ἀνατείνας.

38. L. A. C. 2. 569 τῆς ἱερᾶς ἐβδόμης ἐνεστώσης . . . ὅτε οὔτε λαμβάνειν οὔτε
 διδόναι ἢ συνόλως τι πράττειν τῶν κατὰ βίον καὶ μάλιστα τὸν ποριστὴν ἐφέλται·
 —V. M. 2. 167 ὁ πάντα μέγας Μωϋσῆς ἐδικαίωσε τοὺς ἐγγραφέντας αὐτοῦ τῇ ἱερᾷ
 πολιτείᾳ, θεσμοῖς φύσεως ἐπομένους, πανηγυρίζειν ἐν ἱλαραῖς διάγοντας εὐθυμίαις
 ἀνέχοντας μὲν ἔργων καὶ τεχνῶν τῶν εἰς πορισμὸν, καὶ πραγματεῶν ὅσαι κατὰ
 βίον ζήτησιν.—V. M. 2. 168 περὶ τοῦ σεβασμοῦ τῆς ἐβδόμης νευομοθέτηται . . .
 "Ὅτι οὐχ αἱ βάνανσοι μόνον, ἀλλὰ καὶ αἱ ἄλλαι τέχναι καὶ πραγματεῖαι καὶ
 μάλιστα αἱ περὶ πορισμὸν καὶ βίου ζήτησιν ἢ διὰ πυρὸς εἰσιν ἢ οὐκ ἄνευ τῶν διὰ
 πυρὸς,—De Decal. 2. 200 τὰς εἰς τὸν πορισμὸν κακοπαθείας.—De Essaeis 2. 633

899 P. μὸν μαινόμεναι, προσεύχονται τῷ θεῷ θυμῆρη γενέσθαι | καὶ κατὰ νοῦν ἀπαντῆσαι τὴν εὐωχίαν. Μετὰ 40 δὲ τὰς εὐχὰς οἱ πρεσβύτεροι κατακλίνονται, ταῖς εἰσ- κρίσειν ἀκολουθοῦντες. Πρεσβυτέρους γάρ, οὐ τοὺς

40. τὴν εὐωχίαν post τῷ θεῷ Arm. additque αὐτῶν 42. ταῖς εἰσκ. ἀκ. ΑΥΟΡQ: ταῖς θεαῖς κρίσειν ἀκολουθῶς β: Arm. sensum dat: 'one by one in order according to distinction,' unde puto legendum esse ἐξῆς post κατακλίνονται 43. γὰρ οὐ] δὲ οὐ Arm. || ἀλλ' ἔτι κομιδῇ νέους παῖδας ΑΥΟΡQ atque edd.: οὐδ' ἔτι κ.ν.π. BM: οὐδὲ καὶ κ.ν.π. E. Plane desunt Armeno neque tamen

εἰσὶ γὰρ αὐτῶν οἱ μὲν γεηρόνοι . . . οἱ δὲ ἀγελάρχαι . . . ἄλλοι δὲ δημιουργοὶ τῶν κατὰ τέχνας εἰσίν, ὑπὲρ τοῦ μηδὲν ὦν αἱ ἀναγκαῖαι χρεαὶ βιάζονται παθεῖν, οὐδὲν ἀναβαλλόμενοι τῶν εἰς πορισμὸν ἀνυπαίτιον.—L. A. C. 2. 596 ποριστὴν ἐλόμενοι βίον.—De Prov. ex Eus. Praep. Ev. 2. 638 Ἔτα νῦν θαυμάζομεν, εἰ Σωκράτης καὶ ὁ δεῖνα τῶν σπουδαίων ἐν πενία διήγον; ἀνθρώποι μηδὲν πώποτε τῶν εἰς πορισμὸν ἐπιτηδεύσαντες.—De Cherub. I. 145 ἃ δὲ Βαλαάμ, ταῦτ' ἕκαστος τῶν μὴ κεκαθαρμένων αἰεὶ ματαιάζων αἰτιᾶται πως, ἐμπορικὸν ἢ γεωργικὸν ἢ τιν' ἄλλον τῶν ποριστικῶν ἐπιτηδεύσας βίον.

41. De Ios. 2. 70 Ἐξῆς δὲ προσταξάντος κατὰ τὰς ἡλικίας καθέξεσθαι, μήπω τῶν ἀνθρώπων ἐν ταῖς συμποτικαῖς συνουσίαις κατακλίσαι χρωμένων, ἐθαύμαζον, εἰ οἱ Αἰγύπτιοι ζηλωταὶ τῶν αὐτῶν Ἑβραίοις εἰσὶ τάξεώς τε πεφροντικότες καὶ τὰς πρεσβυτέρων καὶ νεωτέρων τιμὰς διακρίνειν ἐπιστάμενοι.

42. De Ab. 2. 39 ὁ γὰρ ἀληθεὶς πρεσβύτερος οὐκ ἐν μήκει χρόνου, ἀλλ' ἐν ἐπαινετῷ βίῳ θεωρεῖται. Τοὺς μὲν οὖν αἰῶνα πολλὴν τρίψαντας ἐν τῇ μετὰ σώματος ζωῇ διχα καλοκάγαθίας πολυχρονίους παῖδας λεκτέον, μαθήματα πολιᾶς ἄξια μηδέποτε παιδευθέντας· τὸν δὲ φρονήσεως καὶ σοφίας, τῆς πρὸς θεὸν πίστεως ἔρασθέντα λέγοι τις ἂν ἐνδίκως εἶναι πρεσβύτερον, παρωνυμοῦντα τῷ πρώτῳ.—De Sobr. I. 393 πολλοῦ μέντοι τῆς νομοθεσίας καὶ τοὺς ἡλικία προήκοντας νέους καὶ τοὺς μηδέπω γεγηρακότες ἔμπαλιν ὀνομάζει πρεσβυτέρους, οὐκ εἰς πολυετίαν ἀφορῶν ἢ βραχὺν καὶ μήκιστον χρόνον, ἀλλ' εἰς ψυχῆς δυνάμεις μινουμένης εὖ τε καὶ χεῖρον.—De Sobr. I. 395 'Συνάγαγέ μοι ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων Ἰσραὴλ, οὓς αὐτὸς σὺ οἶδας, ὅτι οὗτοί εἰσι πρεσβύτεροι' [Num. II. 16]. Οὐκοῦν οὐ τοὺς ὑπὸ τῶν τυχόντων γέροντας νομιζομένους, ὡς ἱεροφάντας, ἀλλ' οὓς ὁ σοφὸς οἶδε μόνος, τῆς τῶν πρεσβυτέρων ἡξίωσε προσήσεως.—cp. De Sac. Ab. et C. I. 178.—De Post. Caini 2. 238 ἡδονῶν ἀπεχομένους πρεσβύτας εὖ φρονῶν οὐκ ἂν τις ἀποδέξαιτο . . . ἐπαῖνον δ' ἂν ἀξιώσειε τοὺς ἡβῶντας, ὅτι φλεγούσης τῆς ἐπιθυμίας ὑπὸ τῆς κατὰ τὴν ἡλικίαν ἀκμῆς ὅμως σβεσθηρίων ὀργάνων, τῶν κατὰ παιδείαν λόγων, εὐπορήσαντες τὸν πολλὴν φλογμὸν, ἅμα καὶ βρασμὸν τῶν παθῶν ἐπεκούφισαν.—De P. C. [A. M.] 18 ὅθεν ἐν τοῖς ἱεροῖς γράμμασιν οὐ μόνον προεδρίας ἐξίστασθαι διείρηται νέους πρεσβύταις, ἀλλὰ καὶ παριοῦσιν ὑπανίστασθαι πολλὰν γῆρως αἰδουμένους.—De Iustit. 2. 364 πολυετὴ ζώην.

899 P. πολυτεεῖς καὶ παλαιούς νομίζουσιν, ἀλλ' ἔτι κομιδῇ M. 481
 νέους παῖδας, ἔαν ὀψὲ τῆς | προαιρέσεως ἐρασθῶσιν, 45
 ἀλλὰ τοὺς ἐκ πρώτης || ἡλικίας ἐνηβήσαντας καὶ M. 482
 ἐνακμάσαντας τῷ θεωρητικῷ μέρει φιλοσοφίας, ὃ δὴ
 κάλλιστον καὶ θειότατόν ἐστιν. Συνεστιῶνται δὲ καὶ

omittenda esse uidentur

44. τῆς προαιρέσεως] ὀρθῆς προαιρέσεως uertit Arm.

1. ἐνηβήσαντας καὶ om. Arm.: ἐνηβάσαντας EM: ἡβήσαντας Q || ἀκμάσαντας γ Turn. Mang.: ἐνακμ. cett.

2. τῆς φιλοσοφίας β || om. δὴ Arm. 3. ὦν usque 482. II θεωφιλῆς

44. Leg. Alleg. I. 129 οἱ ἔτι κομιδῇ νήπιοι παῖδες.—De Ios. 2. 73 Ἀδελφός δὲ κομιδῇ νέος ἐστὶ παιδίον.—De Essaeis 2. 632 Ἑσσαιῶν γοῦν κομιδῇ νήπιος οὐδεὶς, ἀλλ' οὐδὲ πρωτογένειος ἢ μειράκιον, ἐπεὶ τὰ γε τούτων ἀβέβαια ἦθη τῷ τῆς ἡλικίας ἀτελεῖ συνεωτερίζονται· τέλειοι δὲ ἄνδρες καὶ πρὸς γῆρας ἀποκλίναντες ἦδη.

45. De Profugis I. 576 τὸ γὰρ γινῶναι . . . τὸ τὴν προαίρεσιν, ἥ χρήσεται τοῦ βίου ὃ μῆψα γεγεννημένος, ὅτι ἀγροικόν, ἀλλ' οὐ πολιτικὴν καὶ ἡμερον.

I. De Exsec. 2. 434 ἀνηβήσει καὶ ἐπακμάσει.—Q. O. P. L. 2. 447 οἱ δὲ ὥσπερ ἐν ταῖς τελεταῖς ἱεροφαντηθέντες, ὅταν ὀργίων γεμισθῶσι πολλὰ τῆς πρόσθεν ὀλιγωρίας ἑαυτοὺς κακίζουσιν, ὥς οὐ φεισάμενοι χρόνου, βίον δὲ τρίψαντες ἀβίωτον, ἐν ᾧ φρονήσεως ἐχῆρυσαν. Ἀξίον οὖν νεότητα τὴν πανταχοῦ πᾶσαν τὰς ἀπαρχὰς τῆς πρώτης ἀκμῆς μηδενὶ μᾶλλον ἢ παιδείᾳ ἀναθεῖναι, ἥ καὶ ἐνηβῆσαι καὶ ἐγγηράσαι καλόν.—Qu. in Ex. Sermo i. § 15: Amarula [πικρὶδες Ex. 12. 8] uero declaratio est spiritualis emigrationis, qua quis a cupiditatibus in apathiam et ex improbitate in uirtutem transmigrat. Qui enim ex natura genuinaque fidelitate poenitentiam agunt, de prima uitae conuersatione acerbantur, et aegre ferentes uitam misere transactam flent, gemunt et suspirant, eo quod magis necessariam temporis partem tradiderint fallaci dominae cupiditati: qua seducti uigentem iuuentutis aetatem male traduxerunt, in qua oporteret iucunde proficere in sapientiae speculationibus ad felicem immortalis uitae statum. Cum amarulis ergo comedamus azymum, qui poenitentiam desideramus, hoc est: prius manducemus amaritudinem ob transactum tempus aegreque tolerandam uitam; et postea contraria superiactabundae superbiae per meditationem humilitatis, cuius quidem nomen est pudor. Quoniam memoria priscorum peccatorum facit timere et in se recolligens mentem non paucam utilitatem fert.

3. V. M. 2. 155 μετὰ σπουδῆς καὶ φιλοτιμίας ἀπάσης αἱ γυναῖκες εἰσήνεγκαν, ἀμλλῶμεναι τοῖς ἀνδράσιν πρὸς εὐσέβειαν, ἀγώνισμα καλὸν ἄρασθαι διανοηθεῖσαι καί, καθ' ὅσον δυνάμειος εἶχον, σπουδάσασαι μὴ ἀπολειφθῆναι τῆς ἐκείνων δσιότητος· κάτωπτρα γάρ, οἷς εἰς εὐμορφίαν εἰώθασι διακοσμεῖσθαι, μηδενὸς προστάξαντος, αὐτοκελεύσῳ προθυμίᾳ σωφροσύνης καὶ τῆς περὶ γάμον ἀγνείας καὶ τί γάρ ἀλλ' ἢ ψυχικοῦ κάλλους ἀπαρχὴν πρεπωδεστάτην ἀπῆρξαντο.—De Nobilit.

899 P. γυναικες, ὧν πλείσται γηραιαὶ παρθένοι, τὴν ἀγνείαν M. 482
οὐκ | ἀνάγκη, καθάπερ ἔναι τῶν παρ' Ἑλληνισιν 5
ἱερείων, διαφυλάξασαι μᾶλλον ἢ καθ' ἐκούσιον γνώ-
μην, διὰ ζῆλον καὶ πόθον σοφίας, ἣ συμβιούν σπου-
δάσασαι τῶν περὶ τὸ σῶμα ἡδονῶν ἡλόγησαν· οὐ
θνητῶν ἐκγόνων, ἀλλ' ἀθανάτων ὀρεχθεῖσαι, ἃ | μόνη 10

ψυχὴ laudauit Euseb. H. E. ii. 17 4. γηρεαί· παρθένοι, τὴν ἀγνείαν
sic interpunxerunt OH Turn. || γηραλεί Euseb. Mang.: γηραιαὶ codd.
Turn. || post παρθένοι add. τυγχάνουσι Mang. inuitis codd. et uers. Arm.
6. φυλάττουσαι uel φυλάξασαι Euseb.: διαφυλάττουσι uel φυλάττουσι
Arm.: διαφυλάξασαι Turn. Mang. codd. 7. διὰ ζῆλον Euseb.
Arm. A: διὰ δὲ ζῆλον βγΟΡQ edd. || σπουδάζουσαι EM: σπουδάσασαι
Euseb. ΑγΟΡQ Turn. Arm.: σπουδάσουσαι B: σπουδάζουσι Mang.
8. περὶ τὸ σῶμα Mang. Eusebium et P secutus: περὶ σῶμα cett. codd.

2. 443 Ταύτην τὴν εὐγένειαν οὐ μόνον θεοφιλεῖς ἄνδρες, ἀλλὰ καὶ γυναικες
ἐξήλωσαν, ἀπομαθοῦσαι μὲν ἀμαθίαν τὴν σύντροφον περὶ τιμῆς τῶν χειροκμήτων,
παιδευθεῖσαι δὲ τὴν περὶ μοναρχίας ἐπιστήμην, ἣ μοναρχεῖται ὁ κόσμος. Θάμαρ
ἦν τῶν ἀπὸ τῆς Παλαιστίνης Συρίας γύναιον, ἐν οἰκίᾳ καὶ πόλει τραφὲν πολυθέῳ
γεμούσῃ ξοάνων καὶ ἀγαλμάτων, καὶ συνόλως ἀφιδρυμάτων. Ἄλλ' ἐπειδὴ καθάπερ
ἐκ σκότους βαθείος ἐδυνήθη βραχείαν αὐγὴν ἀληθείας ἰδεῖν, θανάτου κινδύνῳ πρὸς
εὐσέβειαν ἠτομώλησεν, ὀλίγα φροντίσασα τοῦ ζῆν, εἰ μὴ μέλλοι καλῶς ζῆν·
τὸ δὲ καλῶς ἀνέφερεν ἐπ' οὐδὲν ἕτερον ἢ τὴν θεραπείαν καὶ ἱκεσίαν τοῦ ἐνὸς
αἰτίου.

4-6. Q. O. P. L. 2. 458 Τοῦ μὲν οὖν φιλοθέου δείγματα παρέχονται μυρία· τὴν
παρ' ὅλον τὸν βίον συνεχῇ καὶ ἐπάλληλον ἀγνείαν.—De Fortit. 2. 381 τὰ μὲν
σώματα ὅσα τῷ δοκεῖν προέμεναι . . . παρθένους δὲ τὰς ψυχὰς διαφυλάττουσαι,
αἷς καὶ τὴν πρὸς τὸ μέλλον ἀγνείαν ἐπισφραγίσθε.—De Essaeis 2. 633 ἐκουσίῳ
γνώμῃ μᾶλλον ἢ φύσεως ἀνάγκη.—Qu. in Ex. Sermo ii. § 2, R. H. p. 49 τὸ
Ἑβραίων γένος . . . ἐγκρατεῖα καὶ καρτερίᾳ συνεβίου· οὐκ ἀνάγκη μᾶλλον ἢ
ἐθελουσίῳ γνώμῃ, διὰ τὸν ἐπὶ τὸν Σωτῆρα θεὸν καταφυγῆν.

7. Leg. Alleg. I. 102 δικαιοσύνη συζῶντα.—De Ab. 2. 8 διὰ τὰς ὑπερβολὰς
τῶν ἀρετῶν αἷς συνεβίου.—De Ab. 2. 1 τῶν ἀνδρῶν τῶν μὲν ἀρετῇ, τῶν δὲ
κακίᾳ συμβιωσάντων.—De Pr. et Poen. 2. 412 ἐνὸς ἀνδρὸς οὐκ ἔστι δικαιοσύνη
συμβιούντος.—De Profugis I. 577 τελείοις συμβιούν ἀγαθοῖς.—De Somn. I. 689
τοὺς συμβιούντας φρονήσει.

8. Quis Rerum I. 482 διάνοια . . . φάσκουσα, ὅτι Μετακισάμην τοῦ σώματος,
ἡνίκα τῆς σαρκὸς ἡλόγουν ᾗδη.—De Sept. 2. 279 Γέμοντες οὖν καλοκάγαθίας καὶ
τῶν περὶ σῶμα καὶ ἐκτὸς ἀλογεῖν ἐθιζόμενοι.

9. De Pr. et Poen. 2. 425 Ἀλλὰ τί τούτων ὄφελος, εἴποι τις ἄν, τῷ μὴ μέλλοντι
κληρονόμους καὶ διαδόχους ἀπολιπεῖν; Ἐπισφραγίζόμενος διὰ τοῦτο τὰς εὐεργεσίας,

899 P. τίκτειν ἀφ' ἑαυτῆς οἷα τέ ἐστιν ἡ θεοφιλῆς ψυχῇ, σπεί- M. 482

Turn.: σωματικῶν Arm.

10. ἀφ' ἑαυτῆς Euseb. codd.: om. Arm. ||

φησὶν· Οὐδεὶς ἄγονος, οὐδὲ στείρα γενήσεται, πάντες δὲ οἱ θεραπευταὶ θεοῦ γνήσιοι νόμον ἐκπληρώσουσι φύσεως τὸν ἐπὶ παιδοποιῇ. Καὶ γὰρ ἄνδρες ἔσονται πατέρες, καὶ πατέρες εὐπαιδες, καὶ γυναῖκες μητέρες εὐτεκνοί, ὡς ἕκαστον οἶκον πλήρωμα εἶναι πολυανθρώπου συγγενείας, μηδενὸς ἐλλειφθέντος ἢ μέρους ἢ ὀνόματος τῶν ὅσα ἐπιφημίζεται τοῖς προσήκουσι, καὶ πρὸς τοὺς ἄνω, γονεῖς, θείους, πάππους, καὶ πρὸς τοὺς κάτω πάλιν, υἱούς, ἀδελφούς, ἀδελφιδούς, υἰωνούς, θυγατρίδους, ἀνεψιούς, ἀνεψιαδούς, τοὺς ἐξ' αἵματος πάντας.—Leg. Alleg. 1. 123 Ἐπαθεν οὖν ταῦτόν ὁ Ἰωσήφ τῇ μητρὶ αὐτοῦ Ῥαχὴλ· καὶ γὰρ αὐτὴ ἐνόμισε δύνασθαι τι τὸ γεννητόν. Διδὼ λέγει· ‘Δὸς μοι τέκνα.’ Ἀλλ' ὁ γε περηνιστὴς ἑαυτὸν μιμησάμενος ἔρει. Πλάνον πεπλάνησαι πολὺν· οὐ γὰρ ἀντὶ θεοῦ ἐγὼ εἰμι, τοῦ μόνου δυναμένου τὰς ψυχῶν μήτρας ἀνοιγνύειν [Gen. 30. 1 seq.] καὶ σπείρειν ἐν αὐταῖς ἀρετὰς καὶ ποιεῖν ἐγκύμονας καὶ τικτούσας τὰ καλὰ. Κατάμαθέ γέ τοι τὴν ἀδελφὴν σου Λείαν καὶ εὐρήσεις ἐξ οὐδενὸς γεννητοῦ λαμβάνουσας τὴν σπορὰν καὶ τὴν γονήν, ἀλλ' ὑπ' αὐτοῦ τοῦ θεοῦ. Ἰδὼν γὰρ Κύριος, ὅτι μισεῖται Λεία, ἤνοιξε τὴν μήτραν αὐτῆς. Ῥαχὴλ δὲ ἦν στείρα [Gen. 29. 31]. Ἀλλ' ὅρα πάλιν τὴν ἐν τούτῳ λεπτοουργίαν τῆς ἀρετῆς. Ὁ θεὸς τὰς μήτρας ἀνοίγει, σπείρων ἐν αὐταῖς τὰς καλὰς πράξεις, ἡ δὲ μήτρα, παραδεξαμένη τὴν ἀρετὴν ὑπὸ θεοῦ, οὐ τίκει τῷ θεῷ — χρεῖος γὰρ οὐδενὸς ἐστὶν ὁ ὢν—ἀλλ' ἐμοὶ τῷ Ἰακώβ υἱός· ἐμοὶ γὰρ ἔνεκα ἔσπειρεν ὁ θεὸς ἐν τῇ ἀρετῇ τάχα, οὐχ ἑαυτοῦ.—cp. Leg. Alleg. 1. 131.—De Cherub. 1. 147 ἀρεταῖς δὲ πολλὰ καὶ τέλεια τικτούσαις θέμις οὐκ ἔστιν ἀνδρὸς ἐπιλαχεῖν θνητοῦ. Μὴ δεξάμεναι δὲ παρὰ τινος ἐτέρου ἐπιγονήν, ἐξ ἑαυτῶν μὲν μόνων οὐδέποτε κηρύσουσι. Τίς οὖν ὁ σπείρων ἐν αὐταῖς τὰ καλὰ πλὴν ὁ τῶν ὅλων πατήρ, ὁ ἀγέννητος θεός, καὶ τὰ σύμπαντα γεννῶν;—cp. De Congr. 1. 520.—De Sp. Leg. 2. 275 Εἰδέναι τοῖνυν ἐχρῆν ὅτι ὁ τῆς φύσεως ὁρθὸς λόγος πατρὸς ὁμοῦ καὶ ἀνδρὸς ἔχει δύναμιν, ἐπὶ ἐννοαῖς διαφόροις· ἀνδρὸς μὲν, ἐπειδὴ τὸν ἀρετῶν σπῆρον ὥσπερ εἰς ἀγαθὴν ἄρουραν, τὴν ψυχὴν, καταβάλλεται· πατρὸς δέ, ὅτι βουλὰς ἀγαθὰς καὶ πράξεις καλὰς καὶ σπουδαίας γεννῶν πέφυκε καὶ γεννήσας ἐκτρέφει ποτίμοις δόγμασιν, ἃ παιδεία καὶ σοφία χορηγοῦσι. Διάνοια δὲ ἀπεικάζεται ποτὲ μὲν παρθένῳ, ποτὲ δὲ γυναικί, ἡ χρηρευσις ἡ ἀνδρὶ ἔτι ἡρμοσμένη· παρθένῳ μὲν οὖν, διάνοια ἀγνήν καὶ ἀδιάφθορον διαφυλάττουσα ἑαυτὴν ἀπὸ τε ἡδονῶν καὶ ἐπιθυμιῶν, ἔτι δὲ λυπῶν καὶ φόβων, ἐπιβούλων παθῶν, ἧς τὴν προστασίαν ὁ γενέτης ἀνῆπται πατὴρ· τῆς δὲ ὡς γυναικὸς ἀστείας ἀστείῳ λόγῳ τῷ κατ' ἀρετὴν συμβιούσης τὴν ἐπιμέλειαν ὁ αὐτὸς οὗτος λόγος ἐπαγγέλλεται, σπείρων ἀνδρὸς τρόπον ἐννοίας ἀρίστας. Ἡ δὲ ἂν ἀπορφανισθῇ ψυχὴ καὶ γενεᾶς τῆς κατὰ τὴν φρόνησιν καὶ ἐπιγαμίας τῆς κατὰ τὸν ὁρθὸν λόγον, χηρεύουσα τῶν καλλίστων καὶ ἔρμος οὕσα σοφίας, ὑπαίτιον ἐλομένη ζῶν, ἐνοχος ἔστω οἷς ἔγνω καθ' ἑαυτῆς, ἱατρὸν ἀμαρτημάτων οὐκ ἔχουσα, οὐθ' ὡς ἄνδρα συμβιωτήν, οὐθ' ὡς πατέρα γεννητήν, τὸν κατὰ σοφίαν λόγον.—De Somn. 1. 651 βούλεται οὖν τῆς τὸν ἱερὸν σπῆρον παραδεξαμένης ψυχῆς τὰ πρωτότοκα γεννήματα διάλεινα εἶναι, φωτὶ ἑοικότα οὐκ ἀμυδρῷ, φέγγει δὲ διαυγεστάτῳ, οἷα γένοιτ' ἂν ἀφ' ἡλιακῶν ἀκτίνων ἄσκιος ἐν αἰθρίᾳ κατὰ μεσημβρίαν αὐγὴ.—Quod Deus Sit Im. 1. 293 ὥσπερ καὶ ἡ παρὰ Μωϋσεὶ Θάμαρ. Καὶ γὰρ ταύτῃ προστέτακται χηρευοῦσα καθέζεσθαι ἐν τῷ τοῦ μόνου καὶ σωτήρος οἴκῳ

899 P. ραντος εἰς αὐτὴν ἀκτῖνας νοητὰς τοῦ πατρός, αἷς δυνήσεται θεωρεῖν τὰ σοφίας δόγματα. Διανενέμῃται δὲ ἡ κατάκλισις, χωρὶς μὲν ἀνδράσιν ἐπὶ δεξιὰ, χωρὶς δὲ γυναιξὶν ἐπ' εὐώνυμα. | Ἡ ποὺ τις ὑπολαμβάνει στρωμ- 15

οἷα τέ ἐστι τίκειν tr. Arm.

11. εἰς αὐτὴν] αὐτῆ* (sic) B || ἀκτῖνας Q

13. ἡ ante κατάκλισις om. β

15. εἴ ΕΟΡQ Turn.: ἡ A: εἰ ex

πατρός, δι' ὃν αἱ καταλιποῦσα τὰς τῶν θνητῶν συνουσίας καὶ ὁμιλίας ἡρῶνται μὲν καὶ κεχῆρκεν ἀνθρωπίνων ἡδονῶν, παραδέχεται δὲ θείαν γονὴν, καὶ πληρομένη τῶν τῆς ἀρετῆς σπερμάτων κυφορεῖ καὶ ὠδίνει καλὰς πράξεις.—De Elbr. 1. 361 πατρός δὲ καὶ μητρὸς κοιναὶ μὲν αἱ κλήσεις, διάφοροι δὲ δυνάμεις τὸν γοῦν τόδε τὸ πᾶν ἐργασάμενον δημιουργὸν ὁμοῦ καὶ πατέρα εἶναι τοῦ γεγονότος εὐθὺς ἐν δίκῃ φήσομεν, μητέρα δὲ τὴν τοῦ πεποιηκότος ἐπιστήμην, ἥ συνὼν ὁ θεός—οὐχ ὡς ἄνθρωπος—ἔσπειρε γένεσιν. Ἡ δὲ παραδεξαμένη τὸ τοῦ θεοῦ σπέρμα τελεσφόροις ὠδίσι τὸν μόνον καὶ ἀγαπητὸν αἰσθητὸν υἱὸν ἀπεκύησε, τόνδε τὸν κόσμον. Εἰσάγεται γοῦν παρά τινι τῶν ἐκ τοῦ θείου χοροῦ ἡ σοφία περὶ αὐτῆς λέγουσα τὸν τρόπον τοῦτον· ‘Ὁ θεὸς ἐκτήσατό με πρωτίστην τῶν ἑαυτοῦ ἔργων, καὶ πρὸ τοῦ αἰῶνος ἔθεμελίωσέ με’ [Prov. 8. 225].—Quod Det. Pot. Insid. 1. 203 [loquitur Sarra] χρήσις γὰρ καὶ ἀπόλαυσις ἀρετῆς τὸ εὐδαιμον, οὐ ψιλὴ μόνον κτήσις· χρήσθαι δ' οὐκ ἂν δυνάμην, εἰ μὴ σὺ καθεὶς ἐξ οὐρανοῦ τὰ σπέρματα ἀπεργάσαιο αὐτὸς ἐγκύμονα, ἡ δὲ τὸ εὐδαιμονίας γένος ἀποτέκοι, τὸν Ἰσαάκ.—Qu. in Gen. Sermo iv. § 99 ‘Διὰ τί . . . παρθένος ἦν ἀνὴρ οὐκ ἔγνω αὐτήν’ [Gen. 24. 16] Quare adiicit uirginitati id quod superfluum quibusdam putatur; necesse tamen est (illud), quod ‘uir non cognouit eam’; quam enim uir nouerit, qualis erit (uirgo)? Verum fortasse ‘uirum’ hic notauit non constantem corpore et anima, sed morem exemplarem: qui nec incorruptam corrumpere animam neque inuiolatam uiolare ausus est, iniquum aestimans, si quis uelit corruptibile semen uoluptatis seminare in mentem, sed illa diuinitatis pura accipiens et adprobans semina, quae solet pater uniuersorum, incorporea nimirum et intelligibilia desuper intus seminare.—De Mig. Ab. 1. 458 ‘Ἐτεκεν γὰρ υἱόν,’ οὐχ ὡς γυναῖκες Αἰγύπτιαι κατὰ τὴν τοῦ σώματος ἀκμήν, ἀλλ' ὡς αἱ Ἑβραῖαι ψυχαὶ ‘ἐν τῷ γήρᾳ μου’ [Exod. 1. 18], ὅτε τὰ μὲν ὅσα αἰσθητὰ καὶ θνητὰ μεμάρανται, τὰ δὲ νοητὰ καὶ ἀθάνατα ἀνήβηκεν, ἃ γέρωσ καὶ τιμῆς ἐστὶν ἐπάξια. Καὶ ἔτεκεν μαιευτικῆς τέχνης οὐ προσδεθεῖσα· τίκτομεν γὰρ καὶ πρὶν εἰσελθεῖν τινὰς ἐπινοίας καὶ ἐπιστήμας ἀνθρώπων πρὸς ἡμᾶς, ἅνεν τῶν ἐξ ἔθους συνεργούντων, σπείροντος καὶ γεννώντος θεοῦ τὰ ἀστεῖα γεννήματα, ἃ τῷ διδόντι προσηκόντως κατὰ τὸν ἐπ' εὐχαριστίᾳ τιθέντα νόμον ἀποδίδοται· ‘Τὰ γὰρ δῶρά μου, δόματά μου, καρπώματά μου,’ φησὶν, ‘διατηρήσατε προσφέρειν ἐμοί’ [Num. 28. 2].

15. De Somn. 1. 639 ζηλωταὶ τῶν εὐποριστοτάτων, ὡς μὴδ' ἐπ' εὐτελεῖ χλαῖνῃ ποτὲ δυσωπηθῆναι, τὸ ἐναντίον δὲ τὰς πολυτελεῖς ὕνειδος καὶ μεγάλῃν τοῦ βίου ζημίαν νομίσαι. Τούτοις πολυτελεῖς μὲν ἐστὶ κλίνη μαλακὸν ἔδαφος, στρωμνὴ δὲ θάμνοι, πόαι, βοτάναι, φύλλων πολλὴ χύσις, τὰ δὲ πρὸς κεφαλὴν λίθοι τινὲς ἢ βραχεῖς γέωλοφοι τοῦ ἰσοπέδου μικρὸν ἀνέχοντες. Τὸν βίον τοῦτον οἱ μὲν τρυφῶντες σκληροδίατον καλοῦσιν, οἱ δὲ πρὸς καλοκάγαθίαν ζῶντες ἡδιστον ὀνομάζουσιν.

900 P. νάς, εἰ καὶ μὴ πολυτελεῖς, ἀλλ' οὖν μαλακωτέρας M. 482
 ἀνθρώποις εὐγενέσι καὶ ἀστείοις καὶ φιλοσοφίας
 ἀσκηταῖς εὐτρεπίσθαι· στιβάδες γάρ εἰσιν εἰκαιο-
 τέρας ὕλης, ἀφ' ὧν εὐτελῇ πάνν χαμαίστρωτα παπύρου
 τῆς ἐγχωρίου, | μικρὸν ὑπερέχοντα κατὰ τοὺς ἀγκῶνας, 20
 ἵνα ἐπερείδονται. Τὴν μὲν γὰρ λακωνικὴν σκληραγω-
 γίαν ὑπανιείσιν, αἰεὶ δὲ καὶ πανταχοῦ τὴν ἐλευθέριον
 εὐκολίαν ἐπιτηδεύουσιν, ἀνὰ κράτος τοῖς ἡδονῆς φίλ-
 τροις ἀπεχθόμενοι. Διακονοῦνται δὲ οὐχ ὑπ' ἀνδρα-

αι corr. sec. man. C: ἡ ex ei ref. K: ἡ BDM Mang. || ἦν (uel ἀς)
 ἂν ὑπολαμβάνοι τις Arm. || μὴ P: οὐ cett. codd. et edd. || Arm.
 sensum reddit: εἰ καὶ μὴ πολυτ., ἀλλ' οὖν μαλακωτέρας, ὡς ἀνθ. εὐγ.
 καὶ φιλ. ἀθληταῖς εὐτρεπισθεῖσαι 16. εὐγ. ἀνθ. tr. Arm. 17. καὶ
 ἀστείους om. Arm. || καὶ ante φιλοσ. om. Q || ἀσκηταῖς ΑγΟΡQ:
 ἀθληταῖς Arm.: ἐρασταῖς β 18. εὐτρεπίσασθαι P || στιβάδες γάρ
 codd. omnes: στιβάδες δὲ uel καὶ στιβ. Arm.: στιβάδες edd. 20. ὑπερ-
 έχοντος I: ὑπερανέχοντα Q || ὑπερείδ. P 21. τὴν γὰρ om. μὲν β
 22. ὑπάνεισιν codd.: ὑπανιᾶσιν Mang. Turn.: 'remittunt' Arm. ||
 om. δὲ Q || τὴν ἐλευθερίαν εὐκόλως β: τὴν ἐλευθέριον εὐκολίαν Arm. A
 cett. 23. τῆς Q: τοῖς τῆς BM: τοῖς cett. 24. ἀπεχ-
 θανόμενοι P: ἀπεχθόμενοι cett. et edd. || Arm. τῆς ἡδ. φίλτρων

17. Quod Det. Pot. Insid. 1. 191 ὁ ἀσκητῆς τῆς ἐπιστήμης.—De Somn.
 1. 667 οἱ φρονήσεως ἀσκηταί.

19. In Fl. 2. 522 χαμαίστρώτῳ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ
 χλαμύδος.

21. De Conc. 2. 352 πρὸς γὰρ ἐγκράτειαν, εἴ καὶ τις ἄλλος, ἱκανὸς ὧν ἀλείψαι
 τοὺς εὐφυνῶς ἔχοντας, πρὸς ἀσκήσιν ἀρετῆς δι' ὀλιγοδείας καὶ εὐκολίας γυμνάζει
 καὶ συγκροτεῖ, πειρώμενος ἀφελεῖν πολυτέλειαν· οὔτε σκληραγωγίαν, ὡς ὁ
 Λακεδαιμόνιος νομοθέτης, ἀποδεξάμενος, οὔτε τὸ ἀβροδιατον, ὡς ὁ τοῖς Ἴωσι
 καὶ Συβαρίταις τὰ περὶ θρόψιν καὶ χλιδὴν εἰσηγησάμενος, ἀλλὰ μέσσην ἀτραπὸν
 ἀμφοῖν ἀνατεμών.—V. M. 2. 105 εὐτέλειαν καὶ εὐκολίαν ἐπετήδευεν ἰδιώτου.—
 De Fortit. 2. 377 τὰς ἀρετὰς . . . αἱ τῆς ψυχῆς ὑποτέμνονται τὴν πολυτέλειαν,
 εὐκολίας καὶ ὀλιγοδείας ἔρωτας ἐντίκτουςαι, κατὰ τὴν πρὸς θεὸν ἐξομοίωσιν.

22. V. M. 2. 87 τὸ σφοδρὸν τῶν ἐπιταγμάτων ὑπανιέναι καὶ χαλᾶν.

24. Q. O. P. L. 2. 458 Δουλὸς τε παρ' αὐτοῖς οὐδὲ εἰς ἐστίν, ἀλλ'
 ἐλεύθεροι πάντες ἀνθυπουργοῦντες ἀλλήλοις. καταγινώσκουσί τε τῶν δεσποτῶν,
 οὐ μόνον ὡς ἀδίκων, ἰσότητα λυμαινομένων, ἀλλὰ καὶ ὡς ἀσεβῶν, θεσμὸν
 φύσεως ἀναιρούντων, ἢ πάντας ὁμοίως γεννήσασα καὶ θρέψασα μητρὸς δίκην,
 ἀδελφοὺς γνησίους, οὐ λεγομένους, ἀλλ' ὄντας ὄντως ἀπειργάσατο· ὧν τὴν
 συγγένειαν ἢ ἐπίβουλος πλεονεξία παρενημερήσασα διέσεισεν, ἀντ' οἰκειότητος

900 P. πόδων, | ἡγούμενοι συνόλως τὴν θεραπόντων κτήσιν M. 482, 25
 εἶναι παρὰ φύσιν. Ἡ μὲν γὰρ ἐλευθέρους ἅπαντας
 γεγέννηκεν· αἱ δέ τινων ἀδικίαι καὶ πλεονεξίαι, ζηλω-
 σάντων τὴν ἀρχέκακον ἀνισότητα, καταζεύξασαι τὸ
 ἐπὶ τοῖς ἀσθενεστέροις | κράτος τοῖς δυνατωτέροις ἀνῆ- 30
 ψαν. Ἐν δὲ τῷ ἱερῷ τούτῳ συμποσίῳ, δούλος μὲν

ἀπεχόμενοι legit, recte puto 25. ἡγούμενοι συνόλως τὴν
 ἀνδραπόδων κτήσιν εἶναι παρὰ φύσιν P: ἡγούμενοι συνόλως τὴν θερα-
 πόντων κτήσιν εἶναι παρὰ φύσιν AγOQ Turn.: ἡγούμενοι τὴν τῶν
 θεραπόντων κτήσιν παρὰ φύσιν ἢ δούλων β: unde ἡγ. σ. τ. θεραπόντων
 ἢ δούλων κτήσιν εἶναι παρὰ φύσιν coniecit Mang.: Armenus uertit:
 'Διακονοῦνται δὲ οὐχ ὑπὸ ἀνδραπόδων τὴν μὴ ἐλευθέρων κτήσιν ἡγούμενοι
 παρὰ φύσιν.' Inest et nonnullis Armeni interpretis codd. pro τὴν
 οὐκ ἐλευθέρων alia lectio quae mendosa uidetur viz.:—τὸ γένος
 ἐλευθέρους. Locus insanabilis est 27. γεγέννηκεν γ 28. ζηλω***
 σάντων A 29. post ἀνισότητα comma add. Arm. A Mang.: cett.
 om. || κατὰ σ . . . τὸ ἐπὶ (sic facta lacuna post σ) P || post καταζεύξασαι
 comma add. Turn. Mang.: om. Arm. A 30. post κράτος comma
 dat Arm.: om. cett. || ἐν δὲ τῷ uidetur Armenus legisse, quod et
 coni. Mang. in adnot.: ἐν δὲ τῷ codd. et edd. 31. ἱερῷ τ. συμπ.

ἀλλοτριότητα καὶ ἀντὶ φιλίας ἔχθραν ἐργασαμένη.—De Sept. 2. 283 θεράπουσι
 καὶ θεραπαίαις.—De Sp. Leg. 2. 311 ταῖς ἐλευθεραῖς ὡς θεραπαίαις χρώμενος.
 —Quod Deus Sit Im. 1. 279 τὰ μὲν γὰρ ἄλογα ζῶα . . . καὶ καταζευχθέντα καὶ
 ἐγχαλινωθέντα πρὸς ὑπηρεσίαν ἀνθρώποις παραδέδοται.—L. A. C. 2. 596 κλιμά-
 των ὦν ἀνῆψω τὴν ἀρχήν.—De Sp. Leg. 2. 330 ὥσπερ τὴν τοῦ σώματος
 ἡγεμονίαν ἢ φύσιν ἀνῆψε κεφαλῇ.—In Fl. 2. 533 τῶν διακονικῶν ἀνδραπόδων.
 —De Sept. 2. 291 ἐπιτρέπει δὲ ἐκ τῶν μὴ ὁμοφύλων, [οἷτινες ἐξ ἐτέρων ἐθνῶν
 εἰσὶν] οἰκέτας κτᾶσθαι, βουλόμενος πρῶτον μὲν διαφορὰν οἰκίαν τε καὶ ἀλλοτριῶν
 εἶναι, ἔπειτα δὲ μὴ κατὰ τὸ παντελὲς ἀναγκαϊότατον κτήμα, θεράποντας, ἀνείρξαι
 τῆς αὐτοῦ πολιτείας· μύρια γὰρ τῶν ἐν τῷ βίῳ πραγμάτων ποθεῖ τὰς ἐκ δούλων
 ὑπηρεσίας.—De Sp. Leg. 2. 338 Διδὸ καὶ πᾶς, φῖνι ζηλος ἀρετῆς εἰσέρχεται,
 τραχύς ἐστιν ὀργὴν καὶ παντελῶς ἀμείλικτος κατ' ἀνδραποδιστῶν, οἱ δουλείαν
 ἕνεκα κέρδους ἀδικωτάτου τοῖς γένει μὲν ἐλευθέροις, φύσεως δὲ μετέχουσι τῆς
 αὐτῆς ἐπάγειν τολμῶσιν.

29. De Sept. 2. 285 μὴ καταζεύξας ὡς ζῶον ἄλογον.

30. Qu. in Gen. Sermo iii. § 30, R. H. p. 30 οὐδὲ γὰρ εἰ πάσης γῆς καὶ
 θαλάττης τὸ κράτος ἀνάψοιτό τις.—Qu. in Gen. Sermo iii. § 76, R. H. p. 36
 κᾶν τὸ πάσης γῆς καὶ θαλάσσης ἀνάψῃται κράτος.—De Cherub. 1. 150 [de
 Alexandro] Εὐρώπης καὶ Ἀσίας ἔδοξε ἀνάψασθαι τὸ κράτος.—De Cherub. 1. 159
 οὕτως οὖν αὐτὰ συνθεῖς τὸ μὲν κράτος ἀπάντων ἀνῆψεν ἑαυτῷ.

900 P. οὐδεὶς, ὡς ἔφην, ἐλεύθεροι δὲ ὑπηρετοῦσι, τὰς διακονικὰς M. 482
 χρείας ἐπιτελοῦντες, οὐ πρὸς βίαν οὐδὲ προστάξεις
 ἀναμένοντες, ἀλλ' ἐθελουσίῳ γνώμῃ φθάνοντες | μετὰ 35
 σπουδῆς καὶ προθυμίας τὰς ἐπικελεύσεις. Οὐδὲ γὰρ οἱ
 τυχόντες ἐλεύθεροι τάττονται πρὸς ταῖς ὑπουργίαις ταύ-
 ταις, ἀλλ' οἱ νέοι τῶν ἐν τῷ συστήματι μετὰ πάσης
 ἐπιμελείας ἀριστίνδην ἐπικριθέντες, ὃν χρὴ τρόπον
 ἀστέιους καὶ εὐγενεῖς καὶ πρὸς | ἄκραν ἀρετὴν ἐπει- 40
 γομένους, οἱ καθάπερ υἱοὶ γνήσιοι φιλοτίμως ἄσμενοι
 πατράσιν καὶ μητράσιν ὑπουργοῦσιν, κοινοὺς αὐτῶν

om. P sed signum lacunae || οὐδεὶς ἦν ὡς ἔφ. Arm.: οὐδεὶς ὡς ἔ. A :
 cett. omnes ὡς ἔφην οὐδεὶς 32. τὰς δια . . . προστάξεις (uerbis
 κονικὰς . . . οὐδὲ omissis) P 34. ἀλλ' . . . μετὰ om. P sed signum
 lacunae 36. τάττονται om. O 37. forte om. τῶν Arm. 39. καὶ
 πρὸς τὴν Arm.: πρὸς cett. 40. ἐπειγομένους P Arm. edd.: ἐπι-
 γινομένους AγOQ: ἐπιγινόμενοι β || καθάπερ Arm.: οἱ καθάπερ cett.
 41. πατράσι AQ: πατράσιν cett. 42. ὑπουργοῦσι EO || κοινούς

34. De Sept. 2. 292 ὑπὸ τῆς ἄγαν περιχαρείας ἔθνον διὰ προθυμίαν ἄλεκτον
 . . . τοὺς ἱερεῖς οὐκ ἀναμένοντες.—De Sp. Leg. 2. 301 ἄσμενίζοντα, καὶ μόνον
 οὐ φθάνοντα τὰς προστάξεις ὀξύτητι καὶ ἀνυπερθέτῳ τάχει τῶν ὑπηρεσιῶν.—De
 Decal. 2. 206 θύουσι πανδημεὶ αὐτῶν ἕκαστος τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες.

De Somn. 1. 633 ὁ γὰρ τοῦ θεοῦ λόγος ὅταν ἐπὶ τὸ γεῶδες ἡμῶν σύστημα
 ἀφίκηται.—De Post. Caini 1. 257 τὸ σύστημα τῶν σωματικῶν ἀγαθῶν.—Qu. in
 Gen. Sermo iv. § 145, R. H. p. 39 λέγεται γὰρ οἶκος καὶ τὸ ἐκ γυναικὸς καὶ
 τέκνων σύστημα.—Leg. Alleg. 1. 119 τὸ τῆς ψυχῆς σύστημα.

38. De Congr. 1. 535 ἡ ἀριστίνδην ἐπικριθεῖσα τῶν ἀρχόντων εἰσφορά.
 —De Mon. 2. 224 καὶ χρόνοις ὠρισμένοις ἱεροπομποὶ τῶν χρημάτων εἰσὶν
 ἀριστίνδην ἐπικριθέντες.—In Fl. 2. 539 καὶ πρὸς τούτοις ἡ οἰκετικὴ θεραπεία
 ἀριστίνδην ἐπικριθεῖσα, κατὰ τε τὰς τῶν σωμάτων εὐμορφίας ὁμοῦ καὶ εὐεξίας
 καὶ κατὰ τὸ ἀπταιστον ἐν τῷ χρεώδει τῶν ὑπηρεσιῶν.—De Somn. 1. 695 ταμίας
 καὶ φύλακας αὐτῶν ἐπιστήσας τοὺς ἀριστίνδην ἐπιλεγμένους πρὸς τὴν ἱερὰν
 νεωκορίαν.—De Ab. 2. 13 Διὰ δὲ τοῦ ἐπιλεγομένου τὸν ἀστέιον· εἰκαῖος μὲν γὰρ
 καὶ πεφυρμένος ὁ φαῦλος τρόπος, ἐκλεκτός δὲ ὁ ἀγαθός, ἐπικριθεὶς ἐξ ἀπάντων
 ἀριστίνδην.—De Sacrificant. 2. 257 ἀλλ' ὅμως καὶ ἐξ ἅπαντος ἀνθρώπων γένους
 πρὸς ἀλήθειαν ἀνθρώπους ἀριστίνδην ἐπiléξας εἰλετο καὶ προνοίας ἡξίωσε τῆς
 πάσης, ἐπὶ τὴν θεραπείαν καλέσας ἑαυτοῦ.—D. A. S. I. 2. 238 τρεῖς ἀριστίν-
 δην ἐπέκρινε.—D. A. S. I. 2. 241 ἐκ τῶν πρὸς τὰς θυσίας ἀριστίνδην ζώων
 ἐπικριθέντων.

42. Qu. in Exod. Sermo ii. § 34 Duplex autem est consanguinitatis species :
 una hominum, quae originem habet a maioribus ; altera animarum, cuius

900 P. γονεῖς νομίζοντες, οἰκειότερους τῶν ἀφ' αἵματος, εἴ γε M. 482
καλοκάγαθίας οὐδὲν οἰκειότερόν ἐστιν τοῖς εἰς φρονοῦσιν.
Ἄζωστοι δὲ καὶ | καθειμένοι τοὺς χιτωνίσκους εἰσίσαιεν 45
ὑπηρετοῦντες, || ἔνεκα τοῦ μηδὲν εἰδῶλον ἐπιφέρεισθαι M. 483
δουλοπρεποῦς σχήματος. Εἰς τοῦτο τὸ συμπόσιον οἶδα

Arm.: κοινούς αὐτῶν AKMOPQ: κ. αὐτοὺς B: αὐτῶν cett. || καὶ τῶν
ἀφ' αἵμ. οἱ. Arm.: οἰκειότερους τῶν ἀφ' αἵματος cett., 43. οὐδὲν οἰκ.
Arm. AγOPQ: οἰκ. οὐδ. β 44. οἰκειοτάτους Q || ἔστιν A: ἔστι cett. ||
δὲ καὶ om. Arm. 45. καθιέμενοι A || χιτῶνας BM || ὑπηρετοῦντες Arm.
β: ὑπηρετήσοντες cett. codd. et edd. 1. εἰδ. δουλ. σχ. ἐπιφ. Arm.:
εἰδ. δουλ. ἐπιφ. σχ. B: εἰδ. ἐπιφ. δουλ. σχ. AγEMOPQ edd. || ἐπιφ **
ρεσθαι A 2. σχήματος· εἰς τοῦτο Arm.: σχήματος· τοῦτο A: σχήματος

principium est sapientia. Eam itaque, quae conuenit maioribus ac generationi, nihil memorauit—communis enim est etiam brutis animalibus—sed alteram, ex qua tamquam ex radice pullulauit sapientia. Sapientia autem fons est uerborum uoluntariaeque legis, quam publicans magister studioso eruditionis edocuit magis necessaria, concordiam et communitatem: quas non possunt cultores multorum deorum acquirere.

43. De Ab. 2. 6 οἰκία καὶ συγγένεια καὶ πατρὶς οὐδεμία ἐστὶν οἰκία σοφῷ ὅτι μὴ ἀρεταὶ καὶ αἱ κατ' ἀρετὰς πράξεις [uulgo legitur ἑτέρα pro οἰκία].—De Sacrificant. 2. 259 ἔστω γὰρ ἡμῖν μία οἰκειότης καὶ φιλίας ἐν σύμβολον, ἡ πρὸς θεὸν ἀρέσκεια, καὶ τὸ πάντα λέγειν τε καὶ πράττειν ὑπὲρ εὐσεβείας. Αἱ δὲ ἐκ προγόνων ἀφ' αἵματος αὐταὶ λεγόμεναι συγγένειαι καὶ αἱ κατ' ἐπιγαμίας ἢ τινὰς ἄλλας ὁμοιοτρόπους αἰτίας οἰκειότητες ἀπορριπτέσθωσαν, εἰ μὴ πρὸς τὸ αὐτὸ τέλος ἐπιέγονται, τὴν τοῦ θεοῦ τιμὴν, ἡ πάσης ἐνωτικῆς εὐνοίας ἄλυτος δεσμός ἐστιν. ἀντιλήφονται γὰρ οἱ τοιοῦτοι σεμνοτέρας καὶ ἱεροπρεπεστέρας συγγενείας.—De Sp. Leg. 2. 325 συγγένεια γὰρ οἰκειότερα τῆς πρὸς αἵματος ἡ πρὸς δικαιοσύνην καὶ πᾶσαν ἀρετὴν ὁμολογία, ἣν ἐκλείπων τις οὐκ ὀθνεῖσι καὶ ξένοις μόνον, ἀλλὰ καὶ ἐν ἀσπόνδοις ἔχτροις ἀναγράφεται.—De Hūm. 2. 388 Μόνος γὰρ Μωσῆς τὴν πρὸς τὰ θεῖα, ὡς ἔοικεν, ἐξ ἀρχῆς τὸ σύμπαν ἔθνος ὑπολαβὼν ἔχειν ἀναγκασιότατην συγγένειαν, πολλὴ γηνησιωτέραν τῆς ἀφ' αἵματος, πάντων ἀγαθῶν ὧν ἡ ἀνθρωπίνη φύσις χωρεῖ, κληρόνομον ἀπέφηνεν . . . Ἰκέται δὲ εἰσὶν οἱ καλοκάγαθια ἐρῶντες.—cp. V. M. 2. 86.

45. De Mon. 2. 225 [de nestibus loquitur sacerdotis] ἡ δὲ ἐσθὴς ἐστὶ χιτῶν λινοῦς καὶ περίζωμα, τὸ μὲν εἰς αἰδοίων σκέπην ἢ μὴ πρὸς τῷ θυσιαστηρίῳ γυμνοῦσθαι θέμης, ὃ δὲ χιτῶν ἔνεκα τῆς πρὸς τὴν ὑπηρεσίαν δξύτητος· ἀνείμονες γὰρ ἐν μόνοις χιτωνίσκοις τὰ τε ἱερεῖα καὶ τὰς συνοδὰς καὶ ὅσα ἄλλα χρήσιμα θυσίαις προσάγουσιν εἰς ἀνυπέρθετον τάχος ἡσκημένοι.

1. Leg. Alleg. 1. 126 τεκμήριον μέγιστον ἦθους ἀνελευθέρου καὶ δουλοπρεποῦς.

3. D. A. S. I. 2. 240 οἷδ' ὅτι χλεῦν θήσουσι καὶ γέλωτα ταῦτα οἱ περὶ τὰ συμπόσια καὶ τὰς εὐωχίας πραγματευόμενοι καὶ πολυτελεῖς τραπέζας μεταδιώκοντες.

900 P. ὅτι γελᾶσονται τινες ἀκούσαντες· γελᾶσονται δὲ οἱ M. 483
 κλαυθμῶν καὶ θρήνων ἄξια δρῶντες. Οἶνος ἐν ἐκείναις |
 ταῖς ἡμέραις οὐκ εἰσκομίζεται, ἀλλὰ διανυγέστατον 5
 ὕδωρ, ψυχρὸν μὲν τοῖς πολλοῖς, θερμὸν δὲ τῶν πρεσ-
 βυτάτων τοῖς ἀβροδιαίτοις. Καὶ τράπεζα καθαρὰ τῶν
 ἐναίμων, ἐφ' ἧς ἄρτος μὲν τροφή, προσόψημα δὲ ἄλεις,

εἰς τοῦτο τὸ συμπόσιον. Οἶδα ὅτι cett. omnes. Fortasse eis ante
 τοῦτο omisit Armenus, sed post σχήματος interpunxisse certum est
 4. ζῶντες Arm.: δρῶντες cett. || ἐν ante ἐκείναις add. γE et edd.:
 om. ABMOPQ || ἐν ταῖς ἡμ. ἐκ. Arm. 5. ὕδ. διανυ. tr. Arm.
 6. τοῖς μὲν πολλοῖς ψ. tr. Arm. || τῶν πρ. τοῖς ἀβρ. Arm. ΑΥΟΡQ:
 τοῖς πρεσβυτάτοις οὐ τοῖς ἀβροδιαίτοις β 8. ἀναίμων O || ἐφ' οἷς β:
 ἐφ' ἧς Arm. ΑΥΟΡQ || ἄρτος Arm. βCGKO Mang.: ἄρτοι ΑΗΠQ

4. De Somn. 1. 696 τί δὲ οὕτως ἀγαθὸν ὥς ζῆσαι τὰ καλὰ καὶ ἀποθανεῖν
 τὰ φαῦλα;—De Ebr. 1. 376 σχεδὸν γὰρ ἱερέων καὶ θεραπευτῶν θεοῦ μόνον
 τὸ ἔργον νηφάλια θύειν, οἶνον καὶ παντὸς τοῦ ληρεῖν αἰτίου βεβαίωτητι διανοίας
 κατεφανισταμένων.—D. A. S. I. 2. 249 [de uoto magno loquitur] Ποιησαμένῳ
 δὲ τὴν εὐχὴν τὰδε διαγορεύει. Πρῶτον μὲν ἄκρατον μὴ προσφέρεισθαι, μὴδ'
 ὅσα ἐκ σταφυλῆς κατεργάζεται, μὴδ' ἄλλο τι μέθυσμα πίνειν ἐπὶ καθαίρεισει
 λογισμῶν, νομίζοντα τὸν χρόνον ἐκείνον ἱερᾶσθαι καὶ γὰρ τοῖς λειτουργοῖς τῶν
 ἱερέων δίψαν ἀκουμένοι ὕδατι τὰ περὶ μέθην ἀπείρηται.—De Mon. 2. 227 Ταῦθ'
 ὑπειπὼν προσνομοθετεῖ κελεύων τὸν προσιόντα τῷ βωμῷ καὶ ψάοντα θυσιῶν, ἐν
 ᾧ χρόνῳ τέτακται τὰς ἱερὰς λειτουργίας ἐπιτελεῖν, μὴ οἶνον μῆτε τι ἄλλο πίνειν
 μέθυσμα, τεττάρων ἔνεκα τῶν ἀναγκαιοτάτων, ὅκνου καὶ λήθης καὶ ὕπνου καὶ
 ἀφροσύνης. Ἀκράτος γὰρ τὰς μὲν τοῦ σώματος δυνάμεις ἀνιεῖς δυσκινητότερα
 τὰ μέλη ποιεῖ καὶ ὀκνηροτέρους ἀπεργάζεται καὶ βίᾳ καταδαρθάνειν ἀναγκάζει·
 τοὺς τε τῆς ψυχῆς τόνους ἐπιχαλῶν λήθης ὁμοῦ καὶ ἀφροσύνης αἴτιος γίνεσθαι.
 Νηφόντων δὲ τὰ τε μέρη τοῦ σώματος ἐπελαφρίζόμενα εὐκρινέστερα, αἱ τε
 αἰσθήσεις καθαρώτεραι καὶ ἐλικρινέστεραι, ὅ τε νοῦς ὀξυωπέστερος, ὥστε προῖδέσθαι
 πράγματα δύνασθαι καὶ ἂν πρότερον εἶδεν ἀπομνημονεῦσαι. Συνόλως μὲν οὖν τὴν
 οἶνου χρῆσιν ἅπασιν τοῖς κατὰ τὸν βίον ἀλυσιτελεστάτην εἶναι ὑποληπτέον, ψυχῆς
 πιεζομένης, αἰσθήσεων ἀμαυρουμένων, βαρυνομένου σώματος· ἐλεύθερον γὰρ καὶ
 ἀφετον οὐδὲν ἔφ' τῶν παρ' ἡμῖν, ἀλλ' ἐκάστῳ πρὸς δ' ἐπέφυκεν ἐμπόδιός ἐστιν. Ἐν
 δὲ ταῖς ἀγιστείαις καὶ ἱεουργίαις τὸ βλάβος ἀργαλεώτερον, ὅσῳ καὶ τὸ περὶ θεὸν
 ἐξαμαρτάνειν τοῦ περὶ ἄνθρωπον ἀφορητότερον. Ὅθεν εἰκότως προστέτακται
 νηφάλια θύειν, κατὰ τὴν διαστολὴν καὶ διάκρισιν τῶν ἁγίων καὶ βεβήλων, καὶ
 καθαρῶν καὶ ἀκαθάρτων, καὶ νομίμων καὶ παρανόμων.

8. De Ebr. 1. 370 κατὰ δὲ τὸν ἔνδον [sc. βωμὸν] πᾶσιν ἀναίμοις, ἀσάρκοις,
 ἀσωμάτοις, τοῖς ἐκ λογισμοῦ μόνοις χρήσεται [sc. sacerdos et dux uitae], ἃ λιβανωτῷ
 καὶ τοῖς ἐπιθυμιωμένοις ἀπεικάζεται.—cp. V. M. 2. 168.—De Prov. ex Eus.

900 P. οἷς ἔστιν ὅτε καὶ ὕσσωπος | ἥδυσμα παραρτύεται, διὰ M. 483, 10
 τοὺς τρυφῶντας. Νηφάλια γάρ, ὡς τοῖς ἱερεῦσι θύειν,
 καὶ τούτοις βιοῦν ὁ ὀρθὸς λόγος ὑψηγείται. Οἶνος μὲν
 γὰρ ἀφροσύνης φάρμακον, ὅψα δὲ πολυτελὴ τὸ θρεμ-

Turn. 9. ἐστι καὶ ὕσ. omisso ὅτε OQ || οἷς ἦν ὅτε . . . παρηρ-
 τύετο Arm. || ὕσσωπος om. β 11. τούτοις] τούτους Q ||
 ὁ ante ὀρθὸς om. B 12. ἀφροσύνη BM 13, 14. τὸ
 θρέμμα τῶν ἀπληστοτάτων M: τὸ θρεμμάτων τῶν ἀπληστοτάτων P

Praep. Ev. 2. 647 Ἰχθύων δὲ καὶ ὀρνίθων καὶ χερσαίων γένη ζώων, οὐκ ἔστιν
 ἐγκλήματα φύσεως ἐφ' ἥδονήν παρακαλούσης, ἀλλὰ δεινὸς ψόγος τῆς ἡμῶν αὐτῶν
 ἀκрасίας. Ἀναγκαῖον μὲν γὰρ ἦν εἰς τὴν τοῦ ὅλου συμπλήρωσιν, ἵνα γένηται
 κόσμος ἐν ἐκάστῳ μέρει, φῦναι ζώων ιδέας ἀπάντων' οὐκ ἀναγκαῖον δὲ ἐπὶ τὴν
 τούτων ἀπόλαυσιν ὁρμήσαι τὸ σοφίας συγγενέστατον χρῆμα, τὸν ἄνθρωπον,
 μεταβαλόντα εἰς ἀγριότητα θηρίων. Διὸ καὶ μέχρι νῦν, οἷς λόγος ἐγκρατείας,
 ἅπας ἀπάντων ἀπέχονται, λαχανώδει χλόη καὶ καρποῖς δένδρων προσοψήμασιν,
 ἡδίστη ἀπολαύσει, χρώμενοι. Τοῖς δὲ τὴν τῶν εἰρημένων θοῖνῃν ἡγουμένοις εἶναι
 κατὰ φύσιν ἐπέστησαν διδάσκαλοι, σωφρονισταί, νομοθέται κατὰ πόλεις, οἷς ἐμέλησε
 τὴν ἀμετρίαν τῶν ἐπιθυμῶν στείλαι, μὴ ἐπιτρέψασι τὴν χρῆσιν ἀδεᾶ πᾶσι πάντων.
 —Qu. in Gen. Sermo ii. § 58 Quid est 'Sicut olera pabuli dedi uobis omnia' ?
 Nonnulli dicunt, per illud, 'quasi olera pabuli dedi uobis omnia,' esum
carnis permissum fuisse. Ego tamen, etiam si id quoque dimiserit, ante omnia
 sicut necessarium olerae (siue graminis) usum lege constituere uelle puto :
 alia uero additamenta superflua sub specie graminis concludit sine legislatione.
 Nunc autem usu uenit non uni soli nationi inter homines selectos cupidosque
 [Aucher : inter gentes selectas cupidasque] sapientiae, apud quos [Aucher :
 quas] continentia religiosa honoratur, sed uniuersis hominibus : quos fieri
 nequit uniuersim cohibere ab esu *carnis*. The above is thus paraphrased
 by S. Ambrose De Noe et Arca c. xxv, nn. 89-91 Sunt enim qui putant quod
 olera ad escam nobis Dei nutu adtributa uideantur, quo his magis quam *car-*
nalibus epulis uti debeamus : ego autem libenter his acquiescerem, ut generi
 hominum ad parcimoniam magis et temperantiam olerum usus inolescere ; nisi
 uiderem ab his qui non libenter accipiunt, posse referri mihi, quia non omnia
 olera escae hominum inueniantur accommodata. Deinde quia non omne hominum
 genus sapientiae et continentiae amore ducitur, ut continentiam sequi possit.
 Et ideo quod generale praeceptum est, ad portiunculam paucorum hominum
 deriuare non possumus ; omnibus enim hominibus hoc praeceptum datur.

10. De Somn. I. 639 ἄβροδιαίτῳ βίῳ χρῆσθαι καὶ τρυφᾷν.

11. D. A. S. I. 2. 250 Ἐδεῖ δὲ καὶ τοὺς ἱερεῖς ἀπαρξασθαι τι τῷ βωμῷ, μὴ
 νομίσαντας ἀσυλίαν εὐρῆσαι τὰς ὑπηρεσίας καὶ λειτουργίας ἐφ' ᾧν ἐτάχθησαν.
 Ἡ δὲ ἀπαρχὴ πρέπουσα ἱερεῦσιν ἀπ' οὐδενὸς τῶν ἐναίμων, ἀλλὰ ἀπὸ τοῦ καθα-
 ρωτάτου τῆς ἀνθρωπίνης τροφῆς. Σεμίδαλις γὰρ ἡ ἐνδελεχὴς θυσία ἔστιν αὐτῶν.

14. Philo loc. incert. τῷ τῶν αἰσθήσεων ἀλόγῳ καὶ ἀπλήστῳ θρέμματι.—De Pr.

- 900 P. μάτων ἀπληστότατον διερεθίζει τὴν ἐπιθυμίαν. | Καὶ M. 483, 15
τὰ μὲν πρῶτα τοιαῦτα. Μετὰ δὲ τὸ κατακλιθῆναι μὲν
τοὺς συμπότας ἐν αἷς ἐδήλωσα τάξεσι, στήναι δὲ τοὺς
διακονουμένους ἐν κόσμῳ πρὸς ὑπηρεσίαν ἐτοίμους, [ὁ
πρόεδρος αὐτῶν, ὅτε κοινὴ ἡσυχία γέγονεν]—πότε δὲ
οὐκ ἔστιν ; εἴποι τις ἂν ἄλλ' ἔτι μᾶλλον ἢ πρότερον,
901 P. ὥς | μὴδὲ γρῦξαι τινὰ τολμᾶν ἢ ἀναπνεῦσαι βιαίότερον— 20

14. ἀπληστοτάτων pr. man. C, sed in marg. ἀπληστότατον 15. τοῦ
μὲν (sic) A pro τὰ μὲν || πρῶτα] adiecit Arm. βρώματα 16. μὲν
om. P 17. διακόνους ut uid. Arm. 18. καὶ ὁ πρόεδρος
usque ad γέγονεν restitui ex uersione Armena. In codd. gr. et
editis desunt, sed in proximo uersu post τις ἂν Mang. adnotat :
'multa hic uidentur deesse' || πότε δὲ οὐκ ἔστιν ; εἴποι τις ἂν B O et
Arm. : πότος δὲ (δ' plerique) οὐκ ἔ. εἴ. τ. ἂν A γ P Q edd. Sed codicibus
Armenis optima notae duplex lectio inest, nam alii uertunt : 'sed
quonam tempore non, non est dicere alicui,' alii : 'sed quonam
tempore non ? est dicere alicui.' Sensus idem. Sed insolita ratio
uertendi ista 'est dicere alicui,' nunquam enim non litteram textus
Graeci presse sequitur interpres. Fortasse scripsit Philo : πότε δὲ
οὐκ ; ἔστιν εἰπεῖν τινὶ 20. μὴ δὲ A 21. ζήτημά τι τῶν

S. 2. 235 κοιλίαν δὲ φάνην ἀλόγου θρέμματος, ἐπιθυμίας, εἶναι συμβέβηκεν . . .
παρ' ὃ καὶ τόπος ἐπενεμήθη σφόδρα οἰκειότατος ὁ τῶν περιτωμάτων ἀκολάσφ καὶ
ἀπρεπестάτφ θρέμματι.—De Conc. 2. 351 ἔδει γὰρ αὐτὴν [sc. ἐπιθυμίαν] ἥκιστα
μετέχουσαν λογισμοῦ πορρωτάτφ τῶν βασιλείων αὐτοῦ διφκίσθαι, μόνον οὐκ
ἐπ' ἔσχαταῖς, καὶ πάντων ἀπληστότατον καὶ ἀκολαστότατον οὖσαν θρεμμάτων
ἐμβόσκεσθαι τόποις, ἐν οἷς τροφαὶ καὶ ὀχθαί.

18. De Sac. Ab. et C. 1. 174 Καὶ γὰρ τὸ πάσχα τὴν ἐκ παθῶν εἰς ἄσκησιν
ἀρετῆς διάβασιν, προστέτακται ποιεῖσθαι τὰς ὁσφὺς περιεζωσμένους, ἐτοίμως πρὸς
ὑπηρεσίαν ἔχοντας.

L. A. C. 2. 595 Τί δὲ ὄφελος ; εἴποι τις ἂν.—In Fl. 2. 526 Ἀλλὰ τί
τοῦτο ; φαίη τις ἂν.—V. M. 2. 103 πολλὴν γὰρ λείαν ἐκφορῇσαντες, τὴν μὲν
αὐτοὶ διέκομιζον ἐπησχισμένοι, τὴν δὲ τοῖς ὑποζυγίοις ἐπέθεσαν, οὐ διὰ φιλοχρη-
ματίαν ἢ, ὥς ἂν τις κατηγορῶν εἴποι, τὴν τῶν ἀλλοτρίων ἐπιθυμίαν—πόθεν ;—
ἀλλὰ πρῶτον μὲν . . . εἴτα δέ, κ.τ.λ.—De Iudice 2. 348 δεδρακῶς οὐκ ἐλέον—
πόθεν ;—ἄλλ' ὀργῆς ἄγια.—De Iustit. 2. 363 Ἐγὼ ταῦτα ἔγραψα ὁ τοσοῦτος
ἄρχων, μὴ προσχρησάμενος ὑπέρτερῃ ἐτέρφ μυρίαν ὄντων. Ἄρα ὅπως βιβλίον
ἀποπληρώσω, καθάπερ οἱ μισθοῦ γράφοντες, ἢ οἱ γυμνάζοντες ὀφθαλμούς τε καὶ
χεῖρας, τοὺς μὲν εἰς ὀξυωπίαν, τὰς δὲ ἵνα ᾧσιν ὀξυγράφοι ; Πόθεν ; Οὐκ ἔστιν.
Ἀλλ' ὅπως αὐτὰ ἐν βιβλίῳ γράφων εὐθὺς εἰς τὴν ψυχὴν μεταγράφα, καὶ ἐναπο-
μᾶτταιμαι τῇ διανοίᾳ θειοτέρους καὶ ἀνεκπλύντους χαρακτήρας.

901 P. ζητείται τι τῶν ἐν τοῖς ἱεροῖς γράμμασιν ἢ καὶ ὑπ' ἄλλου M. 483
 προταθέν τι ἐπιλύεται, φροντίζων μὲν οὐδὲν ἐπιδείξεως,
 οὐ γὰρ τῆς ἐπὶ δεινότητι λόγων εὐκλείας ὀρέγεται,
 θεάσασθαι δέ τινα ποθῶν ἀκριβέστερον, | καὶ θεασά- 25
 μενος, μὴ φθονῆσαι τοῖς, εἰ καὶ μὴ ὁμοίως ὀξυδορκοῦσι,
 τὸν γοῦν τοῦ μαθεῖν ἡμερον παραπλήσιον ἔχουσιν. Καὶ
 ὁ μὲν σχολαιοτέρα χρῆται τῇ διδασκαλίᾳ, διαμέλλων

suadente Armeno fere conieci: ζητείται τι τῶν ΑβγΟΡQ; ζητεῖ τίς τι τῶν
 edd.: Armenus totam sententiam ita uertit: 'quaestionem quorundam
 quae in sacris scripturis insunt propositorum persoluit', unde
 puto eum forte legisse: ζήτημά τινων τῶν ἐν τοῖς ἱεροῖς γράμμασιν
 προταθέντων ἐπιλύεται. Mendosus autem esse uideatur textus
 quem prae se ferunt codices Graeci si cum antecedente uoce
 πρόεδρος cohaereat illud ζητείται 21. τοῖς om. Q 22. ἢ καὶ ὑπ'
 ἄλλου om. Arm., uix recte equidem puto || προταθέν ΑβΟΡQ plerique
 Mang.: προταθέν τι γ: προταθέν, τί Turn. || ἐπιλύεται τις β: ἐπιλύεται
 ἕτερος O 23. μὲν οὖν οὐδέν Q || ἐπιδείξεως Arm. ΑβΟΡQ Mang.:
 ἐπιλύσεως Turn. secutus γ || οὐ γὰρ Arm. ΑγΟΡQ: οὐ δέ B: οὐδὲ γὰρ
 EM || τῆς ἐπὶ δεινότητων λόγων BM: τῆς ἐπὶ δεινότητος λ. Q 24. θεά-
 σασθαι δέ τινα codd. gr.: θεάσασθαι τι Arm. 25. θεασάμενος om.
 BM || τοῖς Arm. ΑβγPQ Turn.: τοῖς ἄλλοις O Mang. 26. μὴ om. β ||
 ὀξυδορκοῦσι ByEO edd.: ὀξυδορκοῦσι AMPQ 27. παραπλησίως
 BM || ἔχουσιν A: ἔχουσι cett. 28. διαμέλλων ABHIMPQ: δια-
 μένων cett. et edd.: Armenus duplicem lectionem reddit, nam in
 textu 'dicens' dat, quasi διαλέγων; in marg. autem 'immorans'

22. De Prov. ex Eus. Praep. Ev. 2. 634 ἐπιλύεται τὰς ἀντιθέσεις.

De Profugis 1. 570 τοσαῦτα καὶ περὶ τοῦ τρίτου διειλεγμένοι κεφαλαίου,
 μέτιμεν ἐπὶ τὸ τέταρτον καὶ τελευταῖον τῶν προταθέντων, καθ' ὃ μὴ γενομένης
 ζητήσεως φιλεῖ προαπαντᾶν εὑρεσις.—V. M. 2. 139 ὁ μὲν γὰρ ἀπεπειράτο τῆς
 ἐκάστου σοφίας, καινάς, ἀλλ' οὐ τὰς ἐν ἔθει ζητήσεως προτείνων· οἱ δὲ εὐστόχως
 καὶ εὐθυβόλως, οὐκ ἐπιτρέποντος μακρηγορεῖν τοῦ καιροῦ, καθάπερ ἀποφθεγγόμενοι
 τὰ προταθέντα διελύντο.

23. Fragm. 2. 627 τοσαύτην τέχνην ἢ δεινότητα λόγων ἢ σύνεσιν.

26. De Ebr. 1. 370 τὸ δὲ αὐτῆς [i. e. σοφίας] ἀληθὲς εἶδος ἀτρεπτον ἐμφαίνει
 τοῖς ὀξυδορκοῦσι.—De Somn. 1. 622 τοῖς τὴν διάνοιαν ὀξυδορκοῦσι.

28. De Cr. Princ. 2. 363 'Αφ' ἧς δὲ ἂν ἡμέρας παρέλθῃ τις ἐπὶ τὴν ἀρχήν, κελεύει
 [Deut. 17, 18 seqq.] τὴν ἐπινομίδα γράψαι αὐτοχειρίᾳ, κεφαλαιώδη τύπον περι-
 ἔχουσιν ἀπάντων τῶν νόμων, βουλόμενος ἔγκολλα τῇ ψυχῇ τὰ διατεταγμένα

901 P. καὶ βραδύνων ταῖς ἐπαναλήψεσιν, ἐγχαράττων ταῖς M. 483
 ψυχαῖς | τὰ νοήματα. Τῇ γὰρ ἐρμηνείᾳ τοῦ εὐτρόχως 30
 καὶ ἀπνευστὶ συνείροντος ὁ τῶν ἀκρωμένων νοῦς
 συνομαρτεῖν ἀδυνατῶν ὑστερίζει καὶ ἀπολείπεται τῆς

quod διαμέλλων anne διαμένων testetur quis dicat? 30. εὐτρόχως
 Arm. ACGIPQ Mang.: εὐστρόφως β: εὐστόχως HK Turn.: τρόχως
 O sed ubi ē lacuna quinque litt. 32. τῆς sup. scr. pr. man. Q

γενέσθαι. Τοῦ μὲν γὰρ ἀναγινώσκοντος ὑπορεῖ τὰ νοήματα τῇ φορᾷ παρασυρό-
 μενα, τῷ δὲ γράφοντι κατὰ σχολὴν ἐνσφραγίζεται καὶ ἐνιδρύεται, τῆς διανοίας
 ἐνευκαιρούσης ἐκάστῳ καὶ ἐπεριειδούσης ἑαυτήν, καὶ μὴ μειουσης ἐφ' ἕτερον, πρὶν
 ἢ περιδράσασθαι τοῦ προτέρου βεβαίως. "Ὅταν μέντοι γράψῃ, πειράσθω καθ'
 ἐκάστην ἡμέραν ἐντυγχάνειν καὶ ἀναγινώσκειν, ὑπὲρ τῆς συνεχούς καὶ ἀδιαστάτου
 μνήμης καλῶν καὶ συμφερόντων ἅσας διαταγμάτων, καὶ ὑπὲρ τοῦ βέλαιον ἔρωτα
 καὶ πόθον αὐτῶν αὐτῷ ἐγγενέσθαι, τῆς ψυχῆς αἰεὶ διδασκομένης καὶ ἐξεθιζομένης
 ἐνομιλεῖν νόμοις ἱεροῖς· αἱ γὰρ μακροχρόνιοι συνήθειαι φιλιαν ἀδολον καὶ καθαρὰν
 οὐ πρὸς ἀνθρώπους μόνον, ἀλλὰ καὶ πρὸς ἰδέας ἀξιεράστους γραμμάτων ἀποτελοῦσιν.
 Τοῦτ' δὲ συμβήσεται, ἐὰν μὴ ἑτέρου γράμμασιν καὶ ὑπομνήμασιν ὁ ἀρχων, ἀλλ'
 οἷς αὐτὸς ἔγραψεν ἐντυγχάνῃ· τὰ γὰρ ἰδιά πως ἐκάστοις γνωριμώτερα καὶ πρὸς
 ἀναλήψεις ἐτοιμότερα.

29. De Decal. 2. 197 αἰεὶ πρὸς αὐτὸ βλέποντες ἐναργεῖς εἰκόνας καὶ τύπους ταῖς
 ἑαυτῶν διανοίαις ἐγχαράττωμεν.—Leg. Alleg. 1. 64 ἐν τῇ ψυχῇ κηροειδεῖ ὑπαρ-
 χούσῃ πάντες οἱ τύποι περιέχονται δυνάμει, οὐκ ἀποτελέσματι· κρατεῖ δὲ ὁ αἰεὶ
 χαραχθεὶς ἐν αὐτῷ.—Leg. Alleg. 1. 90 αἱ γὰρ συνεχεῖς ὑπομνήσεις τύπους
 ἐγχαράττουσαι τρανοῦς.—De Mutat. Nom. 1. 619 δίδωσι γὰρ ὁ διδάσκαλος
 τῷ μαθόντι τόπον πρὸς τὴν ἄνευ ὑποβολῆς ἐκούσιον μελέτην, ἀλήστου μνήμης
 ἐγχαράττων βεβαιότατον εἶδος.—De Pr. et Poesn. 2. 426 αἱ γὰρ συνεχεῖς τῶν
 καλῶν παραδειγμάτων φαντασίαι παραπλησίας εἰκόνας ἐγχαράττουσι ταῖς μὴ
 πάνυ σκληραῖς καὶ ἀποκρότοις ψυχαῖς.

30. Quod Det. Pot. Insid. 1. 216 εὐτρόχως καὶ ἀπταίστως.—De Agric.
 1. 303 ἡ τοῦ γράφειν καὶ ἀναγινώσκειν εὐτρόχως ἐπιτήδευσις.—De Mig. Ab.
 1. 448 γήθει γὰρ ὁ λόγος καὶ εὐφορεῖ, ὅταν μὴ ἀμυδρὸν ἢ τὸ ἐνθύμημα, διότι
 τηλαυγοῦς ὄντος ἀπταίστῳ καὶ εὐτρόχῳ διερμηνεύσει χρητῇ, κυρίων καὶ εὐθυ-
 βόλων καὶ γεμόντων πολλῆς ἐμφάσεως εὐπωρῶν ὀνομάτων.

31. De Pl. Noe 1. 342 ὁ τὴν τῶν δωρεῶν ἐπάλληλον φορὰν ἀπαύστως συνείρων.

32. De Ios. 2. 62 ψευδέσι δόξαις, ὑφ' ὧν ὀνειρώττει ἀναγκασόμενα καὶ τῶν
 παραγμάτων ὑστερίζοντα οὐδὲν παγίως καὶ βεβαίως ἱκανὰ καταλαμβάνειν ἐστὶ.—
 De Somn. 1. 648 ὥς καὶ τὴν ὠκυδρομωτάτην διάνοιαν ὑστερίζουσιν μακρῷ τῆς
 καταλήψεως ὁμολογεῖν ἡττᾶσθαι.—De Agric. 1. 319 ἐκείνοις μὲν προσέρχεσθαι,
 τούτων δὲ ὑστερίζειν καὶ μακρὸν ὅσον ἀπολείπεσθαι.—De Congr. 1. 524 διὰ
 πλείονων γὰρ καὶ διαφερόντων αἱ ἀσκήσεις δογμάτων, ἡγουμένων ἐπομένων, προ-
 απαντώντων ὑστερίζοντων.—De Conc. 2. 349 ἡ δὲ ἀπολιπομένη καὶ ὑστερίζουσα
 σφαδάζει.

901 P. καταλήψεως τῶν λεγομένων. Οἱ δὲ ἀνωρθιακοίτες εἰς M. 483 αὐτόν, ἐπὶ μιᾶς καὶ τῆς αὐτῆς σχέσεως ἐπιμένοντες | ἀκροῶνται, τὸ μὲν συνιέναι καὶ κατεिल्φέναι νεύματι 35 καὶ βλέμματι διασημαίνοντες, τὸν δὲ ἔπαινον τοῦ λέγοντος ἰλαρότητι καὶ τῇ σχέδην περιαγωγῇ τοῦ προσώπου, τὴν δὲ διαπόρησιν ἡρεμαιοτέρα κινήσει τῆς κεφαλῆς καὶ ἄκρῳ δακτύλῳ τῆς δεξιᾶς | χειρός. Οὐχ ἦττον δὲ 40 τῶν κατακεκλιμένων οἱ παρεστῶτες νέοι προσέχουσιν. Ἡ δὲ ἐξηγήσις τῶν ἱερῶν γραμμάτων γίνεται δι' ὑπο-

33. οἱ δὲ ἀν.] Arm. = *'qui uero erigunt aures et oculos infigunt'*

35. νεύμασι καὶ βλέμμασι Q: νεύματι καὶ βλέμμασι Arm.: νεύματι καὶ βλέμματι cett.

36. σημαίνοντες β et ? Arm.: διασημαίνοντες AγOPQ edd.

37. ἰλαρότητα ut uidetur β || καὶ τὴν σχέδην β || σχέδον Q: ubi σχέδην lacuna sex litt. O 40. χειρός om. B || κατακλιμένων Mang.

41. προσέχουσιν Arm. βγOPQ: παρέχουσιν A || προσέχουσι τῇ ἐξηγήσει τῶν ἱ. γρ. οὐ γίνονται δι' ὑπονοιῶν ἐν ἀλλήλοις

et deinde signum lacunae omisso ἅπαντα P || αἱ δ' ἐξηγήσεις usque 484. 1 κατιδοῦσα laudauit Eusebius H. E. ii. 17 41, 42. ἡ δὲ ἐξη-

γησις . . . γίνεται Arm.: αἱ δὲ ἐξηγήσεις . . . γίνονται cett. Euseb. et edd.

42. δι' ὑπον. codd. et Arm.: αὐτοῖς δι' ὑπον. Euseb. 44. καὶ

33. De Mutat. Nom. 1. 599 οἷς τὰ ὦτα ἀναπέπταται καὶ ἀνωρθιάσται πρὸς τὴν τῶν ἱερῶν τούτων λόγων ὑποδοχὴν.—De Somn. 1. 650 ἵνα τὰ ὦτα ἀνωρθιάσαντες, ἡσυχία καὶ προσοχῇ χρώμενοι τῶν θεσμοφδομένων εἰς ἄλστρον μνήμην ἀκούωσιν—De Decal. 2. 188 παριστῆκει δὲ ὁ λέως ἀγνεύσας ὁμιλιῶν τῶν πρὸς γυναῖκας καὶ πασῶν ἡδονῶν, ἔξω τῶν πρὸς τὰς τροφὰς ἀναγκαίων ἀποσχόμενος, λουτροῖς τε καὶ περιρραντηρίοις καθηράμενος ἐκ τριῶν ἡμερῶν, ἔτι καὶ τὰς ἐσθῆτας ἀποπλυνάμενος, ἐν τοῖς μάλιστα λευχείμων, ἀκροβατῶν καὶ ἀνωρθιακῶς τὰ ὦτα.—De Ab. 2. 4 τὰ δὲ ὦτα ἐπορθιάσας.

35. De Confus. 1. 406 οὐ γὰρ αἱ φωναί, ἀλλὰ αἱ ὁμότροποι τῆς ψυχῆς πρὸς τὸ ἀμαρτάνειν ζηλώσεις τοῦ συναδικεῖν αἰτιαί, καὶ γὰρ ἐκτετμημένοι γλῶτταν νεύμασι καὶ βλέμμασι καὶ ταῖς ἄλλαις τοῦ σώματος σχέσεσι καὶ κινήσεσιν, οὐχ ἦττον τῆς διὰ λόγων προφορᾶς, ἢ ἀν θέλωσιν ὑποσημαίνουσι.—De Somn. 1. 628 ἐν κύκλῳ κενὴν περιάγει τὴν κεφαλὴν.

42. De Congr. 1. 544 τὰ δι' ὑπονοιῶν σημαίνόμενα.—De Cherub. 1. 142 τὴν τοῦ παντὸς οὐρανοῦ περιφορὰν δι' ὑπονοιῶν εἰσάγει.—De Pr. et Poen. 2. 418 ἐν ταῖς ῥηταῖς γραφαῖς καὶ ἐν ταῖς καθ' ὑπόνοιαν ἀλληγορίαις.—De Ab. 2. 18 τὰ μὲν οὖν τῆς ῥητῆς ἀποδόσεως ὥδε λελέχθω τῆς δὲ δι' ὑπονοιῶν ἀρκτέον. Σύμβολα τὰ ἐν φωναῖς τῶν διανοίᾳ μόνῃ καταλαμβανομένων ἐστίν. Ἐπειδὴν οὖν ἡ ψυχὴ καθάπερ ἐν μεσημβρίᾳ θεῶ περιλαμφθῇ καὶ ὅλη δι' ὅλων νοητοῦ φωτὸς

901 P. νοιῶν ἐν ἀλληγορίαις—ἅπαντα γὰρ ἡ νομοθεσία δοκεῖ M. 483
τοῖς ἀνδράσι τούτοις εἰκέναι ζῶν, καὶ σῶμα μὲν
ἔχειν τὰς ῥήτας | διατάξεις, ψυχὴν δὲ τὸν ἐναποκείμενον 45
ταῖς λέξεσιν ἀόρατον νοῦν, (ἐν ᾧ ἤρξατο ἡ λογικὴ

σῶμα μὲν ἔχειν] ὁ σῶμα μὲν ἔχει uertit Arm. 46. ἀόρατον om. B ||
ἐν ᾧ ἤρξατο ἡ λογικὴ ψυχὴ διαφερόντως τὰ οἰκεία θεωρεῖν ABγP: ὅν

ἀναπλησθεῖσα ταῖς ἐν κύκλῳ κεχυμέναις αὐγαῖς ἄσκιος γένηται, τριττὴν φαντασίαν
ἐνὸς ὑποκειμένου καταλαμβάνει.

43. V. M. 2. 179 θαυμάσια μὲν οὖν ταῦτα· θαυμασιώτατον δὲ καὶ τὸ τέλος τῶν ἱερῶν
γραμμάτων, ὃ καθάπερ ἐν τῷ ζῳφῷ κεφαλῇ τῆς ὅλης νομοθεσίας ἐστίν.—Qu. in Gen.
Sermo iii. § 3 [R. H. p. 29] ἔστιν οὖν ἡ θεία νομοθεσία τρόπον τινα ζῶον ἡνωμένον,
ἣν ὕλην δι' ὅλου χρῆ μεγάλοις ὕμασι περισκοπεῖν καὶ τὴν βουλὴν τῆς συμπάσης
γραφῆς ἀκριβῶς καὶ τηλαυγῶς περιαθεῖν, μὴ κατακόπτοντας τὴν ἁρμονίαν, μηδὲ
τὴν ἔνωσιν διαρτῶντας.—De Mig. Ab. 1. 450 Προνοητέον δὲ ὡς μεγάλου πράγ-
ματος καὶ πολλὰ τὸν μετὰ σώματος βίον ὠφελούντος εὐφημίας. Περιγίνεται δὲ
αὕτη σχεδὸν ἅπασιν, ὅσοι χαίροντες σὺν ἀσμενισμῷ μηδὲν κινουσί τῶν καθεστηκό-
των νομίμων, ἀλλὰ τὴν πατριον πολιτείαν οὐκ ἀμελῶς φυλάττουσιν. Εἰσὶ γάρ
τινες οἱ τοὺς ῥητοὺς νόμους σύμβολα νοητῶν πραγμάτων ὑπολαμβάνοντες τὰ
μὲν ἄγαν ἠκρίβωσαν, τῶν δὲ ῥαθύμως ὠλιγώρησαν. Οὓς μεμφαίμην ἂν ἔγωγε
τῆς εὐχερείας· ἔδει γὰρ ἀμφοτέρων ἐπιμεληθῆναι, ζητήσεως τε τῶν ἀφανῶν ἀκρι-
βεστέρας καὶ ταμίας τῶν φανερῶν ἀνεπιλήπτου. Νυνὶ δὲ ὥσπερ ἐν ἐρημίᾳ καθ'
ἑαυτοὺς μόνοι ζῶντες ἡ ἀσώματοι ψυχαὶ γεγονότες, καὶ μήτε πόλιν μήτε κώμην
μήτ' οἰκίαν μήτε συνόλως θιάσον ἀνθρώπων εἰδότες, τὰ δοκοῦντα τοῖς πολλοῖς
ὑπερκύψαντες τὴν ἀλήθειαν γυμνῇ αὐτὴν ἐφ' ἑαυτῆς ἐρευνῶσιν· οὓς ὁ ἱερὸς λόγος
διδάσκει χρηστῆς ὑπολήψεως πεφροντικέαι καὶ μηδὲν τῶν ἐν τοῖς θεοῖς λύειν,
ἀ θεσπέσιοι καὶ μείζους ἄνδρες ἢ καθ' ἡμᾶς ὤρισαν. Μὴ γάρ, ὅτι ἡ ἐβδόμη
δυνάμει μὲν τῆς περὶ τὸ ἀγέννητον, ἀπραξίας δὲ τῆς περὶ τὸ γεννητὸν διδασκί-
α ἐστὶ, τὰ ἐπ' αὐτῇ νομοθεθέντα λύωμεν, ὡς πυρεναύξιν, ἡ γεωπονείν, ἡ ἀχθο-
φορεῖν, ἡ ἐγκαλεῖν, ἡ δικάζειν, ἡ παρακαταθήκας ἀπαιτεῖν, ἡ δάνεια ἀναπράττειν,
ἡ τὰ ἄλλα ποιεῖν, ὅσα καὶ ἐν τοῖς μὴ ἐορτώδεσι καιροῖς ἐφίεται· μηδ', ὅτι ἡ ἐορτὴ
σύμβολον ψυχικῆς εὐφροσύνης ἐστὶ καὶ τῆς πρὸς θεὸν εὐχαριστίας, ἀποταξάμεθα
ταῖς κατὰ τὰς ἐτησίους ὥρας πανηγύρεσι· μηδ', ὅτι τὸ περιτέμνεσθαι ἡδυνῶν
καὶ παθῶν πάντων ἐκτομὴν καὶ δόξης ἀναίρεσιν ἀσεβοὺς ἐμφαίνει, καθ' ἣν ὑπέλαβεν
ὁ νοῦς ἱκανὸς εἶναι γεννᾶν δι' ἑαυτοῦ, ἀνέλωμεν τὸν ἐπὶ τῇ περιτομῇ τιθέντα νόμον·
ἐπεὶ καὶ τῆς περὶ τὸ ἱερὸν ἀγιστείας καὶ μυρίων ἄλλων ἀμελήσομεν, εἰ μόνοις
προσέξομεν τοῖς δι' ὑπονοιῶν δηλουμένοις. Ἀλλὰ χρῆ ταῦτα μὲν σώματι εἰκέναι
νομίζειν, ψυχῇ δὲ ἐκείνα. Ὡσπερ οὖν σώματος, ἐπειδὴ ψυχῆς ἐστὶν οἶκος, προνοη-
τέον, οὕτω καὶ τῶν ῥητῶν νόμων ἐπιμελητέον· φυλαττομένων γὰρ τούτων ἀριδη-
λότερον καὶ ἐκείνα γνωρισθῆσεται, ὧν εἰσιν οὗτοι σύμβολα, πρὸς τῷ καὶ τὰς
ἀπὸ τῶν πολλῶν μέμφει καὶ κατηγορίας ἀποδιδράσκειν.

45. De Ebr. 1. 377 τὸ ῥητὸν τῆς προστάξεως.—Quod Deus Sit Im. 1. 292
τῇ ῥητῇ καὶ προχεῖρφ διατάξει.—De Ab. 2. 14 ἐκατέραν οὖν ἀπόδοσιν πεποι-
μένοι, τὴν τε ῥητὴν ὡς ἐπ' ἀνδρὸς καὶ τὴν δι' ὑπονοιῶν ὡς ἐπὶ ψυχῆς.—De Ios.
2. 46 ἄξιον μέντοι μετὰ τὴν ῥητὴν διήγησιν καὶ τὰ ἐν ὑπονοίαις προσποδοῦναι·

901 P. ψυχὴ διαφερόντως τὰ οἰκεῖα θεωρεῖν) — ὥσπερ διὰ M. 483
κατόπτρου τῶν ὀνομάτων, ἐξάισια κάλλη νοημάτων ||
ἐμφερόμενα κατιδοῦσα, καὶ τὰ μὲν σύμβολα διαπτύξασα M. 484

ἐνῆρξατο ἡ ψυχὴ διαφερόντως ἡ οἰκεῖα θεωρεῖν OQ: de Eusebii textu
infra disserui: ἐν ᾧ . . . θεωρεῖν plane om. Arm. et omittenda
esse videntur 47. ὥσπερ codd.: ὡς Euseb. 48. τῶν
ante νοημάτων add. P 1. ἐμφερόμενα codd. et Arm.: ἐμφαινό-

σχεδὸν γὰρ τὰ πάντα ἢ τὰ πλείστα τῆς νομοθεσίας ἀλληγορεῖται.—De Hum.
2. 400 ῥητὴν πρόσταξιν.—De Sp. Leg. 2. 275 ταῦτα μὲν οὖν αἱ ῥηταὶ προστάξεις
περιέχουσιν. Ἔστι δὲ καὶ ἀλληγορεῖσθαι τὰ περὶ τὸν τόπον, ἔχοντα θεωρίαν τὴν
διὰ συμβόλων.

De Profugis I. 551 ταῦτα γὰρ προκαλύμματα ὄντα ἐτέρων ἀναστείμεναι,
τὰ ἐναποκείμενα ἔνδον, ὅποια ἅττα τὴν φύσιν ἐστίν, ἐθεάσαντο.—Quod Deus
Sit Im. I. 277 ἐννοίαν καὶ διανόησιν, τὴν μὲν ἐναποκειμένην οὖσαν νόησιν, τῆς
δὲ νοήσεως διέφερον.—Quod Deus Sit Im. I. 293 ὅταν δὲ εἰσέλθῃ ὁ ἱερεὺς ὄντως,
ἔλεγχος, εἰς ἡμᾶς, ὥσπερ φωτὸς τις αὐτῇ καθαρωτάτῃ, τηνικαῦτα γνωρίζομεν
τὰ ἐναποκείμενα ἡμῶν οὐκ εὐαγὴ τῇ ψυχῇ βουλεύματα.

47. τὰ οἰκεῖα] De Pl. Noe I. 333 τὸ αἷτιον οἷς μὲν τηλαυγέστερον καὶ ἀριδιλό-
τερον ὡς ἂν ἐν ἡλίῳ καθαρῷ, οἷς δὲ ἀμυδρότερον ὡς ἂν ἐν σκιά τὰ οἰκεῖα εἶωθεν
ἐπιδείκνυσθαι.

ἡ οἰκία] De Mig. Ab. I. 437 πατὴρ δὲ οἶκος ὁ λόγος, ὅτι πατὴρ μὲν ἡμῶν
ὁ νοῦς, σπείρων εἰς ἕκαστον τῶν μερῶν τὰς ἑαυτοῦ δυνάμεις . . . οἶκος δὲ ἐν ᾧ
διατᾶται, τῆς ὅλης ὑπεξηρημένος οἰκίας ὁ λόγος· καθάπερ γὰρ ἄνδρὸς ἐστία,
καὶ νοῦ λόγος ἐνδιατῆμα· ἑαυτὸν γοῦν καὶ ὅσα ἂν ἐνθυμήματα τέκῃ ὥσπερ ἐν
οἴκῳ τῷ λόγῳ διαθεῖς καὶ διακοσμήσας ἐπιδείκνυται.

48. Qu. in Gen. Sermo iv. § 194 nomina enim positores indubie
sapientes sunt, ponentes sane nomina rerum declaratiua, quibus tanquam
ex speculo tam proprietates rerum apparent, quam figurae evidentiones.—
De Profugis I. 577 ἀλλ' οὐκ ἐμελλες, ᾧ ψυχῇ προκόπτουσα καὶ τῇ τῶν
ἐγκυκλίων ἐπιστήμῃ προπαιδευμάτων ἐμβαθύνουσα, καθάπερ διὰ κατόπτρου, τῆς
παιδείας, τὸν αἷτιον τῆς ἐπιστήμης ἰδεῖν.—De Somn. I. 686 ἀκριβώσαντες αὐτὸν
ἐκείνον ὥσπερ ἔμφασιν ἐν κατόπτρῳ θεασώμεθα.—De Ab. 2. 23 ψυχῆς εἰκόνα
δεδημιουργηθῆαι τὴν ὕσασιν, ἀκρότητι τέχνης εὖ μεμιμημένης ἐναργεῖς ἐμφαίνουσιν
εἰδωλον, οἷα διὰ κατόπτρου, τὴν φύσιν ὁρατὴν ἐξ αὐτῆς οὐκ ἐχούσης.—De Decal.
2. 198 ὡς γὰρ διὰ κατόπτρου φαντασιωῦται ὁ νοῦς θεὸν δρῶντα.—Quis Rerum
I. 473 νοημάτων οὐ ῥημάτων ἐπάλληλα κάλλη μετ' εὐτρόχου καὶ ὑψηλόρου
δυνάμεις φιλοσοφοῦντα.—D. A. S. I. 2. 244 ἐπειδὴ τῶν ἡμερινῶν φροντίδων
ἀναχώρησας ὁ νοῦς, ὑπὸ μὲν παρειμένον τοῦ σώματος, μηδεμίας δὲ τῶν αἰσθήσεων
ἰσταμένης ἐμπόδων, ἀνακυκλεῖν, αὐτὸν ἀρξεται καὶ τὰ νοήματα καθαρῶς ἐφ' ἑαυτοῦ
σκοπεῖν, οἷα εἰς κάτοπτρον ἀποβλέπων, τὸ ἦπαρ, ἕκαστα εἰλικρινῶς καταθεᾶται
τῶν νοητῶν . . . καὶ πάσαις ταῖς φαντασίαις εὐαρεστήσας, προφητεύει διὰ τῶν
δνείρων τὰ μέλλοντα.

1. De Mutat. Nom. I. 607 πολλὰ . . . τοῖς νόμοις ἐμφερόμενα.—De Ab. 2. 1
μυρίων ἄλλων ἐμφερομένων πραγμάτων.

901 P. καὶ διακαλύψασα, γυμνὰ δὲ εἰς φῶς προαγαγούσα τὰ M. 484
 ἐνθύμια, τοῖς δυναμένοις ἐκ μικρᾶς ὑπομνήσεως τὰ
 ἀφανῆ διὰ τῶν φανερῶν | θεωρεῖν. Ἐπειδὰν οὖν ἱκανῶς 5
 ὁ πρόεδρος διειλέχθαι δοκῇ καὶ κατὰ προαίρεσιν ἀπην-
 τηκέναι τῷ μὲν ἢ διάλεξις εὐσκόπως ταῖς ἐπιβολαῖς,

μενα Euseb. 3. παραγαγούσα A Turn.: προαγαγούσα βγΟΡQ
 Mang., quod et legisse Armenum puto 5. ὁ πρόεδρος ἱκανῶς
 Arm. 6. δοκεῖ HIKL || post προαίρ. add. Arm. αὐτῶν uel
 αὐτοῖς 7. εὐσκόπως Arm. AOP: εὐστόχως βγQ edd. 8. κρότος]

2. De Ab. 2. 16 εἰ δὲ τις τὰς ἐπισκιάζουσας κλήσεις ἀπαμφιάσας γυμνὰ τὰ
 πράγματα βουλευθείη καθαρῶς ἰδεῖν.—De Ab. 2. 34 ἀσώματα δὲ ὅσοι καὶ γυμνὰ
 τὰ πράγματα θεωρεῖν δύνανται, οἱ ψυχῇ μᾶλλον ἢ σώματι ζῶντες.—De Gig.
 1. 270 ὃ πάντα ἀπαμφισιάμενον τὰ ἐν γενέσει καὶ τὸ ἐσώτατον καταπέτασμα
 καὶ προκάλυμμα τῆς δόξης ἀνειμένῃ καὶ γυμνῇ τῇ διανοίᾳ πρὸς θεὸν ἀφίξεται.
 —De Congr. 1. 525 Ἄλλ' οὐχ ἱστορικὴ γενεαλογία ταύτ' ἐστὶν ἀναγραφείσα παρὰ
 τῷ σοφῷ νομοθέτῃ, μηδεὶς τοῦτ' εὖ φρονῶν ὑπονοήσκειν· ἀλλὰ πραγμάτων ψυχὴν
 ἀφελῆσαι δυναμένων διὰ συμβόλων ἀνάπτει. Τὰ δ' ὀνόματα μεταβαλόντες
 εἰς τὴν ἡμετέραν διάλεκτον, εἰσόμεθα τὴν ὑπόσχεσιν ἀληθῆ.

3. De Mutat. Nom. 1. 615 θάπτον ἂν τις χειμάρρου φορὰν ἐπίσχοι ἡ ψυχῆς
 τροπὴν ρέουσιν ἀκατασχέτως· ἀμύθητα γὰρ ἐνθύμια, ἀλλὰ ἐπ' ἄλλοις τρικυμίας
 τρόπον ἐπιτρέπει.

4. De Pl. Noe 1. 332 τὸ σῶμα ἀνεγερθὲν πρὸς τὴν καθαρωτάτην τοῦ παντὸς
 μοῖραν, οὐρανόν, τὰς δυνεῖς ἀνατείνει, ἵνα τῷ φανερῷ τὸ ἀφανὲς ἐκδῇως κατα-
 λαμβάνηται.—De Cherub. 1. 156 νομίζοντες τὸν τοῦ θεοῦ ὀφθαλμὸν τὰ ἐκτὸς
 μόνα ὄραν ἡλίου συνεργούντος, ἀλλ' οὐχὶ πρὸ τῶν ἐμφανῶν τὰ ἀφανῆ κατα-
 θεᾶσθαι φωτὶ χρώμενον ἑαυτῷ.—De Confus. 1. 426 ὅπερ ἀποκεκρυμμένον
 ἱχνηλατεῖται διὰ τῶν ἐμφανῶν ὀνομάτων.—De Iudice 2. 347 δεῖται γὰρ ὁ μὲν
 προφορικὸς δηλώσεως, ἢ τὰ ἀφανῆ τῶν καθ' ἕκαστον ἡμῶν ἐνθύμια γνωρίζεται
 τῷ πέλας.

Quod Det. Pot. Insid. 1. 204 [ορποννuntur φυλακὴ et ἀσκησις] ἡ μὲν οὖν
 ἀσκησις μέσον, οὐ τέλειον . . . ἡ δὲ φυλακὴ παντελὲς, μνήμη τὰ ἀσκητὰ παρα-
 δοῦναι θεωρήματα τῶν ἀγίων.—De Mutat. Nom. 1. 593 μαθήσεως δὲ ἀνάμνησις
 οἰκεῖον, πολλὰκις γὰρ τοῦ μανθάνοντος ἀπορρεῖ τὰ θεωρήματα, μὴ δυναμένου
 δι' ἀσθένειαν κρατεῖν καὶ πάλιν ἐξαρχῆς ὑπαναπλεῖ.—V. M. 2. 84 εὐμοιρίᾳ φύσεως
 φθάνων τὰς ἐφηγήσεις, ὡς ἀνάμνησιν εἶναι δοκεῖν, οὐ μάθησιν.—De Pr. et Poen.
 2. 410 ὡς μὴ ἀπὸ σκοποῦ τὰς μαθήσεις ἀναμνήσεις εἶναι λέγεσθαι.

5. Quod Deus Sit Im. 1. 277 ἱκανῶς οὖν διειλεγμένοι . . . ἀκολουθῶς ἀπο-
 δώσωμεν.

De Somn. 1. 683 ὁ δὲ τούτων ἐφηγητῆς ὁμοῦ καὶ πατὴρ . . . ὁ πρόεδρος,
 ὁ πρύτανις, ὁ δημοουργός.

6. V. M. 2. 84 εὐφυνὴ ψυχὴ προαπαντῶσα τοῖς λεγομένοις.—De Mig. Ab.
 1. 449 τῷ μέλλοντι πρὸς ἀγῶνα σοφιστικὸν ἀπαντᾶν.

7. Leg. Alleg. 1. 110 νοῦς ἐκβὰς τῶν νοητῶν καὶ οἰκείων ἐπιβολῶν.—De Post.

901 P. τοῖς δὲ ἡ ἀκρόασις, κρότος ἐξ ἀπάντων ὡς ἂν συν- M. 484
 ηδομένων εἰς τὸ τρίτον μόνον γίνεται. Καὶ | ἔπειτα 10
 ὁ μὲν ἀναστάς, ὕμνον ᾄδει πεποιημένον. εἰς τὸν
 θεόν, ἡ καινὸν αὐτὸς πεποιηκὼς ἡ ἀρχαῖόν τινα τῶν
 πάλαι ποιητῶν. Μέτρα γὰρ καὶ μέλη καταλελοίπασι
 πολλὰ ἐπῶν τριμέτρων, προσοδίων ὕμνων, παρασπον-
 δείων, παραβωμίων, | στασίμων, χορικῶν, στροφαῖς 15
 πολυστρόφοις εὖ διαμεμετρημένων. Μεθ' ὃν καὶ οἱ
 ἄλλοι κατὰ τάξεις ἐν κόσμῳ προσήκοντι, πάντων κατὰ
 πολλήν ἡσυχίαν ἀκροωμένων, πλὴν ὅποτε τὰ ἀκρο-
 τελεύτια καὶ ἐφύμνια ᾄδεν δέοι· τότε γὰρ | ἐξηχοῦσι 20

σκότος A || κρότος usque ad εἰς τὸν θεόν] ὕμνωδία γεραίρει τὸν θεόν,
 αἶνον β, omittens multa 9. τὸ τρίτον μόνον Arm.: τὸ ἐποψόμενον
 AγOP edd.: τὸ ἐψόμενον Q: coniecit τὸ ἐνδόσιμον Mang. 10. ὁ μὲν
 AγOPQ: ὁ edd.: ὁ προσεστὼς ut uidetur Arm., sic enim uocem 'auag'
 interpretor quae sensum habet 'superior' vel 'princeps.' Uix inerat
 textui interpretis ἡγεμὼν uel ἔξαρχος; has enim uoces alio modo
 reddit interpretes. Sed ἄρχων legisse interpretem haud negauerim
 11. ἡ καὶ νῦν Q 13. πολλὰ Arm. AβOPQ Mang.: ποιηταὶ γ
 Turn. || πολλὰ καταλ. Arm. 14. προσφιδίων M: προσω, διῶν O ||
 comma post προσοδίων posuit, post ὕμνων sustulit Mang.: προσοδίων,
 ὕμνων, Turn.: προσφιδίων ὕμνον, παρασπονδείων P: προσφιδίων ὕμνων.
 παρασπονδείων Q: Armenum secutus sum || παρασπονδείων uertit Arm.
 'saluificorum, consecratiuorum' 15. στασίων γ || χωρικῶν pr.
 man. A || στροφαῖς καὶ πολυστροφαῖς Arm. || πολυστρόφοις A: 'ἀπνε
 ἀντιστρόφοις?' Mang. in adnot. 16. μεθ' ὃν LPQ: μεθὼν in
 μεθῶν refinxit sec. man. A 17. post τάξεις add καὶ καθ' ἡλικίαν
 Arm. || ante κόσμῳ om. ἐν β 18. πλὴν Arm. AγOPQ: πρὶν β

Caini 1. 230 τῆς διανοίας ἐπιβολάς.—De Pr. et Poen. 2. 416 τῆς διανοίας
 εὐθηλαίαι καὶ εὐσκόποις ἐπιβολαῖς προσγανουμένης.—Qu. in Gen. Sermo i. § 17
 [R. H. p. 22] ὁ δὲ ἔβδος μὴν λέγεται καὶ πρῶτος καθ' ἑτέραν καὶ ἑτέραν
 ἐπιβολήν.

17. De Pr. S. 2. 233 μετὰ κόσμου τοῦ προσήκοντος.

19. Quis Rerum 1. 474 ἀκροτελεύτιον λογίου τοῦ χρησθέντος.

De Congr. 1. 536 τὸ ἐφύμνιον ᾄσεται Μωσῆς.

20. De Ab. 2. 24 ἔταν βίαι πνευμάτων καὶ κτύποι βροντῶν συρμὸν πολλὸν καὶ
 χαλεπὸν πάταγον ἐξηχῶσιν.—Quis Rerum 1. 475 ὅλου δὴ τοῦ διανοίας ὀργάνου

902 P. πάντες τε καὶ πᾶσαι. Ὅταν δὲ ἕκαστος διαπεράνηται M. 484
τὸν ὕμνον, οἱ νέοι τὴν πρὸ μικροῦ λεχθεῖσαν τράπεζαν

20. post πάντες om. τε Q || ὅτε ἕκαστος διαπεράννται BM: ὅτε διαπερά-
ννται E: ὅταν δὲ ἕκ. διαπεράνηται Arm. cett. 21. fortasse

κατὰ τὴν διὰ πασῶν καὶ δις διὰ πασῶν συμφωνίαν ἐξηχοῦντος.—De Decal. 2. 188
φωνῇ . . . ἐξήχει καταπληκτικωτάτη.

23. De Sept. 2. 294, § 21 Τοσαύτας ἔχουσα προνομίας ὁπόσας ἔδειξεν ὁ νόμος ἡ
ἐπὶ τῷ δράγματι πανήγυρις προεόρτιόν ἐστιν, . . . ἐτέρας ἑορτῆς μείζονος. Ἀπὸ γὰρ
ἐκείνης ἡμέρα πεντηκοστή καταριθμεῖται, ἑβδόμη ἑβδομάς ἐφ' αἷς ἱερὸν ἀριθμὸν
ἐπισφραγισμένης μονάδος. ἥτις ἐστὶν ἀσώματος θεοῦ εἰκὼν, θεῷ κατὰ τὴν μόνωσιν
ἐξομοιοῦται. τοῦτο μὲν δὴ πρῶτον κάλλος ἐπιδείκνυται πεντηκοστῆς. ἕτερον δὲ
μηνυτόν· θαυμαστὴ καὶ περιμάχητός ἐστιν ἡ φύσις, διὰ τε τᾶλλα, καὶ ἐπειδὴ συν-
έστηκεν ἐκ τοῦ στοχειωδεστάτου καὶ πρεσβυτάτου τῶν ἐν οὐσίαις παραλαμβανο-
μένων, ὡς φασὶν οἱ ἀπὸ τῶν μαθημάτων, ὀρθογωνίου τριγώνου. μήκει μὲν γὰρ αἱ
τοῦδε πλευραὶ τριῶν οὐσαι καὶ τεσσάρων καὶ πέντε συμπληροῦσιν ἀριθμὸν τὸν ἰβ',
τοῦ ζωοφόρου κύκλου παράδειγμα διπλασιασθείσης ἑξάδος τῆς γονιμωτάτης, ἥτις
ἐστὶν ἀρχὴ τελειότητος, ἐκ τῶν ἰδίων συμπληρουμένη ἡμερῶν, αἷς ἐξισοῦται· δυνάμει
δ' ὡς ἔοικεν ἀπογεννῶσι τὸν πεντηκοστὸν διὰ τοῦ τρις τρία καὶ τετράκις τέσσαρα καὶ
πεντάκις πέντε, ὥστε ἀναγκαῖον εἶναι λέγειν τοσοῦτω δεκάδος εἶναι πεντηκοντάδα
ὅσῳ καὶ τοῦ δυνάμει τὸ μήκει. εἰ δὲ τοῦ ἐλάττονος εἰκὼν ἐστὶν ἡ καλλιστεύουσα τῶν
ἐν οὐρανῷ σφαῖρα ἡ ζωοφόρος, τίνος ἂν εἴη παράδειγμα τὸ κρείττον, ἡ πεντηκοντάς,
ἡ πάντως ἀμείνωνος φύσεως; . . . Πρόσρησιν δ' ἔλαχεν ἡ κατὰ τὸν πεντηκοστὸν
ἀριθμὸν ἐνισταμένη ἑορτὴ πρωτογεννημάτων, ἐν ᾗ δύο ἐξυμωμένους ἄρτους ἐκ
πυροῦ γεγονότας ἔθος προσφέρειν, ἀπαρχὴν σίτου τῆς ἀρίστης τροφῆς· ὠνομάσθη
δὲ πρωτογεννημάτων, ἡ διότι, πρὶν εἰς τὴν ἀνθρώπων χρῆσιν ἐλθεῖν τὸν ἐπέτειον
καρπὸν, τοῦ νέου σίτου τὸ πρωτογέννημα καὶ ὁ πρῶτος φανὲς καρπὸς ἀπαρχὴ προσ-
άγεται. . . . Ἐξυμωμένοι δ' εἰσὶν οἱ ἄρτοι, τοῦ νόμου ζύμην ἐπὶ τὸν βωμὸν
ἀναφέρειν ἀπειπόντος· οὐχ ἵνα διαμάχη τις ᾗ ἐν τοῖς προσταττομένοις, ἀλλ' ὑπὲρ
τοῦ τρόπου τινὰ δι' ἐνὸς εἵδους λαβεῖν τε καὶ δοῦναι· λαβεῖν μὲν τὴν ἀπὸ τῶν
προσφερομένων εὐχαριστίαν, δοῦναι δ' εὐθὺς ἀνυπερβέτως τὰ νομιζόμενα τοῖς προσ-
φέρουσιν. Οὐ μὴν ὥστε χρῆσθαι· χρήσονται γὰρ τοῖς ἅπασι καθιερωθεῖσιν οἷς
ἔξεστίν τε καὶ ἐφέται, ἔξεστι δὲ τοῖς ἱερωμένοις. οἱ τῶν προσαγομένων τῷ βωμῷ,
ὅσα μὴ ὑπὸ τοῦ ἀσβέστου πυρὸς ἀναλίσκεται, τὴν μετουσίαν ἔλαβον, φιλανθρωπία
νόμου δοθείσαν ἡ μισθὸν ὑπηρεσιῶν ἡ γέρας ἀγώνων οὐς ὑπὲρ εὐσεβείας ἀθλοῦσιν, ἡ
κληρὸν ἱερὸν, τῶν κατὰ τὴν χώραν μὴ τὸν αὐτὸν τρόπον ταῖς ἄλλαις φυλαῖς τὸ
ἐπιβάλλον μέρος διανεμύμενοι. Σύμβολον δ' ἐστὶν καὶ ἄλλων ἡ ζύμη δυοῖν. Ἐνὸς
μὲν ἐντελεστάτου καὶ ολοκλήρου τροφῆς, ἥς οὐκ ἐστὶν ἐν τῇ καθ' ἡμέραν χρήσει
κρίττονα καὶ λυσιτελεστέραν εὐρεῖν· κράτιστος δὲ καὶ ὁ τοῦ σίτου καρπὸς ἐν σπαρ-
τοῖς, ὡς ἀρμόττειν ὑπὲρ τοῦ ἀρίστου ποιεῖσθαι τὴν ἀρίστην ἀπαρχήν. ἕτερον δὲ
συμβολικώτερον, πᾶν τὸ ἐξυμωμένον ἐπαίρεται· χαρὰ δὲ ψυχῆς ἐστὶν εὖλογος
ἐπαρσις. Ἐπ' οὐδενὶ γὰρ τῶν ὄντων μᾶλλον χαίρειν πέφυκεν ἄνθρωπος, ἢ εὐπορίᾳ
καὶ ἀφθονίᾳ τῶν ἀναγκαίων, ἐφ' οἷς ἄξιον γεγηθότας εὐχαριστεῖν, ποιουμένους
ἀοράτου τῆς περὶ τὴν διάνοιαν εὐπαθείας αἰσθητῇ διὰ τῶν ἐξυμωμένων ἄρτων

902 P. εἰσκομίζουσιν, ἐφ' ἧς τὸ παναγέστατον σιτίον, ἄρτος M. 484
 ἐζυμωμένος, μετὰ προσοψήματος ἁλῶν οἷς ὕσσωπος
 ἀναμείκται, | δι' αἰδῶ τῆς ἀνακειμένης ἐν τῷ ἀγίῳ 25

Armenus τοὺς ὕμνους legit 23. παναγ.] 'omnisanctum' uertit
 Arm. 24. ὕσσωπον β 25. * * i δι' αἰδῶ * τῆς (sic) C : δι' ἐδωδῆς

εὐχαριστίαν. Ἄρτοι δὲ εἰσιν, ἀλλ' οὐ σίτος, ἡ ἀπαρχή, διὰ τὸ μηδὲν ἐτι ἐνδεῖν τῶν εἰς ἀπόλυσιν τροφῆς, σίτου γεγονότος· λέγεται γάρ, ὅτι τῶν σπαρτῶν ἀπάντων τελευταῖος ὁ πυρὸς γεννᾶσθαι πέφυκε καὶ πρὸς ἄμικτον παρίστασθαι. Δύο δ' εἰσὶν ἄριστα δυοῖν χρόνοι χαριστήρια· τοῦ τε παρεληλυθότος, ἐν ᾧ καὶ τῶν ἐξ ἐνδείας καὶ λιμοῦ κακῶν οὐκ ἐπειράθημεν, ἐν εὐτερίᾳ διάγοντες· καὶ τοῦ μέλλοντος, διότι τὰς εἰς αὐτὸν χορηγίας καὶ παρασκευὰς ἡτρεπισάμεθα.

24. παναγέστατον] De Somn. i. 668 Τίς οὖν ἡ ψυχῆς ἀσωμάτου θυσία; τίς ἡ σεμίδαλις, ἐκκεκαθαρμένης ταῖς παιδείας ὑποθήκαις γνώμης σύμβολον, τροφήν ἄνοσον καὶ ζῶν ἀνυπαίτιον ποιεῖν ἱκανῆς, ἀφ' ἧς δραζάμενος ὁ ἱερεὺς ὅλην τῇ δρακί, τὸ δ' ἐστὶ πάσαις ταῖς διανοίαις λαβαῖς, πλήρη τὴν ὅλην ψυχὴν εἰλικρινεστάτων καὶ καθαρωτάτων δογματικῶν γενομένην αὐτὴν ὥς ἱερεῖον τὸ κάλλιστον ἀνάγειν προστέτακται, πῖονα καὶ λιπῶσαν, θείῳ φωτὶ χαίρουσαν καὶ ταῖς ἀπὸ δικαιοσύνης καὶ τῶν ἄλλων ἀρετῶν ἀναδιδόμεναις καταπνεομένην αὔραις, ὥς εὐωδέστατον καὶ προσηγέστατον αἰεὶ καρποῦσθαι βίον; Τὸ γὰρ ἔλαιον καὶ ὁ λιβανωτός, ὧν ἐπιδράττεται σὺν τοῖς λευκοπύροις ὁ ἱερεὺς, ταῦτα αἰνίττεται. Διὰ τοῦτο καὶ Μωσῆς ἐξαίρετον ἑορτὴν ἀνέθηκε τῷ δράγματι, πλὴν οὐ παντί, ἀλλὰ τῷ ἀπὸ τῆς ἱερᾶς γῆς.

Qu. in Exod. Sermo ii. § 14 [R. R. p. 53] Quid est 'non immolabis in fermento sanguinem uictimae'? ἀντὶ τοῦ οὐ δεῖ ζυμωτῶν παρεῖναι ἐπὶ τῶν θυσιαζομένων, ἀλλὰ πάντα τὰ προσαγόμενα εἰς θυσίαν ἦτοι προσφορὰν ἄζυμα δεῖ εἶναι, αἰνίττεται διὰ συμβόλου δύο τὰ ἀναγκαυότατα· ἐν μὲν τὸ καταφρονεῖν ἡδονῆς, ζύμη γὰρ ἡδυσμα τροφῆς, οὐ τροφή· ἕτερον δὲ τὸ μὴ δεῖν ἐπαίρεσθαι φυσσωμένους διὰ κενῆς οἰήσεως.

26. Qu. in Exod. Sermo ii. § 72 Cur dicit 'Impones super mensam panem in conspectu meo semper'? [25, 30]. Necessarii cibi, sine quo non est uita, significatiui sunt *panes*; et principum ac uillicorum uis [al. aequitas], deo ordinante, in necessariis naturae [uersatur] in cibo et potu. Ideo superaddit dicens 'In conspectu meo semper pones panes': ubi 'semper' ostendit continuam ac non interruptam esse gratiam cibi; 'in conspectu' vero, quia gratum iucundumque est deo tam donare gratias, quam gratiarum actionem recipere.—D. A. S. I. 2. 239 Ἄρτοι δὲ προτίθενται ταῖς ἐβδόμαις ἐπὶ τῆς ἱερᾶς τραπέζης ἰσάριθμοι τοῖς μηνσὶ τοῦ ἐνιαυτοῦ, δυοὶ θέμασιν ἀνὰ ἕξ, δώδεκα, κατὰ τὸν λόγον τῶν ἰσημεριῶν ὧν ἑκάτερα—δύο γὰρ εἰσιν ἀνὰ πᾶν ἔτος, ἑαρινή τε καὶ μετοπωρινή, αἱ μηνσὶν ἐξ ἀριθμοῦνται—ἑαρινή μὲν τὰ σπαρτὰ πάντα τελειογονεῖται, καθ' ὃν χρόνον τὰ δένδρα γεννᾶν ἄρχεται· μετοπωρινή δὲ καὶ ὁ τῶν δένδρων καρπὸς τελεσφορεῖται, ἐν ᾧ καιρῷ πάλιν ἀρχὴ σποράς. Οὕτω δολιχεύουσα ἡ φύσις τὸν αἰῶνα ἄλλας ἐπ' ἄλλας ἀμείβει δωρεὰς ἀνθρώπων γένει ὧν εἰσι σύμβολα αἱ διτταὶ τῶν προκειμένων ἄρτων ἐξάδες. Αἰνίττονται δὲ καὶ τὴν ὠφελιμωτάτην τῶν ἀρετῶν ἐγκράτειαν, ἡ δορυφορεῖται πρὸς εὐκολίας καὶ εὐτελείας καὶ ὀλιγοδείας,

902 P. προνάω ἱερᾶς τραπέζης. Ἐπὶ γὰρ ταύτης εἰσὶν ἄρτοι M. 484

BP: δι' αἰδῶ τῆς Arm. ΑΥΟQ 26. sensu νάφ uertit Arm. || τράπεζαν

διὰ τὸν ἐξ ἀκολασίας καὶ πλεονεξίας βλαβερώτατον ἐπιτευχισμόν. Ἄρτος γὰρ ἔραστῇ σοφίας διαρκῆς τροφή, παρέχουσα καὶ τὰ σώματα ἄνοσα καὶ τὸν λογισμόν ὑγιᾶ καὶ νηφάλιον· ὅσα δὲ καὶ μελίπηκτα καὶ ἡδύσματα καὶ ὅσα σιτοπόνων καὶ ὀψαρτυτῶν περιεργαίᾳ τεχνιτεύουσι, καταγοητεύουσαι τὴν ἄμωσιν καὶ ἀφιλόσοφον καὶ ἀνδραποδωδεσάτην τῶν αἰσθήσεων, γεύσιν, ὑπηρετοῦσαν καλῶ μὲν οὐδενὶ θεάματι ἢ ἀκούσματι, γαστρὸς δὲ τῆς ταλαίνης ἐπιθυμίας, νόσους σώματι καὶ ψυχῇ κατασκευάζει πολλάκις ἀνιάτους. Συνεπιτίθεται δὲ τοῖς ἄρτοις λιβανωτὸς καὶ ἅλεις· ὁ μὲν σύμβολον τοῦ μηδὲν ἡδυσμα εὐωδέστερον ὀλιγοδείας εἶναι καὶ ἐγκρατείας παρὰ σοφίᾳ δικαζούσῃ, οἱ δὲ ἅλεις διαμονῆς τε τῶν συμπάντων — οἷς γὰρ ἂν παραπασθῶσι διατηροῦσι — καὶ ἱκανοῦ προσοψήματος. Οἷδ' ὅτι χλεύνθῃσιν καὶ γέλωτα ταῦτα οἱ περὶ τὰ συμπόσια καὶ τὰς εὐωχίας πραγματευόμενοι καὶ πολυτελεῖς τραπέζας μεταδιώκοντες, οἱ ὀρνέων καὶ ἰχθύων καὶ κρεῶν καὶ τῆς ὁμοιοτρόπου φλυαρίας ἄθλιοι δοῦλοι, μὴδ' ὄναρ ἀληθοῦς ἐλευθερίας γεύσασθαι δυνάμενοι. Ὡν ὀλίγα φροντιστέον τοῖς κατὰ θεὸν καὶ πρὸς τὴν τοῦ ὄντος ὄντος ἀρέσκειαν ζῆν ἐγνακώσιν, οἱ τῶν σαρκὸς ἡδονῶν ἀλογεῖν πεπαιδευμένοι τὰς τῆς διανοίας χαρὰς καὶ εὐπαθείας, θεωρία τῶν τῆς φύσεως ἐνασκοῦμενοι, μεταδιώκουσι. — Quis Rerum I. 497 ὁρᾷς καὶ τοὺς προτιθεμένους ἄρτους ἐπὶ τῆς ἱερᾶς τραπέζης. — Quis Rerum I. 504 ἡ δὲ τράπεζα εἰς τὴν τῶν ὑπὲρ τῶν θνητῶν ἀποτελεσμάτων εὐχαριστίαν, ἄρτοι γὰρ καὶ σπονδεῖα ἐπιτίθενται αὐτῇ, οἷς ἀνάγκη χρῆσθαι τὰ τῆς τροφῆς δεόμενα.

27. De Congr. I. 542 Ὡστε εἰ ἡ ἐπὶ πλέον ἀνεσις τὸ μέγιστον κακόν, ἀσέβειαν, ὠδίνει, τὸ ἐναντίον ἢ μετὰ νόμον κάκωσις ἀγαθὸν τέλειον ἀποτίκτει τὴν αἰοιδίμον νοουθεσίαν. Ἐνθεν δὲ ὀρμηθεὶς καὶ τῆς πρώτης ἑορτῆς τὸ σύμβολον ἄρτον κακώσεως [Deut. 16. 3] εἶπε τὰ ἄξυμα· καίτοι τίς οὐκ οἶδεν, ὅτι ἑορταὶ καὶ θαλαῖα περιποιοῦσιν ἰλαρὰς εὐφροσύνας καὶ εὐθυμίας, οὐ κακώσεις; Ἀλλὰ δηλον, ὡς ὀνόματι κατακέχρηται πόνου τοῦ σωφρονιστοῦ· τὰ γὰρ πλείστα καὶ μέγιστα τῶν ἀγαθῶν ἀσκητικαῖς ἀθλήσεσι καὶ ἡβῶσι πόνους εἴωθε περιγίνεσθαι. Ψυχῆς δὲ ἑορτὴ ζῆλος, ὁ τῶν ἀρίστον καὶ τελεσφοροῦμένων πόνος· οὗ χάριν διεύρεται καὶ ἐπὶ πικρίδων τὰ ἄξυμα ἐσθίειν [Exod. 12. 8], οὐχ ὡς προσοψήματος, ἀλλ' ἐπειδὴ τὸ μὴ οἰδεῖν καὶ ἀναξεῖν ταῖς ἐπιθυμίαις, ἐστάλθαι δὲ καὶ συνήχθαι πρὸς ἀηδίας οἱ πολλοὶ τίθενται, πικρὸν ἡγούμενοι τὸ ἀπομαθεῖν τὸ πάθος, ὑπερ ἐστὶν ἑορτὴ καὶ εὐφροσύνη διανοίᾳ φιλάθλῳ. — De Congr. I. 543 Μηδεὶς οὖν τὴν τῆς αὐτῆς κακώσιν ἀποστρεφθεὶς, μὴδ' ἄρτον κακώσεως νομιάτω ποτὲ λέγεσθαι τὴν ἑορτῆς καὶ εὐφροσύνης τράπεζαν ἐπὶ βλάβῃ μᾶλλον ἢ ὠφελείᾳ, τρέφεται γὰρ τοῖς παιδείας δόγμασιν ἢ νοουθετούμενῃ ψυχῇ. Τὸ ἄξιμον πέμμα τοῦτο οὕτως ἐστὶν ἱερόν, ὥστε χρησιμοῖς προστέτακται· δώδεκα ἄρτους ἀξίμους ταῖς φυλαῖς ἰσαρίθμους προτιθέναι ἐπὶ τῆς ἐν τοῖς ἀδύτοις χρυσῆς τραπέζης, καὶ καλοῦνται προθέσεως [Exod. 25. 30]. Καὶ νόμον δὲ ἀπείρηται· πᾶσαν ζύμην καὶ πᾶν μέλι προσφέρειν τῷ βωμῷ [Lev. 2. 11]· χαλεπὸν γὰρ ἡ τὰς γλυκύτητας τῶν κατὰ τὸ σῶμα ἡδονῶν ἢ τὰς τῆς ψυχῆς ἀραιὰς καὶ χαύνους ἐπάρσεις καθιεροῦν ὡς ἅγια, τὰ φύσει βέβηλα καὶ ἀνίερα ἐξ αὐτῶν. — De Somn. I. 628 Μακάριοι μὲν οὖν, οἷς ἐξεγένετο τῶν σοφίας φίλων ἀπόνασθαι καὶ τῶν θεωρημάτων καὶ δογμάτων αὐτῆς ἐστιαθῆναι,

902 P. καὶ ἅλες ἄνευ ἡδυσμάτων. * Ἀζυμοὶ μὲν οἱ ἄρτοι, M. 484
 ἀμιγεῖς δὲ καὶ οἱ ἅλες. Προσῆκον μὲν γὰρ ἦν, τὰ μὲν
 ἀπλούστατα καὶ εἰλικρινέστατα τῇ κρατίστῃ | τῶν 30
 ἱερέων ἀπονεμηθῆναι μερίδι, λειτουργίας ἄθλον· τοὺς
 δὲ ἄλλους τὰ μὲν ὅμοια ζηλοῦν, ἀπέχεσθαι δὲ τῶν αὐτῶν,

(-an in rasura) sic Q 27. καὶ ἅλες ἄνευ usque ad ἄρτοι propter
 homoioteleuton om. OQ || μὲν βγP edd.: om. A 28. δὲ καὶ οἱ
 ΑγP edd.: δὲ οἱ β: δὴ οἱ Q ubi δὴ ex δὲ refinxit man. rec. et οἱ
 eadem man. litura deleuit || οἱ δὲ ἄλ. ἀμ. Arm., ? om. καὶ || γὰρ
 ΑγEOQ edd.: μὲν γὰρ Arm. BMP 30. ἱερέων Arm.: ἱερών
 θῆ
 cett. codd. et edd.: 'melius ἱερέων' Mang. || ἀπονεμῆναι (θῆ supr. scr.
 man. rec.) Q 32. τῶν αὐτῶν Arm.: τῶν ἄρτων ceteri omnes:

καὶ ἀνευφρανθεῖσιν ἔτι διψῆν, ἀπληστον καὶ ἀκόρεστον ἐπιφερομένοις ἔμερον
 ἐπιστήμης. Δεύτερα δ' οἴσονται, οἷς ἀπολαῦσαι μὲν οὐκ ἐξεγένετο τῆς ἱερᾶς
 τραπέζης, κνισσοῦν δὲ τὰς ἑαυτῶν ψυχὰς· αὖραις γὰρ ἀρετῆς οὗτοι ζωπυρρήσονται.
 —V. M. 2. 151 ἡ δὲ τράπεζα τίθεται πρὸς τοῖς βορείοις, ἐφ' ἧς ἄρτοι καὶ
 ἅλες. —D. A. S. I. 2. 245 τὰ τῆς ἱερᾶς τραπέζης πάντα καιρίως δεῖ προσφέ-
 ρεσθαι, σπονδὴν ποιουμένους, ὥς μὴ μεταβάλλῃ μήκει χρόνον, κρεῶν δὲ ἐώλων
 εὐσσηπτος ἡ φύσις, κἂν ἡδύσμασι παραρτυθῇ.

30. In Fl. 2. 518 διὰ τὸ τὴν τῶν γνησίων πρὸ τῆς τῶν θετῶν θεραπεικῆναι
 μερίδα. —De Sac. Ab. et C. I. 186 τῆς τῶν πρεσβείων ἡγίωσεν μερίδος.

De Sac. Ab. et C. I. 189 τοῦ μὲν οὖν προτέρου τμήματος ὑπηρέτης ὁ Δευῖτης
 ἐστι· τὰς γὰρ λειτουργίας ἀπάσας ἀναδέχεται, ὅσαι πρὸς ἱερωσύνην ἀναφέρονται
 τελείαν, καθ' ἣν διασυνίσταται καὶ γνωρίζεται τὸ θνητὸν θεῷ, ἢ δι' ὀλοκαυτωμάτων
 ἢ διὰ σωτηρίων ἢ διὰ μετανοίας ἀμαρτημάτων.

31. De Sac. Ab. et C. I. 189 ἔτι γε μὴν οἱ τὸν ἀκούσιον φόνον δράσαντες,
 τὰς αὐτὰς τοῖς Δευῖταις πόλεις ἔλαχον οἰκεῖν, ὅτι καὶ οὗτοι διὰ φόνον ὅσιον
 προνομίας ἡγιάθησαν. "Ὅτε γοῦν ἡ ψυχὴ τραπέισα τὸν Αἰγύπτιον θεὸν τὸ σῶμα,
 ὥς χρυσὸν ἐξετίμησε, τόθ' οἱ ἱεροὶ λόγοι πάντες αὐτοκέλευστοι μεθ' ὕλων ὀρμήσαν-
 τες ἀμυντηρίων, τῶν κατ' ἐπιστήμην ἀποδείξεων, ἡγεμόνα προστησάμενοι καὶ
 στρατηγὸν τὸν ἀρχιερέα καὶ προφήτην καὶ φίλον τοῦ θεοῦ Μαῦσῃν, πόλεμον ἀκήρυκ-
 τον ὑπὲρ εὐσεβείας πολεμοῦσι, καὶ οὐ πρότερον ἀπηλλάγησαν ἢ πάντα τὰ τῶν
 ἐναντιουμένων δόγματα καταλῦσαι, ὥστε εἰκότως σύνουκοι γεγόνασιν οἱ τὰς ὁμοίας
 καὶ μὴ τὰς αὐτὰς πράξεις ἐργασάμενοι. —Quod Det. Pot. Insid. I. 201 ὁ προνομίας
 τοὺς ἀμείνους ἀξίων. —De Mon. 2. 231 'Ὅμοιως μέντοι μηδὲ μισθωτῷ μηδεὶς παρεχέτω
 μήτε μισθὸν μήτε ὑπηρεσίας ἀμοιβὴν ἱερὸν γέρας. Χρήσεται γὰρ ὁ λαβὼν ἔστιν
 ὅτε ἀνίερος πρὸς ἃ μὴ δεῖ, βέβηλα τὰ τῆς εὐγενείας ἄθλα καὶ τῆς περὶ τὸν νεῶν
 λειτουργίας ἀπεργασάμενος. Δι' ἣν αἰτίαν οὐδ' ἄλλογενεὶ συνόλως ὁ νόμος
 ἐπιτρέπει μεταλαμβάνειν τῶν ἀγίων, κἂν εὐπατρίδης ὢν τυγχάνῃ τῶν αὐτο-

902 P. ἵνα ἔχωσι προνομίαν οἱ κρείττονες. Μετὰ δὲ τὸ δεῖπνον M. 484
τὴν ἱερὰν ἄγουσι παννυχίδα. Ἄγεται δὲ ἡ παννυχὶς
τὸν τρόπον τοῦτον. | Ἀνίστανται πάντες ἄθροοι, καὶ 35
κατὰ μέσον τὸ συμπόσιον, δύο γίνονται τὸ πρῶτον
χοροί, ὁ μὲν ἀνδρῶν ὁ δὲ γυναικῶν. Ἡγεμῶν δὲ καὶ
ἕξαρχος || αἰρεῖται καθ' ἑκάτερον ἐντιμότητός τε καὶ M. 485
ἐμμελέστατος. Εἵτα ᾄδουσι πεποιημένους ὕμνους εἰς
τὸν θεὸν πολλοῖς μέτροις καὶ μέλεσι, τῇ μὲν συνηχοῦν-
τες, τῇ δὲ ἀντιφώνοις ἀρμονίαις ἐπιχειρονομοῦντες |

‘*ex Philonis argumento scribendum uidetur ἀζύμων*’ Mang. 33.
εἰσάγουσι β 34. ἄγεται] ἄδεται EM || ἄγεται δὲ ἡ παννυχὶς
om. Arm., propter homoioteleuton ut uidetur 35. ἄθροον
Q: ἄθροοι (uel ἄθροον) πάντες tr. Arm. || μέλη β: μέσον Arm.
Ay cett. 36. δύο] δεύτερον E || τὸ πρῶτον om. Arm. 1. κατ’
ἀμφοτέρα ante αἰρεῖται add. Arm. || ἑκάτερον Arm. P Mang.: ἕτερον
ΑβγΟQ Turn. || καὶ A: τε καὶ cett. 2. ὕμ. ε. τ. θ. Arm. AOPQ:
τοὺς ὕμ. ε. τ. θ. β: εἰς τὸν θ. ὕμ. γ edd. 4. τῇ δὲ P Arm.: τῇ δὲ καὶ

χθόνων καὶ πρὸς ἀνδρῶν καὶ πρὸς γυναικῶν ἀνεπίληπτος ὢν, ἵνα αἱ τιμαὶ μὴ
νοθεύωνται, μένωσι δὲ ἐν τῇ ἱερατικῇ τάξει βεβαίως φυλαττόμεναι. Καὶ γὰρ
ἄτοπον τὰς μὲν θυσίας καὶ ἱερουργίας καὶ ὅσα ἄλλα περὶ τὸν βωμὸν ἀγιστεύεται,
μὴ πᾶσιν, ἀλλὰ τοῖς ἱερεῦσιν μόνοις ἐπιτετράφθαι, τὰ δὲ ἀντὶ τούτων ἅθλα κοινὰ
γίνεσθαι καὶ τῶν ἐπιτυχόντων, ὥς οὐ μὲν δέον πόνοις πολλοῖς καὶ καμάτοις καὶ
ταῖς μεθ’ ἡμέραν καὶ νύκτωρ φροντίσιν ἀποτρύχειν τοὺς ἱερέας, τὰ δὲ ἅθλα κοινὰ
καὶ τοῖς ἀργοῦσιν ἀποφαίνειν.

34. In Fl. 2. 534 ὡς δὲ ᾤσθοντο τὴν ἀπαγωγὴν καὶ τὸν Φλάκκον ἐντὸς ἀρκύων
ἤδη γεγεννημένον, προτείνοντες τὰς χεῖρας εἰς οὐρανὸν ὕμνους καὶ παιᾶνας ἐξήρχον
εἰς τὸν ἔφορον θεὸν τῶν ἀνθρωπίνων πραγμάτων . . , πάννυχτοι δὲ διατελέσαντες
ἐν ὕμνοις καὶ ψάδαῖς καὶ ἅμα τῇ ἑφ’ δια πυλῶν ἐκχυθέντες, ἐπὶ τοῖς πλησίον
αἰγιαλοῦς ἀφικνουῦνται — τὰς γὰρ προσευχὰς ἀφήρητο — καὶ ἐν τῷ καθαρατάτῳ
στάντες ἀνεβόησαν ὁμοθυμαδόν.

37. De Mon. 2. 220 ἵνα τὸν ἕξαρχον καὶ ἡγεμόνα.—De Pl. Noe 1. 347
Δικαιοσύνην δὲ ἰσότης τὴν ἕξαρχον καὶ ἡγεμονίδα τῶν ἀρετῶν ἔτεκεν.—De
Iustit. 2. 368 ὁ τῶν ἱερέων ἕξαρχος καὶ ἡγεμῶν.

4. De Cherub. 1. 159 λύρας τρόπον ἕξ ἀνομοίαν ἡρμοσμένης φθόγγων εἰς
κοινωνίαν καὶ συμφωνίαν ἐλθόντα συνηχήσειν ἐμελλεν.—De Pl. Noe 1. 354
καθάπερ ἐν ἡρμοσμένῃ λύρα φθόγγος ἀντιφώνοις εἰς ἐνὸς μέλους κρᾶσιν συνη-
χοῦσαν.

Quod Deus Sit Im. 1. 298 χαίρει καὶ γέγηθε καὶ τετιμῆσθαι δοκεῖ καὶ πρὸς
τοὺς πολλοὺς ἔτι νεανιεύμενος καὶ ἐπιχειρονομῶν ἄρχεται κ.τ.λ.—De Iustit.

902 P. καὶ ἐπορχούμενοι καὶ ἐπιθειάζοντες, τοτὲ μὲν τὰ προσ- M. 485, 5
 όδια, τοτὲ δὲ τὰ στάσιμα, στροφάς τε τὰς ἐν χορείᾳ
 καὶ ἀντιστροφὰς ποιούμενοι. Εἶτα ὅταν ἑκάτερος τῶν
 χορῶν ἰδίᾳ καὶ καθ' αὐτὸν ἐστιαθῇ, καθάπερ ἐν ταῖς |
 βακχικαῖς ἀκράτου σπάσαντες τοῦ θεοφιλοῦς, ἀναμίγ- 10

Mang. Turn. et cett. codd. || συμφώνοις Arm.: ἀντιφώνοις codd. gr.
 editique 5. καὶ ante ἐπορχ. om. Arm. || ἐπορχούμενοι 'gaudio
 hilarati' uertit Arm. 6. προσώ δια ΒΟΡQ || τὰ προσόδια] τὸν
 πρὸς τὸν θεὸν ὕμνον Arm. sed leuissima si fiat correctio sensus elici
 poterit προσόδια || ante στάσιμα om. τὰ A 7. χορεία Arm.:
 χρεία codd. gr. et edd. || ἀντιστροφὰς A Arm.: ἀντιστρόφους cett.
 8. ἑκάτεροι β || καὶ om. Arm. || χορῶν Arm.: ἀνδρῶν codd. et
 β' α'
 edd. || τῶν ἀνδρῶν ἐστιαθῇ ἰδίᾳ καὶ καθ' ἑαυτὸν καθάπερ P || ἰδίᾳ καὶ
 καθ' ἑαυτὸν Arm. ΑβγPQ Turn.: ἰδίᾳ καὶ τῶν γυναικῶν ἰδίᾳ καθ' ἑαυτὸν
 Mang.: eadem O nisi adiecto καὶ ante καθ' ἑαυτὸν 9. κατ'
 αὐτὸν in καθ' αὐτὸν refinxit rec. man. A || ἐστιασθῶσι E: ἐστιαθῶσι
 BM: ἐστιαθῇ Arm. cett. codd. et edd. 10. βακχικαῖς codd.:
 βακχείαις edd. || σπάσαντες] σπουδάσαντες EM || τοῦ om. P 11. εἰς

2. 371 οὐκ ἂν ἐπινειανεύμενοι καὶ ἐπιχειρονομούντες ταῖς πλεονεξίαις καινοῦς
 σπόρους ἐπεννοεῖτε.

5. De Sac. Ab. et C. I. 165 ἄτε κατ' ἐκείνον τὸν χρόνον ἐπιθειάζουσιν
 [sc. ψυχῇ].—Quod Deus Sit Im. I. 273 ἐπ' οὐδενὸς θνητοῦ βαίνειν ἅπας
 ἐπιθειάσας ἡξίου.

9. Quis Rerum I. 478 τῆς ἀφθαρσίας ἐστιαθεῖσα [sc. ἡ ἀνθρωπίνη ἀρετή].

10. De Ebr. I. 371 διὰ τὸ τοῦ τῆς ἀφροσύνης πόματος ἀκράτου καὶ πολλοῦ
 σπᾶσαι.—De Post. Caini I. 252 ἀκράτου σοφίας.—Quod Det. Pot. Insid.
 I. 194 ἐλευθέρου σπᾶσαι τοῦ καρτερίας πνεύματος.—De Pl. Noe I. 335
 Τούτου τοῦ γανώματος ἀκράτου τις σπάσας, ὁ τοῦ Μωσέως δὲ θιασώτης,
 ὃς οὐχὶ τῶν ἰμελημένων ἦν, ἐν ὕμνωδιαις ἀνεφθέγγετο πρὸς τὸν ἴδιον νοῦν
 φάσκων 'Κατατρύφησον τοῦ κυρίου' [Psalm 37 (36). 4], παρακεκινημένος πρὸς
 τὸν οὐράνιον καὶ θεῖον ἔρωτα τῇ φωνῇ, τὰς μὲν τοῖς λεγομένοις καὶ φαινο-
 μένοις ἀνθρωπίνους ἀγαθοῖς χλιδὰς καὶ θρύψεϊς δυσχεράνας, ὅλον δὲ τὸν νοῦν ὑπὸ
 θείας κατοχῆς συναρπασθεὶς οἷστρον καὶ ἐνευφραινόμενος μόνῳ θεῷ.—V. M. 2. 83
 σπάσασα εὐνοίας.—V. M. 2. 121 ὥσπερ οὐχ ὕδατος, ἀλλ' ἀκράτου σπάσαντες
 τὰς ψυχὰς ἀνεχύθησαν, ὑπὸ τε εὐφροσύνης καὶ χαρὰς ἄσμα καινὸν οἱ θεοφιλεῖς
 χοροὺς περὶ τὸ φέαρ ἐν κύκλῳ στήσαντες ἡδον εἰς τὸν κληροῦχον θεὸν καὶ
 τὸν ἀληθῶς ἡγεμόνα τῆς ἀποικίας.—De Pr. et Poen. 2. 428 οὗτός ἐστιν ὁ πολὺν
 ἀκρατον σπάσας τῆς εὐεργετίδος τοῦ θεοῦ δυνάμεως καὶ λόγων ἱερῶν καὶ δογμάτων
 ἐστιαθεῖς.—De Profugis I. 571 σοφίαν, ἀνωθεν ὁμβρηθεῖσαν ἀπ' οὐρανοῦ, ἥς

902 P. νυνται καὶ γίνονται χορὸς εἷς ἐξ ἀμφοῖν, μίμημα τοῦ M. 485
 πάλαι συστάντος κατὰ τὴν ἐρυθρὰν θάλασσαν, ἔνεκα
 τῶν θαυματουργηθέντων ἐκεῖ. Τὸ γὰρ πέλαγος προσ-
 τάξει θεοῦ τοῖς μὲν σωτηρίας αἷτιον, | τοῖς δὲ πανολε- 15
 θρίας γίνεται. Ῥαγέντος μὲν γὰρ καὶ βιαίοις ἀνακοπαῖς

χορὸς Arm.: χορὸς εἷς codd.: χορὸς Turn., et om. εἷς 15. πανολεθρίας
 A: πανολεθρίας cett. 16. γὰρ om. β || ἀνασυρέντος B: 'hic illuc

ἀκράτου σπάσας εἰσπιάθῃ καὶ διετελέσθῃ μεθῶν τὴν μεθ' ὀρθότητος λόγου
 νήφουσιν μέθην.

11. V. M. 2. 159 Εἷτα χρυσοῦν ταῦρον κατασκευασάμενοι, μίμημα τοῦ κατὰ
 τὴν χώραν ἱερωτάτου ζῡου δοκοῦντος εἶναι θυσίας ἀθύτους ἀνήγαγον, καὶ χόρους
 ἀχορευόντους ἴστασαν, ὕμνους τε ᾄδον θρήνων οὐδὲν διαφέροντας καὶ ἐμφορηθέντες
 ἀκράτου διπλῇ μεθῇ κατέσχοντο, τῇ μὲν ἐξ οἴνου, τῇ δὲ καὶ ἀφροσύνης, κωμά-
 ζοντές τε καὶ παννυχίζοντες.

13. V. M. 2. 92 τὸ τεράστιον τοῦτο καὶ τεθαυματουργημένον δείξας ὁ θεὸς
 τῷ Μωϋσεῖ.

14. De Agric. 1. 315 ἕτερος αἷτιος σωτηρίας γενόμενος.

15. V. M. 2. 98 Ἀρχεται μὲν γὰρ [sc. πλημῦρων ὁ πόταμος] ἐπιβαίνειν θέρους
 ἐνισταμένον, λήγει δὲ λήγοντος, ἐν ᾧ χρόνῳ καὶ οἱ ἐτησῖαι καταρράττουσιν ἐξ
 ἐναντίας τῶν τοῦ Νείλου στομάτων, δι' ὧν ἐτι κωλυόμενος ἐκχεῖσθαι, τῆς θαλάσσης
 ὑπὸ βίας τῶν ἀνέμων πρὸς ὕψος αἰρομένης καὶ τὰς τρικυμίας ὥσπερ μακρὸν τεῖχος
 ἀποτεϊνούσης, ἐντὸς εἰλεῖται· κάπειτα τῶν βείθρων ὑπαντιαζόντων, τοῦ τε κατ-
 ιόντος ἀνωθεν ἀπὸ τῶν πηγῶν καὶ τοῦ θύραζε χωρεῖν ὀφείλοντος ταῖς ἀνακοπαῖς
 ἀνατρέχοντος, εὐρύνεσθαι τε μὴ δυναμένων, αἱ γὰρ παρ' ἐκάτερα ἐκθλίβουσιν
 ὄχθαι, μετεωριζόμενος ὡς εἰκὸς ἐπιβαίνει.—V. M. 2. 109 Προσταχθεὶς δὲ Μωϋσῆς
 τῇ βακτηρίᾳ παῖει τὴν θάλασσαν. Ἡ δὲ ῥαγέῖσα διίσταται, καὶ τῶν τμημάτων
 τὰ μὲν πρὸς τῷ ραγέντι μέρει μετέωρα πρὸς ὕψος ἐφαίρεται, καὶ παγέντα τρόπον
 τεύχους κραταιῶς ἡρέμει καὶ ἡσύχαζε, τὰ δὲ ὀπίσω σταλέντα καὶ χαλινωθέντα τὴν
 εἰς τὸ πρόσω φορὰν καθάπερ ἡνίαυς ἀφανέσιν ἀνεχαιτίζετο, τὸ δὲ μεσαίτατον, καθ'
 ὃ ἡ ῥήξις ἐγένετο, ἀναξηρανθὲν ὁδὸς εὐρεῖα καὶ λεωφόρος γίνεται. Τοῦτο ἰδὼν
 Μωϋσῆς καὶ θαυμάσας ἐγεγῆθει, καὶ πληρωθεὶς χαρᾶς ἐθάρσυνε τοὺς ἰδίους καὶ
 ἦ τάχιστα προὔτρεπεν ἀναζευγνύναι. Περαιούσθαι δὲ μελλόντων σημείον ἐπι-
 γίνεται τερατωδέστατον. Ἡ γὰρ ὁδηγὸς νεφέλη, πρωτοστατοῦσα τὸν ἄλλον
 χρόνον, ἀνακάμπει πρὸς τὰ οὐραῖα τοῦ πλήθους, ὥσας ὀπισθοφυλακῇ, καὶ ταχθεῖσα
 μεθόριος τῶν διωκόντων καὶ τῶν διωκομένων τοὺς μὲν ἡνιοχοῦσα σωτηρίως καὶ
 ἀσφαλῶς ἐπήλαυε, τοὺς δὲ ἀνείργει καὶ ἀνέκρουει, ἐφορμᾷν ἐπειγομένους. Ἄπερ
 ὁρῶντες οἱ Αἰγύπτιοι θορύβου καὶ ταραχῆς πάντα ἐπλήρουν τὰς τε τάξεις ὑπὸ δέους
 συνέχον ἐπεμπίπτοντες ἀλλήλοις καὶ ζητοῦντες ἥδη φυγεῖν, ὅτε οὐδὲν ἦν ὄφελος.
 Οἱ μὲν γὰρ Ἑβραῖοι διὰ ξηρᾶς ἀτραποῦ περὶ βαθὺν ὄρθρον μετὰ γυναικῶν καὶ
 παίδων ἐτι κομιδῇ νηπίων περαιοῦνται· τοὺς δὲ τὰ τμήματα τοῦ πελάγους ἐκα-
 τέρωθεν ἐπικυλισθέντα καὶ ἐνωθέντα αὐτοῖς ἄρμασι καὶ ἵπποις καταποντοῖ, βορείους
 πνεύμασι τῆς παλιρροίας ἀναχυθείσης καὶ μετεώροις τρικυμίας ἐπιδραμούσης,
 ὡς μὴδὲ πυρφόρον ὑπολειφθῆναι τὸν ἀπαγγελοῦντα τοῖς ἐν Αἰγύπτῳ τὰς αἰφνιδίους

902 P. ὑποσυρέντος καὶ ἐκατέρωθεν ἐξ ἐναντίας οἶα τειχῶν M. 485
παγέντων, τὸ μεθόριον διάστημα εἰς λεωφόρον ὁδὸν καὶ
ξηρὰν πᾶσιν ἀνατμηθὲν εὐρύνετο, δι' ἧς ὁ λεὼς ἐπέζευ-

congregato uertit Arm.: ὑποσυρέντος cett. codd. et edd. 17. παγέν-
των ubi γ ex aliqua litera corr. man. sec. C || τείχος παγέντος (sic; at
pr. man. corr. παγέντων) P 19. πᾶσιν Arm.: πᾶσαν codd. et
edd. || εὐρύνετο* C: om. P, sed signum lacunae || δι' οὗ P ||

συμφοράς. Τὸ μέγα τοῦτο καὶ θαυμαστὸν ἔργον Ἑβραῖοι καταπλαγέντες ἀναιμωτὶ
νίκην οὐκ ἐλπισθεῖσαν ἤραντο, καὶ κατιδόντες ἐν ἀκαρεὶ φθορὰν ἀθρόαν πολεμίων
δύο χορούς, τὸν μὲν ἀνδρῶν, τὸν δὲ γυναικῶν, ἐπὶ τῆς ἡλῖνος στήσαντες
εὐχαριστικούς ὕμνους εἰς τὸν θεὸν ᾗδον, ἐξάρχοντος μὲν Μωυσέως τοῖς ἀνδράσιν,
ἀδελφῆς δὲ τούτου ταῖς γυναιξίν· ἡγεμόνες γὰρ οὗτοι τῶν χορῶν ἐγένοντο.
—V. M. 2. 174 Καὶ ὁ μὲν ταῦτα ἀπεφθέγγετο μείζονα ὄντα πάσης ἐλπίδος.
Οἱ δὲ ἐπειρῶντο ἔργοις τῆς περὶ τὸ λόγιον ἀληθείας. Ἀπέβαινε γὰρ τὰ χρησθέντα
θείαις δυνάμεσι μύθων ἀπιστότερα· ῥήξεις θαλάσσης, ἀναχώρησις ἐκατέρου τμή-
ματος, πῆξις τῶν κατὰ τὸ ῥαγὲν μέρος διὰ παντὸς τοῦ βάθους κυμάτων, ἵνα ἀντὶ
τειχῶν ἢ κραταιοτάτων, εὐθυτενῆς ἀνατομῆς τῆς μεγαλουργηθείσης ὁδοῦ ἢ τῶν
κρυσταλλωθέντων μεθόριος ᾗν, ὁδοιπορία τοῦ ἔθνους ἀκινδύνως πεζεύνοντος διὰ
θαλάσσης ὥς ἐπὶ ξηρᾶς ἀτραποῦ καὶ λιθώδους ἐδάφους — ἐκραυρώθη γὰρ ἡ ψάμμος,
καὶ ἡ σπορὰς αὐτῆς οὐσία συμφυεῖσα ἠνώθη — ἐχθρῶν ἀπνευστὶ διακόντων ἐφόρ-
μησις, σπενδόντων ἐπ' οἰκείον ὄλεθρον, νεφέλης ὑποσθοφύλακος ἠνιόχῃσις ἐν
ᾗ θεία τις ὄψις πυρὸς αὐγὴν ἀπαστράπτουσα ᾗν, πελαγῶν ἅ τέως ἀνακοπέντα
διειστήκει παλλίρροια, τοῦ διακοπέντος καὶ ἀναξηρανθέντος μέρους αἰφνίδιος
θαλάττωσις, πολεμίων φθορὰ οὗς τότε κρυσταλλωθέντα τεῖχη καὶ ἀνατραπέντα
κατεύνασεν, καὶ αἱ πλημμύραι τοῦ πελάγους ὥσπερ εἰς φάραγγα τὴν ὁδὸν ἐπενεχ-
θεῖσαι κατέκλυσαν, ἐπίδειξις τῆς φθορᾶς διὰ τῶν ὑπαναπλευσάντων σωμάτων
ἅ τὴν ἐπιφάνειαν τοῦ πελάγους κατεστύρεσε, καὶ σφοδρὰ κυμάτωνσι ὑφ' ἧς
πάντες οἱ νεκροὶ σωρηδὸν ἀνεβράσθησαν εἰς τοὺς ἀντιπέραν αἰγιαλοὺς, ἀναγ-
καίᾳ θεᾷ γενησόμενοι τοῖς διασωθεῖσιν, οἷς ἐξεγένετο μὴ μόνον τοὺς κινδύνους
διαφυγεῖν, ἀλλὰ καὶ ἐπιδεῖν τοὺς ἐχθροὺς οὐκ ἀνθρωπίναις ἀλλὰ θείαις δυνάμεσι
παντὸς λόγου μείζονα κολασθέντας. Διόπερ εἰκότως εὐχαρίστοις ὕμνοις
γεραίρει τὸν εὐεργέτην. Εἰς γὰρ δύο χοροὺς διανείμας τὸ ἔθνος, τὸν μὲν
ἀνδρῶν, τὸν δὲ γυναικῶν, ἐξάρχει μὲν αὐτοὺς τοῖς ἀνδράσιν, ἐξαρχον δὲ
καὶ τῶν γυναικῶν καθίστησι τὴν ἀδελφήν, ἵνα ᾄδωσιν ὕμνους εἰς τὸν
πατέρα καὶ ποιητὴν ἀντιφθόγοις ἁρμονίαις συνηχοῦντες, διὰ τε κράσεως
ἡθῶν καὶ μέλους, τῶν μὲν ἐπὶ τὴν αὐτὴν σπενδόντων ἀμοιβήν, τοῦ δὲ συνισταμένου
κατὰ τὴν βαρύτητος πρὸς ὀξύτητα συμφωνίαν· φθόγγοι γὰρ οἱ μὲν ἀνδρῶν
βαρεῖς, ὀξεῖς δὲ οἱ γυναικῶν, ἐξ ὧν ὅταν ἡ κρᾶσις γένηται σύμμετρος, ᾗδιστον
καὶ παναρμόνιον ἀποτελεῖται μέλος. Τὰς δὲ τοσαύτας μυριάδας ἔπεισεν ὁμογνω-
μονῆσαι, τὸν αὐτὸν ὕμνον ἐν ταῦτῳ συνᾶδειν, τὰ τεράστια ἐκεῖνα καὶ μεγαλουργη-
θέντα, περὶ ὧν ὀλίγῃ πρῶτον διεξῆλθον. Ἐφ' οἷς ὁ προφήτης γεγηθώς, ὧρᾶν
καὶ τὴν τοῦ ἔθνους περιχάριεν, οὐδ' αὐτοὺς ἐτι χωρῶν τὴν ἡδονήν, κατήρχε τῆς
φῶδης· οἱ δὲ ἀκούοντες εἰς δύο χοροὺς διαιρεθέντες τοὺς λεχθέντας συνῆδον.

902 P. σεν | ἄχρι τῆς ἀντιπέραν ἡπείρου, πρὸς τὰ μετέωρα M. 485, 20
 παραπεμφθείς· ἐπιδραμούσαις δὲ ταῖς παλιρροίαις, καὶ
 τῆς μὲν ἔνθεν, τῆς δὲ ἔνθεν εἰς τὸ χερσωθὲν ἔδαφος
 ἀναχυθείσης, οἱ ἐπακολουθήσαντες τῶν πολεμίων κατα-
 κλυσθέντες διαφθείρονται. Τοῦτο | καὶ ἰδόντες καὶ 25
 παθόντες, ὁ λόγου καὶ ἐννοίας καὶ ἐλπίδος μείζον ἔργον
 ἦν, ἐνθουσιῶντές τε ἄνδρες ὁμοῦ καὶ γυναῖκες, εἰς γενό-
 μενοι χορὸς, τοὺς εὐχαριστηρίους ὕμνους εἰς τὸν σωτῆρα

ὁ λαὸς P || ἐπέξενσεν Arm. AβγOQ: ἐπέξευξεν P edd. 20. ἀντι-
 πέραν A: ἀντιπéρας cett. codd. et edd. 21. ἐπιδραμούσαις A:
 ἐπιδραμόντος βγOPQ edd.: ἐπιδραμόντες EM 22. καὶ om. Arm. ||
 τῆς μὲν . . . τῆς δὲ A: τοῦ μὲν . . . τοῦ δὲ βγOPQ edd. || ἔνθα . . . ἔνθα β
 23. ἔδαφος fortasse om. Arm. || ἀναχυθείσης A: ἀναχυθέντος BγOP
 edd.: ἀναχθέντος Q: ἀναχυθέντα EM 24. τοῦτο Arm.: τοῦτο καὶ
 AβγOP edd.: τοῦτο δὲ Q 25. ὁ Arm. A: ὁ καὶ cett. codd. et edd.
 26. ἔργον ἦν om. P || ἦν om. Arm. || καὶ ἐνθουσ. Arm., nisi forte
 ἐνθουσ. τε legerit quod parum probabile est || τε ἄνδρες AβOPQ:
 ἄνδρες γ edd. 27. ὁμοῦ om. Arm. || εἰς χορὸς γενόμενοι Arm. ||
 γινόμενοι P: γενόμενος CKL: γενόμενοι Arm. ceterique || τοὺς εὐχαρισ-
 τηρίους Arm. AγOPQ: τοὺς τῆς εὐχαριστίας β 28. σωτῆρα om. γ ||

21. De Somn. I. 674 κατὰ τὰς ἐκεῖ παλιρροίας ἐπιδρομάς.—De Somn.
 I. 690 φορούμενος ὥσπερ ἐν κατακλυσμῷ καὶ κατασυρόμενος ταῖς τῶν ἐπιπρεόν-
 των διὰ τοῦ νεκροφορουμένου σώματος δύναις ἐπαλλήλοις.

25. De Ab. 2. 10 τὴν παντὸς λόγου κρείττονα πολιτείαν.

27. V. M. 2. 172 οἱ γὰρ ἀστέρες εἰς γενόμενοι χορὸς ἄσονται τί μέλος ἐπάξιον;
 —De Agric. I. 312 Στρατὸς δὲ θεῖος αἱ ἀρεταί, φιλοθέων ὑπέρμαχοι ψυχῶν, αἷς,
 ἐπειδὴν ἴδωσι τὸν ἀντίπαλον ἡττημένον, ἀρμόττει πάγκαλον καὶ πρεπωδέστατον
 ὕμνον ᾄδειν τῷ νικηφόρῳ καὶ καλλινίκῳ θεῷ. Δύο δὲ χοροί, ὁ μὲν τῆς ἀνδρω-
 νίτιδος, ὁ δὲ τῆς γυναικωνίτιδος ἐστίας, στάντες ἀντηχον καὶ ἀντίφωνον ἀνα-
 μέλψουσιν ἀρμονίαν· χρήσεται δ' ὁ μὲν τῶν ἀνδρῶν χορὸς ἡγεμόνι Μωσεῖ,
 νῷ τελείῳ, ὁ δὲ τῶν γυναικῶν, Μαρίας, αἰσθήσει κεκαθαρμένη [Exod. 15. 20].
 Δίκαιον γὰρ καὶ νοητῶς καὶ αἰσθητῶς τοὺς εἰς τὸ θεῖον ὕμνους καὶ εὐδαιμονισμοὺς
 ἀνυπερβέτως ποιέσθαι, καὶ τῶν ὀργάνων ἐμμελῶς κρούειν ἑκάτερον, τό τε νοῦ
 καὶ αἰσθήσεως, ἐπὶ τῇ τοῦ μόνου σωτῆρος εὐχαριστίᾳ καὶ τιμῇ. Τὴν γοῦν
 παράλιον ᾠδὴν ᾄδουσι μὲν πάντες ἄνδρες, οὐ μὴν τυφλῇ διανοίᾳ, ἀλλ' ὁρᾷ καθ-
 ορῶντες, Μωσέως ἐξάρχοντες· ᾄδουσι δὲ καὶ γυναῖκες πρὸς ἀλήθειαν ἀρισται, τῷ
 τῆς ἀρετῆς ἐγγεγραμμένοι πολιτεύματι, Μαρίας ἀφηγουμένης αὐταῖς.

28. De Mig. Ab. I. 455 ὁ σωτὴρ θεός, τὸ πανακέστατον φάρμακον, τὴν ἰλεω
 δύναμιν, τῷ ἰκέτῃ καὶ θεραπευτῇ προτείνας ἑαυτοῦ.

902 P. θεὸν ἦδον, ἐξάρχοντος τοῖς μὲν ἀνδράσι Μωϋσέως τοῦ M. 485
 προφήτου, | ταῖς δὲ γυναιξὶ Μαριάμ τῆς προφήτιδος. 30
 Τοῦτῳ μάλιστα ἀπεικονισθεῖς ὁ τῶν θεραπειῶν καὶ
 θεραπευτρίδων, μέλεσιν ἀντήχοις καὶ ἀντιφώνοις πρὸς
 βαρὺν ἦχον τῶν ἀνδρῶν ὁ γυναικῶν ὀξύς ἀνακιρνάμενος

θεὸν om O: Arm. atque cett. retinent || ἦδον] εἶδον pr. man.
 A 29. τοῖς μὲν] μὲν τοῖς β || Μωσέως Arm. A plerique:
 Μωυσέως CK || τοῦ προφήτου om. A: Arm. et cett. retinent 31.
 τοῖτοις Arm.: τοῦτῳ codd. gr. et edd. 32. καὶ θεραπευτρίδων
 ΑβγΟQ: τοῦτων χορός Arm.: καὶ ὁ τῶν θεραπειῶν P 33. ἀντι-
 φωνο*ς C || βαρὺν Arm. βγΟΡQ Mang.: τραχὺν A Turn. 35. ἀπε-

De Pl. Noe i. 349 ὁ εὐλογῶν τὸν θεὸν νοῦς καὶ τὰς εἰς αὐτὸν εὐχαρίστους
 ὑμνῳδίας ἀπαύστως μελετῶν.—De Ebr. i. 371 τὸν εὐχαριστικὸν ὕμνον ᾄδοντας
 οὐ γεγωνῶ φωνῇ μᾶλλον ἢ διανοίᾳ, ὧν ἑξάρχος Ἰούδας.—De Ebr. i. 373 τὸν
 εὐχαριστικὸν ὕμνον ἐξάρχοντα.—De Ebr. i. 376 οἱ μὲν οὖν κατ' ἰσχὺν καὶ
 δύναμιν ἑξάρχοι καὶ ἡγεμόνες τοῦ τὸν ἐπινίκιον καὶ εὐχαριστικὸν ὕμνον ᾄδοντος
 χοροῦ.—De Sacrificant. 2. 253 ὕμνοις καὶ εὐχαριστίαις τὸν εὐεργέτην καὶ
 σωτήρα θεὸν γεραίροντες.—De Sac. Ab. et C. i. 177 τὸν μόνον σωτήρα θεόν.
 —De Confus. i. 418 πρὸς τὸν μόνον σωτήρα θεὸν ἐκβοήσῃ.—De Mig. Ab.
 i. 440 φησὶ γὰρ μετὰ σπουδῆς δεῖν θύειν τὸ Πάσχα [Exod. 12. 11], τὸ δ' ἔστιν
 ἐρμηνευθὲν διάβασις, ἵνα ἀνενδοιάστῳ γνώμῃ καὶ προθυμίᾳ συντόνῳ χρώμενος
 ὁ νοῦς τὴν τε ἀπὸ τῶν παθῶν ἀμεταστρεπτὴ ποιῆται διάβασιν εἰς τὴν πρὸς τὸν
 σωτήρα θεὸν εὐχαριστίαν, ὃς εἰς ἐλευθερίαν οὐ προσδοκήσαντα αὐτὸν ἐξείλετο.

29. De Sac. Ab. et C. i. 189 τὸν ἀρχιερέα καὶ προφήτην καὶ φίλον τοῦ θεοῦ
 Μωϋσῆν.—Leg. Alleg. i. 121 ἡ ψυχὴ γανωθεῖσα . . . διδάσκεται δὲ ὑπὸ τοῦ
 ἱεροφάντου καὶ προφήτου Μωϋσέως.—De Profugis i. 567 καὶ Φαραὼ ζητῶν
 ἀνελεῖν Μωϋσῆν, τὸ προφητικὸν γένος, οὐδέποτε εὐρήσει.—De Pr. et Poen.
 2. 408 τοῦ προφήτου Μωϋσέως.—Qu. in Gen. Sermo iv. § 8 archipropheta
 et archangelus *Moyse*s.

31. De Pr. et Poen. 2. 418 ἀπεικόνισμα καὶ μίμημα τοῦ ζωδιακοῦ κύκλου.

34. De Congr. i. 530 καὶ ἐγέννησα ἐξ αὐτῆς διατονικά, χρώματα καὶ ἑναρμόνια,
 συνημμένα, διεξευγμένα μέλη, τῆς διὰ τεττάρων, τῆς διὰ πέντε, τῆς διὰ πασῶν
 συμφωνίας ἐχόμενα.—Quis Rerum i. 511 τέχνη δ' ἀοράτῃ καὶ παμμουσῇ ταῦτα
 κρούων εὐῆχα καὶ παναρμόνια καὶ γέμοντα συμφωνίας τῆς πάσης ἀποτελεῖ.—
 De Ebr. i. 375 σύμφωνον δέ, ὅταν οἱ τῆς ἀνδρείας καὶ πάσης ἀρετῆς τόνοι πάντες
 ἀνακραθέντες ἐν εὐάρμοστον ἀπογεννήσωσι μέλος.—Qu. in Gen. Sermo ii. § 55
 ἡ δὲ φύσις συνέστηκεν ὥσπερ ἁρμονία ἐξ ἐναντίων φωνῶν, τῆς τε βαρείας καὶ
 τῆς ὀξείας, οὕτω καὶ ὁ κόσμος ἐξ ἐναντίων [translated from the Armenian].
 —Leg. Alleg. i. 46 κατὰ τε μουσικὴν ἢ ἐπάχορδος, λύρα πάντων σχεδὸν ὀργάνων
 ἀρίστη, διότι τὸ ἑναρμόνιον, ὃ δὴ τῶν μελωδουμένων γενῶν, ἔστι τὸ σεμνότετον,
 κατ' αὐτὴν μάλιστα πῶς θεωρεῖται.—Qu. in Gen. Sermo iv. § 110 Itidem de

903 P. ἐναρμόνιον συμφωνίαν ἀποτελεῖ | καὶ μουσικὴν ὄντως. M. 485, 35

Πάγκαλα μὲν τὰ νοήματα, πάγκαλοι δὲ αἱ λέξεις, σεμνοὶ
δὲ οἱ χορευταί. Τὸ δὲ τέλος τῶν νοημάτων καὶ τῶν
λέξεων καὶ τῶν χορευτῶν εὐσέβεια. Μεθυσθέντες οὖν
ἄχρι πρωῒας τὴν καλὴν ταύτην μέθην, οὐ | καρη- 40
βαροῦντες ἢ καταμύοντες, ἀλλὰ διεγηγερμένοι μᾶλλον
ἢ ὅτε παρεγένοντο εἰς τὸ συμπόσιον, τὰς τε ὄψεις καὶ
ὄλον τὸ σῶμα πρὸς τὴν ἔω στάντες, ἐπὰν θεάσωνται
τὸν ἥλιον ἀνίσχοντα, τὰς χεῖρας ἀνατείναντες εἰς οὐ-

τέλει Arm. || ὄντως μ. tr. Arm. || μὲν] add. ἦν Arm. 36. pr. δὲ
om. Arm. || λέξεις codd. gr. et edd.: φωναί Arm. sed suspicor esse
corruptam 37. τέλος τῶν Arm. P: τέλος καὶ τῶν cett. codd. et
edd. 38. θεραπευτῶν pro χορευτῶν P || εὐσέβεια Arm. ΑΥΟΡQ
Turn.: ἡ εὐσέβεια β Mang. 40. διαγηγερμένοι Α 41. ὅτε τὸ πρῶτον
legisse Armenus uidetur 42. καὶ ὄλον Arm. ΑΥΟΡQ: ἡ ὄλον BM
43. ἀνίσχοντα om. Arm.: ἀνείσχονται τὰς Ε || ἐπανατείναντες EM 44. εἰς

istis nouem distinctionibus disponit ipse deus uerbum, *harmoniae* dux princepsque, a quo nouem partes musicae concinnatae sunt et concinentes *cantici* tenore sonant simul. Quare decadem sanctam fatetur Moses: naturaliter utique nonam creationi relinquens et decadem dei uerbo. Et reuera sancta diuinaque personat, uocem illam remissionis celebrans tamquam in *canticis* ex contrariis sonis oppositisque uocibus, ita ut coalescat *harmoniae* in unum et idem commixtura.

35. De Poenit. 2. 407 παγκάλῃ γε τῆς αἰρέσεως ἡ ἀντίδοσις, σπεύδοντος ἀνθρώπου μὲν θεραπεύειν θεόν.—cp. V. M. 2. 179 ad Pag. 483. 43 iam laudatam.

38. De Profugis 1. 550 νηφάλια μεθυσθήσῃ.—De Profugis 1. 571 εὐρε σοφίαν . . . ἥς ἀκράτου σπάσας εἰσιτιάθῃ καὶ διετελέσθῃ μεθύων τὴν μετ' ὀρθότητος λόγου νήφουσιν μέθην.—Q. O. P. L. 2. 447 σοφία συγκλείει μὲν οὐδέποτε τὸ ξαυτῆς φροντιστήριον, ἀναπεπταμένη δὲ αἰεὶ εἰσδέχεται τοὺς ποτίμων διαψάντας λόγων, οἷς ἀκράτου διδασκαλίας ἀφθονον ἐπαντλοῦσα νᾶμα, μεθύειν τὴν νηφάλιον ἀναπείθει μέθην.—V. M. 2. 110 μεθύοντες οὐ τὴν ἐν οἴνῳ μέθην, ἀλλὰ τὴν νηφάλιον, ἣν ἡκρατίσαντο τὰς προπόσεις λαβόντες παρὰ τῆς εὐσεβείας τοῦ προσεστώτος ἄρχοντος.—Leg. Alleg. 1. 60 τῷ μὲν γὰρ ἐξομολογητικῷ οικεία χροιά ἡ τοῦ ἀνθρακος, πεπύρωται γὰρ ἐν εὐχαριστίᾳ θεοῦ καὶ μεθύει τὴν νήφουσιν μέθην.

40. De Somn. 1. 645 καμμύσαντες τὸ τῆς ψυχῆς ὄμμα.—De Sobr. 1. 392 φέρε μόνον τὸ τῆς ψυχῆς ὄμμα ὄλον ἰσχύσαι δι' ὅλων διοιχθῆναι καὶ μηδὲν οἶα ὑπὸ ρεύματος συγχυθῆναι μέρος ἢ καταμύσαι.—De Mig. Ab. 1. 466 τὰς τε γὰρ ὄψεις καταμύουσι.—De Congr. 1. 531 ἔτι νυστάζοντος καὶ ὡς ἐν ὕπνῳ βαθεῖ καταμεμυκός.—V. M. 2. 123 καθάπερ οἴνῳ καὶ μέθῃ καρηβαροῦν.

903 P. ρανόν, εὐημερίαν καὶ ἀλήθειαν || ἐπεύχονται καὶ ὅξυ- M. 486
 ωπίαν λογισμοῦ. Καὶ μετὰ τὰς εὐχὰς εἰς τὰ ἑαυτῶν
 ἕκαστος σεμνεῖα ἀναχωροῦσιν, πάλιν τὴν συνήθη φιλο-
 σοφίαν ἐμπορευσόμενοι καὶ γεωργήσοντες. Θεραπευτῶν |
 μὲν δὴ περί τοιαῦτα, θεωρίαν ἀσπασαμένων φύσεως 5
 καὶ τῶν ἐν αὐτῇ καὶ ψυχῇ μόνη βιωσάντων, οὐρανοῦ
 μὲν καὶ κόσμου πολιτῶν, τῷ δὲ πατρὶ καὶ ποιητῇ τῶν

τὸν οὐρανόν β || τὴν ἀληθῆ εὐημερίαν καὶ τὴν ἀλήθειαν Arm. 2. εἰς
 τὸ . . . σεμνεῖον ἀναχ. P || ἑαυτῶν Arm.: ἑαυτοῦ codd. et edd.
 3. σεμνεῖα ἀναχωροῦσιν ΑγΕΜ: χωροῦσι σεμνεῖα B: συγγενεῖα ἀναχ. Q
 4. ἐμπορευσόμε. ex ἐμπορευσάμ. corr. man. rec. Q || ? om. καὶ γεωργ.
 Arm. 5. ante θεωρίαν forsan add. τῶν Arm. 6. post
 φύσεως add., sed post αὐτῇ tulit comma Turn. 7. βιωσάντων
 codd. et edd.: θεωρησάντων Arm. 8. καὶ ποιητῇ om. P: Arm.

1. De Confus. 1. 418 ὁ ψυχῆς ὀφθαλμὸς ὁ διανγέστατος καὶ καθαρῶτατος καὶ
 πάντων ὀξυωπέστατος.—De Fortit. 2. 377 φρόνησις . . . ἐνομματοῦσα διάνοιαν, ἢ
 πρὸς ὀξυωπίαν τῶν τοῦ σώματος ὀφθαλμῶν ὄλφ φασὶ καὶ τῷ παντὶ διενήνοχεν.
 —De Hum. 2. 401 τὸ μέλλον ὥσπερ ἀπὸ σκοπῆς μακρόθεν ὀξυωπία λογισμοῦ
 καθοράσθαι.

3. De Mig. Ab. 1. 447 ἐπὶ τῆς συνήθους ἡρεμίας στήναι.

4. ἐμπορευσόμενοι] De Congr. 1. 535 'Λαμβάνει δὲ καὶ τῶν ἀγαθῶν ἐκείνου,'
 δηλον, ὡς οὐκ ἄργυρον οὐδὲ χρυσόν τινα ἢ ἄλλο τῶν ἐν ὕλαις φθαρταῖς — τὴν
 γὰρ ἀγαθοῦ πρόσρησιν οὐδέποτε τούτοις ἐπεφῆμισε Μωϋσῆς—ἀλλὰ τὰ γνήσια,
 ἃ δὴ ψυχῆς ἐστὶ μόνα, ἐφοδιάζεται καὶ ἐμπορεύεται, διδασκαλίαν, προκοπὴν,
 σπουδὴν, πόθον, ζῆλον, ἐνθουσιασμούς, προφητείας, τοῦ κατορθοῦν ἔρωτα.—De
 M. M. 2. 267 ἵνα μὴ ἀγνοίᾳ τῶν συμφερόντων ἀπωσάμενος ἀβούλητον
 ἐμπορεύσῃ κακοπραγίαν.

De Congr. 1. 537 τὴν γεωργηθεῖσαν ἀρετὴν.—De Iudice 2. 348 γεωργοῦσι
 τὰς ψυχὰς δόγμασι καὶ θεωρήμασι.—De Agric. 1. 303 τὴν τῆς ψυχῆς γεωργικὴν.

6. De Ab. 2. 34 οἱ ψυχῇ μᾶλλον ἢ σώματι ζῶντες.—Quis Rerum 1. 484
 ἀποδημίαν ἡγούμενον ὅλον τὸν μετὰ σώματος βίον; ὁπότε δὲ δύναται ψυχῇ μόνη
 ζῆν.—Quis Rerum 1. 481 διττὸν εἶδος ἀνθρώπων, τὸ μὲν θεῖον πνεύματι καὶ λο-
 γισμῷ βιούντων, τὸ δὲ αἵματι καὶ σαρκὸς ἡδονῇ ζώντων.—V. M. 2. 85 γενόμενός
 τε διαφερόντως ἀσκητῆς ὀλιγοδείας . . . ψυχῇ γὰρ ἐπὶ μόνη ζῆν, οὐ σώματι.
 —De Decal. 2. 190 ψυχῇ γὰρ ζῶντες καὶ βουλευόμενοι.

7. De Confus. 1. 421 Μωσῆς, ὁ τὸν κόσμον ὡς ἄστρῳ καὶ πατρίδα οἰκήσας.
 —De Gig. 1. 271 πολιτείας τῆς παρὰ τῷ κόσμῳ τυχεῖν καὶ κοσμοπολίται
 γενέσθαι.—De Somn. 1. 657 ὁ γὰρ οὐρανὸς καὶ κόσμος ἀνάθημα θεοῦ τοῦ
 πεποιηκότος τὸ ἀνάθημα· καὶ ὅσαι μέντοι κοσμοπολίτιδες ψυχὰ καὶ θεοφιλεῖς
 ἑαυτὰς ἀνιερῶσιν ὑπὸ μηδενὸς ἀντισπώμεναι θνητοῦ.

8. De Sp. Leg. 2. 331 θεοῦ δὲν πατέρα καὶ ποιητὴν ὀνομάζειν θέμις.—Quis

903 P. ὧλων γνησίως συσταθέντων ὑπ' ἀρετῆς, ἥτις φιλίαν M. 486 αὐτοῖς προυξένησεν, | οἰκειότατον γέρας καλοκάγαθίας 10 προθεῖσα, ἀπάσης ἄμεινον εὐτυχίας, ἐπ' αὐτὴν ἀκρότητα φθάνον εὐδαιμονίας.

cett. retinent 9. προυξένησεν AP Mang. Turn.: προὔξηνήσασα Q: προεξένησεν nonnulli 10. in οἰκειότατον desinit codex A, abrepta pagina || γέρας καλοκάγαθίας Mang.: γέρας, καλοκάγαθίας Turn.: γέρας ἀνδραγαθίας sine ullo commate Arm., recte puto || καλοκάγαθίαν βγOP: καλοκάγαθίας Q edd. || προθεῖσα Arm. βOP: προσθεῖς KQ Turn.: προσθεῖσα C (in uersu sed in marg. προσθεῖς) GHI Mang. 11. ἀπάσης βCKPQ Turn.: πάσης O Mang. || ἄμεινον BEPQ Turn. Mang.: ἀμείονα γOM || ἀκρότητα ex ἀκρότατα corr. man. rec. in Q 12. φθάνουσιν P: φθάνον cett. codd. et edd. || εὐδαιμονίας γOPQ Arm. edd.: ἡγεμονίας β || ante εὐδαιμονίας add. τῆς Arm.

Rerum 1. 486 μετανισταμένης τῆς ψυχῆς . . . ἀπὸ τοῦ κόσμου πρὸς τὸν πατέρα καὶ ποιητὴν αὐτοῦ.—De Profugis 1. 572 ὁ τῶν ὧλων ποιητῆς καὶ πατὴρ.—De P. C. [A. M. 31] ἐπίστρεψον πρὸς τὸν πατέρα καὶ ποιητὴν τῶν ὧλων.—De Ab. 2. 10 ὅτε δ' ἐξεγένετο . . . τὸν πατέρα καὶ ποιητὴν τῶν συμπάντων ὄραν, ἐπ' ἀκρον εὐδαιμονίας ἴστω προεληλυθώς.—De Confus. 1. 426 τὸν ἕνα ποιητὴν καὶ πατέρα τῶν ὧλων.—De Profugis 1. 551 Γνωρίσθητε οὖν πρότερον τῇ κατ' ἀνθρώπους ἀρετῇ, ἵνα καὶ τῇ πρὸς θεὸν συσταθῇτε.

9. De Post. Caini 1. 240 προξενήσας ἑαυτῷ αὐτὸς τὸν γάμον.—De Ebr. 1. 364 αὐταὶ γὰρ σοφίαν τοῖς ἀδόλως καὶ καθαρῶς μνωμένοις ἀεὶ προξενούσιν.—De Cherub. 2. 156 αἱ δὲ [τέχναι] μαστροπεύουσιν καὶ προξενούσιν τὰς ἡδονὰς γαστρὶ καὶ τοῖς μετὰ γαστέρα βητορεύουσι.

10. De Mon. 2. 225 φυλαὶ μὲν οὖν εἰσι τοῦ ἔθνους δώδεκα, μία δὲ ἐκ πασῶν ἀριστίνδην ἐπικριθεῖσα ἱερᾶται, γέρας ἀνδραγαθίας καὶ φιλοθέου ψυχῆς.—De Hum. 2. 384 φίλος ἦν αὐτῷ [sc. Μωσεί] καὶ γνώριμος ἐκ πρώτης σχεδὸν ἡλικίας γενόμενος, Ἰησοῦς τοῦνομα, οὗ τὴν φιλίαν προυξένησεν οὐδὲν τῶν παρὰ τοῖς ἄλλοις εἰωθότων, ἀλλ' ἔρως οὐράνιος καὶ ἀκήρατος.

12. V. M. 2. 85 ὁ δὲ ἐπ' αὐτὸν φθάσας τὸν ὅρον τῆς ἀνθρωπίνης εὐτυχίας.—De Nobilit. 2. 444 καὶ ἐπ' αὐτὴν φθάσωσιν ἀκρότητα καλοκάγαθίας, οὐδὲν ὠφελήσουσιν.—Quod Det. Pot. Insid. 1. 204 ἡ μὲν οὖν ἀσκησις μέσον, οὐ τέλειον· γίνεται γὰρ ἐν οὐ τελείῳ μὲν, ἀκρότητος δὲ ἐφιεμέναις ψυχαῖς.—De Poenit. 2. 405 ὁ ἱερώτατος Μωϋσῆς προτρέπει τοὺς πανταχοῦ πάντας εὐσεβείας καὶ δικαιοσύνης εἶναι ζηλωτάς, ἀθλα προτιθεῖς ὡς νικηφόροις μεγάλα τοῖς μετανοοῦσιν· πολιτείας κοινωνίαν τῆς ἀρίστης καὶ τῶν κατ' αὐτὴν ἀπόλαυσιν, μικρῶν τε καὶ μεγάλων.



NOTE ON THE TEXT OF THE TESTIMONIA.

THE above Testimonia are, as a rule, cited according to Mangey's text. But citations from certain of the Philonean treatises have been revised according to manuscript and other sources, to which the Editor has had access, as follows :—

The *De Mundi Opificio* is cited according to the critical edition of Dr. Leopold Cohn, Breslau, 1889.

The *De Aeternitate Mundi*, according to the text of Cumont's edition, Berlin, 1891.

The text of the first two books of the *Allegories of the Law* (*Leg. Alleg.*) has been checked by comparison with the Old Armenian Version.

The citations from the *De Sacrificiis Abelis et Caini* (*De Sac. Ab. et C.*) have been revised according to an early papyrus thereof recently found at Coptos, in Upper Egypt, and edited by M. U. Bouriant in the *Mémoires de la Mission Archéologique Française*, Paris, 1893.

The citations from the *Quis Rerum Diuinarum Heres* have been revised according to the same papyrus.

The text used of the *De Abrahamo* is Mangey's, revised according to—(1) the Old Armenian Version ; (2) a Greek codex of the twelfth century, in the library of Lincoln College, Oxford ; (3) a Greek codex of the tenth century, No. 435, belonging to the Bibliothèque Nationale in Paris ; (4) a Greek codex of the sixteenth century in the library of New College, Oxford.

The citations from the *De Iosepho* and from the *Uita Mosis*, Books I, II, III, are revised according to the above-mentioned Lincoln College MS.

The citations from the treatise *De Decem Oraculis*, or *De Decalogo* (Mangey, 2. 180–208), have been revised according to the Old Armenian Version.

The treatise *De Monarchia* from p. 225 of Mangey's edition to end, the *De Praemiis Sacerdotum*, and the treatise *De Uictimis*

Offerentibus from p. 254 (*εἰκότως οἶμαι*) to end, are also in the Old Armenian Version, with which I have accordingly compared all citations.

Citations from the De Mercede Meretricis have been corrected according to the Egyptian papyrus already mentioned, in which this treatise is found as part of the De Sac. Ab. et C., a position to which Dr. Paul Wendland had already conjecturally referred it.

The De Special. Legibus, Lib. II, and the De Septenario (Mangey, 2. 270-298) are generally quoted according to the text given in Tischendorf's *Philonea*. The same remark applies to the treatises De Festo Cophini and De Parentibus Colendis, first edited by Angelo Mai (referred to in the Testimonia as A. M.), and re-edited more critically by Tischendorf.

The De Special. Leg. quae referuntur ad octauum, nonum et decimum (Mangey, 2. 335-344), the book De Iudice (Mangey, 2. 334-348); the books De Concupiscentia, De Iustitia, De Creatione Principum, De Fortitudine, De Caritate, and De Poenitentia (Mangey, 2. 348-407) are all contained in a Bodleian codex, Selden XII, of the eleventh century, and in all citations of these tracts I have consulted this MS., which, however, only begins at p. 306 of the De Sp. Leg. The first ten sections of the De Sp. Leg. as far as ἐπ' αὐτῷ on Mangey's p. 310, are also given in the Old Armenian Version, which I have consulted. The treatise De Fortitudine I have also collated in the Lincoln College MS. The books De Caritate and De Poenitentia I have further collated with the Paris tenth century codex No. 435.

The Quod Omnis Probus Liber I have collated with the Codex Vaticanus Palatinus, No. 248, and with Codex Laurent. Pl. x. 20 in Florence; and the Legatio ad Caium with the Paris Codex No. 435.

For the rest of the treatises of Philo I have had to content myself with Mangey's printed text.

In quoting the Fragments I have availed myself, wherever I could do so, of the collections of Professor Rendel Harris (R. H.), Cambridge, 1886; and of Dr. Paul Wendland's very valuable *Neu entdeckte Fragmenta Philos*, Berlin, 1891. I trust that the labour spent in collating the oldest Oxford and Paris codices of Philo may have given the text of my Testimonia, so far as it rests on them, something better than the merely provisional character which the text of the rest must bear in the absence of a better text than that of Thomas Mangey.

THE OLD LATIN VERSION.

INTRODUCTORY REMARKS.

1. The Basle edition of 1527.
2. The preface of the editor Sichardus.
3. The Paris edition of 1520.
4. The date of the version of the D.U.C. can be fixed by reference to the accompanying version of the Quaestiones in Genesin, which is by the same hand.
5. Grounds for determining the date of the latter version.
6. Possible use of the Latin text of the Quaestiones by Ambrose of Milan.
7. Net result of the discussion to date the Old Latin Version between A.D. 300 and 400.
8. Other Latin versions of the D.U.C.

1. The Old Latin Version of the *De Uita Contemplatiua* was first published at Paris in the year 1520, and again, but from different manuscripts, at Basle in the year 1527. The latter edition contains the better text, so we will describe it before the other. The title-page informs us that it was printed Basileae per Adamum Petrum, mense Augusto, Anno MDXXVII, and subjoins the following Table of Contents, viz.:—

Philonis Iudaei Alexandrini libri—

Antiquitatum

Quaestionum et Solutionum in Genesin

De Essaeis

De Nominibus Hebraicis

De Mundo.

2. These are prefaced in the volume by the catalogue made by Hieronymus of Philo's writings, and by a dedication by Joannes Sichardus, the editor, of his work *Nobilibus atque omni laudis genere cumulatis* sodalibus ecclesiae Fuldensis. In this dedication, after citing the opinion of Budaeus that the work *De Mundo* is not Philonean, he proceeds to comment on the condition of the text of Philo's *Quaestiones* and *De Essaeis* as follows: Aut malimus eam culpam in exemplaria reicere, cum quibus ita sumus profecto conflictati, ut uix crediderim in multis domandis monstris ipsi Herculi plus fuisse exhauriendum laboris. Etenim dum primo bellum ueluti cum librariorum inscitia suscipimus, per se, ut aliud nihil accedat aliunde, et difficile, et plenum discriminis, ei praesertim qui religiose in ueteribus illis uersari semel constituerit, tum occurrunt quaedam tam affectatae et ambitiosae deprauationis, ut quo magis annitare, hoc minus minusque efficias, et quo pluribus locis manum apponas laturus auxilium, hoc desperatiora relinquas. Cuiusmodi mihi pleraque sunt uisa, quae cum nos diu multumque uarie distraxissent, dum uidelicet hoc agimus, ut lucem aliquam auctori afferamus, ut sensimus tandem nihil procedere, et exemplaria, quorum duo habuimus, tam constanter, tamque ex composito mendas suas tueri, consilium quod mutandorum quorundam coeperamus plane abieciimus, imitati id quod utrumque exemplar haberet, quae tamen ita erant inter se similia, ut nec ouum diceres ouo magis, ut dubium mihi non esset, quin ex altero esset alterum descriptum, utcumque magno loci interuallo dissita. Quippe attuleramus commodum illud Fuldense uestrum, cum antea ex Laurissensi caenobio impetrassemus peruetustum quidem illud, et quod nobis felicissimae editionis magnam spem fecerat, sed progressos paullulum non modo foede destituit, sed effecit, ut praeproperae nos editionis plurimum poeniteret. Nam eiusmodi rerum difficultas, ubi sedulitati atque vigiliis, quibus sane non peperimus, nihil relinqueret loci, et in hoc res esset haud obscura iam, ut non solum nostra esset nobis subeunda culpa, sed et scribarum, dedimus operam ut ab exemplaribus quam minimum discederemus; ut sicuti fortasse exstaret aliud exemplar, id quod tum inaudieramus, eius collatione nostra, quae rudia et inchoata nobis exciderant uerius, quam quod sint emissa, absoluerentur. Quid enim facias potius, ubi in alteram sit nolenti uolenti partem peccandum? Maluimus sane in eam, quae praecipitatae nos faceret editionis reos, quam quae uel studiorum incommodo

dilatae. Neque enim quorundam placuit exemplum, qui non modo nouum in annum optimos autores premunt, id quod nonnunquam Horatius fieri censet oportere, sed integras aetates, magno, ut mihi quidem uidetur, famae precio, siquidem ad eam tanto malo eruditorum grassantur. Porro quod Eusebius Caesariensis nominatim quaedam ecclesiasticae suae historiae libro secundo citat ex Philonis libro, qui inscribitur *περὶ βίου θεωρητικοῦ ἱκετῶν*, id est, de uita supplicum, sic enim Rufinus uertit, eum esse librum nihil ambigimus, quem nos de Essaeis inscripsimus, ad quod cum alia quaedam non contemnenda nos adducerent, tum uero maxime quae istic de Zemnio, monasteriis, hymnis ueterum cultorum, sic enim initio appellabant, quos paulopost Christianos legimus uocatos. Adde etiam quod ad uerbum magnam totius libri partem recenset. Sed cur repudiato eo quod primo Caesariensis, deinde Hieronymi autoritas suadebat, maluerimus Essaeis inscribere, in causa fuit ille exemplariorum consensus, et ipse libri ingressus, quo se de Essaeis scripturum ex confesso praefatur. Principio quidem mendae suspicio in exemplaribus Hieronymi nobis in mentem uenerat, quam etiam confirmabat Tritemius in suo catalogo, qui non Iudaeis, ut Hieronymus, sed Ideis legit, ut crederemus oportere Essaeis legi. Sed cum Caesariensis Eusebius esset inspectus diligentius, aliud omnino persuasit

Sichardus concludes his rather tedious remarks with the hope that some day an edition of these books, if not more complete, at least more emended will appear.

The rendering of the *De Nominibus* in this volume is by Hieronymus, that of the *De Mundo* by Budaeus, that of the *Biblicarum Antiquitatum* is headed incerto auctore.

The *Quaestionum et Solutionum in Genesin Liber* is not specified by Sichardus as the work of any translator in particular. It breaks off exactly where the Armenian Version of the *Quaestiones* in *Genesin* ends; and at the close of it, on p. 83, is printed the colophon :

‘Interpres

Secundum consequentiam testimoniorum divinae scripturae non exposuit Philo titulos allegoriae, sed ea captare uoluit capitula, quae uidentur intuitu mentis suae succurrisse.’

On p. 84 begins the *De Uita Theoretica*, which is however entitled :

‘Philonis Iudaei

Liber de statu Essaeorum, id est Monachorum, qui temporibus Agrippe Regis Monasteria sibi fecerunt.’

3. The following is a description of the earlier edition issued at Paris, 1520, under the title: ‘Philonis Iudaei centum et duae quaestiones et totidem responsiones morales super Genesin. Uaeundantur in aedibus Ascensionis cum gratia et privilegio in triennium.’ On Fol. I b is the dedication of the editor, August. Iustinianus Genuen. Praedicatoriae observationis professor, Nebiensis Episcopus, Loisiae de Sabaudia illustrissimae, F. Francorum Regis matri S.

In this dedication he says: ‘Quum filius iste tuus Franciscus felicissimus Francorum Rex me Roma ascuiisset, uenisseque Andegavium illum et te salutaturus: tibi cum primis astrictus sum, et debeo, ut qui maxime, captus tuo isto sanctissimo instituto, tuisque istis religiosissimis actionibus, decreui in compensationem tui erga me affectus: nonnihil nostrae literariae suppellectilis tibi offerre Accipe itaque centum et duas in librum Geneseos quaestiones et argutissimas, nec minus morales responsiones’ He then affirms his belief that the Quaestiones are rightly attributed to Philo, and ends: ‘Uale Parrhisiis, Calend. Aug. MDXX.’

In this volume, the last lines of Quaestio 102 and the first twenty or so of the D.U.C. are absent, and the two run into one section as if they belonged together. The same peculiarity is observable in the beautifully written Codex Urbanus, No. 73 of the Vatican Library, which contains these Quaestiones, also in the other Vatican MSS. of them, Nos. 488, 382; also in the MSS. of Florence. All these codices, in common with the copy used by the Bishop of Nebia, have descended from a copy of which a page had been torn out. As opposed to the Basle text, of which I have not been able to find a single MS., they form but one family, comprehending however many varieties of readings.

The D.U.C. in this Paris edition breaks off at the same point as in the Basle edition of 1527; but the Bishop of Nebia is not aware that his book contains anything beside the 102 Quaestiones and bears at the end the following colophon:

‘Explicitus est liber Quaestionum Moraliū Super Genesim Philonis Iudaei, ut sane uetustum attestatur exemplar: quaeque aut ab interprete, aut a maleuolo quopiam, aut certe ab ignaro scriptore nonnulla a margine in contextum traducta, etiam in Philonem dicta, comperies. Finem autem accepit sub prelo Ascensiano, ad nonas Augusti MDXX.’

4. The value and interest of this Old Latin Version of the D.U.C. depends on the date of its execution, which can be determined only by inference. It was clearly made by the same hand which translated the Quaestiones. The same strange idiom and vocabulary pervades the one and the other. As examples we select:

(1) The use of the genitive case after a comparative, e.g. in the D.U.C. we have *boni melior*; in Qu. 27, we have *Dei uerba iuramentorum fortiora*; and in Qu. 72 *melius totius libaminis et hostiarum, et odoramentorum iucundius*.

(2) The use of the plural for the singular of abstract words: e.g. in the D.U.C. *tristitiarum*. So *abundantiarum* in Qu. 36, and *iustitiarum titulos* in Qu. 68. The use occurs often in both tracts. It was characteristic of early Carthaginian Latin, and often occurs in the Old African Version of the Pentateuch, of which Ulysses Robert has edited the Lyons MS., Paris, 1881.

(3) The same strange words, or words strangely used, meet us in both: e.g. *praedicare* in Qu. 102, *cultrices* in Qu. 58, *detentas* in Qu. 54 and 100, *trepidantia* (= *φόβος*) in Qu. 6, *germana* (*ἰδελφά*) in Qu. 9 and 34, *mentis intuitu* in Qu. 10, *commeo* in Qu. 83, *parentelae* in Qu. 73, *superveniens* (*περιττός*) in Qu. 78, *contemno* in Qu. 58, *praedia* in Qu. 19 and 61, *insinuo* in Qu. 83, 8, 13 and elsewhere, *lares* (= *παρπίδα*) in Qu. 98 and 101; *transmigra*re in Qu. 25, *eloquia diuina* in Qu. 4 and often, *praesagire* in Qu. 10 and 54, *pulsare* in Qu. 45, 38, and 90; with *coelesti luminis largitate saginare* compare Qu. 5, *studiosa anima saginata sapientiae institutis*, and Qu. 50, *sapientiae spectaculis saginant*; *sensualia* and *sensualitas* Qu. 96, 73, and 51; *album* in Qu. 12; *scrutantes* in Qu. 3, 23, 101; *titulos* in Qu. 4, 79, 15 and often; *oratorius* (*ῥητός*) in Qu. 4, 24, 37 and often; *momenta* in Qu. 6, 43, 69 and often; *imitari ueritatem* in Qu. 41; *lectiones* in Qu. 15; with *praesidens unus senior, sectarum peritissimus*, compare

Qu. 75 sunt enim principes sectarum quarundam praesidentes; esca in Qu. 14 and 15; friuolus in Qu. 15; degusto in Qu. 17 and 92.

5. The above list is far from exhaustive, but it is enough to prove that the version of the D.U.C. is from the same hand which rendered the Quaestiones. Can we then determine the date of the latter?

(1) These Quaestiones cite over a hundred verses of Genesis, and these citations are all taken from a pre-Jeromian Latin version. If the version was made in Italy, this would fix its date in the fourth century about; and that it was made in Italy is probable from the words used to translate the D.U.C. p. 474, l. 36 καὶ τὴν Ἑλλάδα καὶ τὴν βάρβαρον, viz.: non Graeciam totumque Romanum solum, sed etiam Barbariae partes.

(2) Either the translator or an early scribe of the Quaestiones interpolates in Qu. 73 the following attack on the Apollinarists: et asserunt ipsum coelum animal esse: inde credo Apollinaristas incarnationis animam negasse, indignam saluatoris existimasse. Such a note would not have been written later than about A.D. 400.

6. The commentaries of Ambrose of Milan on Genesis are for the most part paraphrases of Philo, to whom the Christian bishop refers as *'aliqui ante nos'* in De Noe et Arca c. 14, or *'nonnulli ante nos,'* ibidem n. 63. Now these commentaries have points of resemblance with the Latin Quaestiones of a kind to indicate that Ambrose used them up. Such is the use of the phrase altior sensus, subtilior interpretatio, adsero (in De Abr. c. viii. n. 54), demigro (De Abr. l. 2, c. 9, n. 64). Unfortunately we do not find a commentary of Ambrose on the part of Genesis embraced by these Latin Quaestiones. Ambrose stops short about where they begin. Is it possible that he had the fuller version of Philo, of which these 102 Quaestiones are a fragment, and that he tore it up as he went along? This is possible, but the explanations of Hebrew names occasionally added by the translator, and in one place an actual citation of Hebrew, suggest that the version was one made for Hieronymus. Thus Qu. 97, 101, and 90: Ego me confiteor legisse in Hebraeo compunctionem et taciturnitatem eisdem literis declaratam: et aliud incredibile in psalmo lxiv.

Perhaps these notes were added by Hieronymus, who cannot however be regarded as the author; for the Latin is too barbarous for him to have written it. But there is a difficulty in this view also, for the Latin translator himself seems to have added most, if not all these notes, interspersed in the text; and in Qu. 44 he implies in the following words that his version embraced much more of Philo than these 102 quaestiones: *Iam peruide quanta est unitas in mathematico tractatu, et hic in prioribus translatis libris.* The Old Latin Version therefore comprised, as Wendland (*Neu entdeckte Fragm.* p. 85) also remarks, the lost treatise *περί ἀριθμῶν*, and how much of Philo besides we cannot judge.

7. The net result of our discussion then is this, that this Old Latin Version was made between 300 and 400 A.D.; and if the notice of the Apollinarists which it contains was added by the translator himself, then it cannot be much anterior to the latter date¹.

As to the family of text represented by the Latin, nothing need be said here, as the question has been discussed in the introduction upon the sources of the Greek text. The Basle text is the better and more complete of the two, and I have therefore reprinted it, adding the variants of the Paris edition at the foot of the page. The variants in the margin of the text are from the margin of the Basle edition and are presumably from the second manuscript which Sichardus used.

8. In the Vatican library, I found yet another Latin version bearing the date 1545 in the MS. Ottoboniana 870, p. 2. This gives a text of the family which I call γ, and is composed in very elegant Latin; I should say by some scholar of the Renaissance. It begins as follows: *Cum de Essaeis disseruerim qui actiuam uitam aemulati, eam ita in omnibus exercuerunt, ut pluribus partibus, ut leuissime dicam, excelluerint, iam et de iis qui contemplationem amplexi sunt, rei tractatae seriem ordinemque prosequens, quae de iis dici conuenit dicam nihil domo allatum adiiciens, &c.* This may be the work of Lilius Typhernas, of the rest of whose Latin versions of Philo I have seen copies in the Barberini and Vatican libraries.

¹ Pitra, whose judgement on such a point carries weight, assigns this Old Latin Version to the age of Tertullian.

TEXT OF THE LATIN VERSION.

PHILONIS Iudaei liber de statu Essaeorum, id est Monachorum, qui temporibus Agrippae regis monasteria sibi fecerunt.

M. 47¹ De statu Essaeorum disputaturus, qui actibus ipsis non uerbis aemulati sunt semper agere uitam, ne mediocrius adseram in pluribus partibus differentiores, statim etiam religionem ipsis rebus speculantes, integre indicabo, nihil de meo pro commendatione meliori inserendo, quod solet inopia bonorum poetis, omnibusque caudicis contingere, sed sine arte circumplexus ueritatem, quam ualde etiam eloquentissimos uitare optime noui. Certandum est ergo, atque deluctandum, ne magnitudo uirtutis eorum rea silentii existat, iis qui omnem rem optimam ubique praedicari permittunt, dum benevolentia philosophi de prima statim salutatione nominis comprobatur. Cultores ergo et cultricis pietatis merito vocentur, plus quam medicina remedia promittentes, oppido enim corpora curat, haec etiam animas reficit pessimis imbecillitatibus insanabiliter detentas, quas prouiderunt libidines, et amores, et tristitiarum trepidantia, usurpatione atque insipientia et iniquitate, caeterorumque uitiorum et malitiarum inexplicabilis congeries. *Ad quantum uero naturaliter, uel de sacris potius legibus sunt instructi, ¹ illud ² colere ³ quod est ⁴ etiam ⁵ boni melior, et ⁶ uno syncerior, et ⁷ unionis praecipua ⁸ fons est. ⁹ His ¹⁰ comparandus ¹¹ est, ¹² qui ¹³ se nimium ¹⁴ superstitiosos adserunt, ¹⁵ aut nempe eis qui elementa honorificant ¹⁶ terrena, aquam, aërem, ignem, quibus etiam ¹⁷ pronomina posuere altera; Ignem ¹⁸ quidem Uulcanum, pro accendendo puto uocantes, Iunonem aërem ¹⁹ pro leuando uel suspendendo: aquam uero Neptunum forsitan ²⁰ proputando, terram uero Demetorem, ²¹ ad quantum mater omnium esse putatur, ²² plantatorum atque animalium. Et quidem nomina sophistarum sunt inuenticula, elementa

¹ Paris ed. begins at illud ² colere] pro colore ³ quod] quoque
⁴ etiam] , quod etiam ⁵ bono ⁶ unus ⁷ unius ⁸ fons
⁹ His] Hos enim ¹⁰ comparandos ¹¹ omit est, ¹² quibus
¹³ omit se nimium ¹⁴ superstitiosus asserat. ¹⁵ omit aut ¹⁶ terram
¹⁷ nomina ¹⁸ quidem] uero ¹⁹ pro] a ²⁰ proputando] a potando
²¹ ad quantum] aut quoniam ²² plantatorem. Atque animalium euidem

uero materies sine anima, ab se ¹ immobili artifice subiecta, ad M. 472
omnes figurarum et qualitatuum species : altera uero quae apothelis-
mata uocant, solem, lunam, aliasque ² stellas, planetas *autem aut
³ minus ⁴ planetarum usque coelum ac mundum, ne ⁵ ipsa ab se
⁶ facta sunt, sed a quodam creatore perfectissimae disciplinae.
Certe semideos alii colentes ignominia ⁷ dignum : ⁸ quoniam *autem enim
modo et mortalis idem sit et immortalis ? ⁹ Omittam originem
erroris puerilis inconstantiae plenam, ¹⁰ quam uisi sunt non sine
perniciē sua obicere beatis, diuinisque uirtutibus, utpote mortalibus
uxoribus immorantes conuenerant totius uitii ¹¹ insontes et ¹² felices.
Delubra quoque et simulacra, quorum ¹³ materia lapides et ligna,
quae ante paullulum sine forma ingenio artis incisa, quorum
¹⁴ germana uel *patria ¹⁵ lauacrum ¹⁶ usu uel ¹⁷ pedum lauandorum, paria
aliisque inhonestis ¹⁸ usibus, quae tenebrarum non luminis ministerio
cedunt. Aegyptiorum proinde portenta ¹⁹ nec meminisse melius,
qui muta animalia non modo mansueta, sed etiam immanissima
pro deorum honore posuisse sublunaribus auris. De arida quidem
²⁰ leonem : undarum uero ²¹ inuiciniſſimum crocodilum, ²² et de uola-
tilibus miluum, ²³ Aegyptiacam ²⁴ aucellam, ibin : ²⁵ haec intuentes
substantiae carentia et escae egentia, et ad edendum rapacissima, et
plena stercoris, ²⁶ *uirulenta, atque ²⁷ homicidas uariis subiecta morbis vorulentia
nec tantum ²⁸ naturali morte, sed etiam ²⁹ negatitio uenerantur
³⁰ mites homines immanissima, et rationabiles minus rationabilia, et
quibus propinquitas est ad diuinitatem, ³¹ ne monstros ³² quidem M. 473
³³ *comparandis ut ³⁴ principes et ³⁵ domini, obnoxia et *fabulosa comparati
suscipientes ³⁶, sed hos quidem, qui non tantum eiusdem societatis, famulosa
sed etiam proximantes sibi repleuerunt uerbositatis, sine medela
permanere dignum ³⁷ est intuitu ³⁸ mentis, qui praecipuus est sensuum
³⁹ portus ⁴⁰ obstrusi. Dico autem non corporales oculos, sed animae
⁴¹ quae uerum et mendacium ⁴² directo ⁴³ cognoscit. Genus igitur

¹ immobilis ² stellas. Planetas ³ minus] inter ⁴ planetarum
usque] omit ⁵ ipsa] ipsi quidem ⁶ facti ⁷ dignum:] digni sunt
⁸ quoniam autem] quo enim ⁹ Omittam] Denique in huius ¹⁰ quam uisi]
qua nisi ¹¹ insontes] ui sonantes ¹² felices arbores et delubra
¹³ materies ¹⁴ germana uel] germinalis ¹⁵ lauacro ¹⁶ usurpata
¹⁷ lau. ped. ¹⁸ after usibus add deputata ¹⁹ nec] uero ²⁰ leonem]
bouem ²¹ inuiciniſſimum ²² omit et ²³ add aut before Aeg.
²⁴ aucellam] auem ²⁵ haec uidentes mente carentes, escarum egentia
²⁶ uiolenta atque ²⁷ homicidiosa, ²⁸ naturalis ²⁹ negatitio] fortuitae,
³⁰ omit mites ³¹ ne] non ³² quidem] quibus ³³ comparandis] corporati
sunt : ³⁴ principem ³⁵ domini] deum morti ³⁶ full stop instead
of comma ³⁷ est : ³⁸ mentis] tamen ³⁹ omit portus ⁴⁰ , obstruso
⁴¹ quae] quibus ⁴² directe ⁴³ cognoscitur.

M. 473 religiosum, semper cernere doctum substantialis culminis maies-
tatem, digne pietati ¹admittitur commendari, sensibilem ²onosolem
transgreditur, et mundi huius inordinantiam ³deserat, ut ita ad
perfectam beatitudinem deducatur: ad uota namque religionis
commeantes non ex usitato nec ex mandato cuiusquam, aut depre-
catione, sed amore caelesti rapiuntur, utpote ⁴debachantes, et
more corybantum ⁵praesagantes, donec uideant quod desiderant.
Hactenus pro amore immortalis et beatissimae uitae iam se de-
functos existimantes, omissa temporali gleba dimisere substantias
filiis, aliisque cognatis, spontanea uoluntate ante tempus ⁶prae-
haereditati, quibus autem parentelae non sunt, proximis, uel amicis
admittunt: oportuit enim ⁷oculatas diuitias diligentes caecum
relinquere sensum ⁸his qui adhuc mente caligant. Anaxagoram et
Democritum Graeci decantant, quod ⁹philosophiae cupidine pulsati,
pasturas ouium locupletes massas suas ¹⁰promiserunt. ¹¹Miror
huiusmodi uiros ¹²etiam ¹³ipsos pecuniarum meliores ¹⁴fuisse, ¹⁵sed
quanto meliores, qui non pecudis possessiones dimiserunt, sed
¹⁶hominum penuriis subuenerunt, parentes, uel amicos ex ¹⁷inopia
copiosos efficientes, et illud ¹⁸quidem non integri concilii, ne furiosos
dicam uiros, quos tota Graecia praefert. ¹⁹Attamen sobrium cum
sapientia ²⁰superueniente ²¹moderatum, quid ²²em amplius gerant
aduersarii ²³obsidentes? Aut secant aut ²⁴excidunt contrariorum
regiones, ut raritate necessariorum oppressi ²⁵prosternantur. In
hoc ²⁶Democritiani suos laesere consanguineos, ²⁷manu facta ²⁸suis
²⁹pauperiem confitentes, non ³⁰insidia utique, sed ex improviso
³¹contempsere, ³²quod alteris quanto meliores esse credamus, et mira-
biliore, eos qui non minus philosophiae integritatem superantes,
³³munificentiam pro tarditate usi, misericordiam desidia praepo-
nentes, dimisere ³⁴substantias, non ad ³⁵dissipandum, ³⁶ut et aliis
M. 474 ³⁷prodesse ³⁸illi pro copiositate, se uero pro expeditione ³⁹*uanae
verae religionis, ⁴⁰nec curae ⁴¹praediorum tempora consumant, nec

¹ adnitiur ² omit ono ³ deserit ⁴ debacchantes] uacantes
⁵ praesagientes ⁶ praehaereditatis ⁷ occultas ⁸ iis
⁹ philosophiae] filiis sophiae ¹⁰ permiserunt ¹¹ omit miror ¹² before
etiam add dicunt ¹³ ipsis pecuniis ¹⁴ omit fuisse ¹⁵ omit sed
¹⁶ add et before hominum ¹⁷ inopibus ¹⁸ add faciunt after quidem
¹⁹ habent tamen ²⁰ supereluyente ²¹ moderatum. Quid ²² obs.? Aut
s. aut] obsidentes hanc sectam: ut ²³ excedant ²⁴ prosternantur in hoc
²⁵ Democritiani suos laesere] remotionis loco. Hos esse ²⁶ manu facta]
manifesta ²⁷ sui ²⁸ pauperie ²⁹ insidia] in desidia ³⁰ after contempsere
full stop ³¹ quod] sed ³² munificentia ³³ substantiam ³⁴ dissipandam
³⁵ ut et aliis] utilius ³⁶ prodesse ³⁷ illi] illis rati ³⁸ nec] ne ³⁹ praeliorum

pecuniarum sollicitudo deiiciat. Tempori autem ¹parsisse, quam M. 474 optimum est, quoniam secundum medicum Hippocraten, uita quidem brevis, ars uero longa. Hoc mihi uidetur etiam Homerus insinuasse paucis carminibus tertiae decimae rapsodiae: ²μυσῶντ' ἀγχεμάχων καὶ ἀγαυῶν ἱππημολῶν γλακοφάγων. ³Eosdemque ⁴ἀβίους appellat, hoc est sine uita, sollicitudo enim domesticarum rerum iniurias parturire consuevit, ipsamque iniquitatem generare solet. Iustitia uero propositi melioris est, ⁵secundum naturales diuitiae constant, omnem sensum uanarum gloriarum superantes, omissis enim possessionibus, iam a nulla re ⁶decepti, recedunt impenitibiliter relictis fratribus, uxore, parentibus, et ⁷omni ⁸pluriuaria propinquitate, et amicitiarum ⁹societates, ¹⁰ipsosque lares, quanti sunt et uiri quarum consuetudo ponderosa atque insidiosa est. ¹¹Transmigrant ergo non in altera ciuitate ¹²*sursum, ut solent rursum uenditionibus subiecti, serui infelicissimi qui per ¹³immutationem ¹⁴dominii libertatem ¹⁵adipiscere *solent. Omnis enim ciuitas, sperant etiam legibus perfoederata, ¹⁶perturbationis fons est infinitis rea conditionibus, quas non sustinebit, qui semel ¹⁷amori sapientiae deditus euigilauerit. Solent aliqui etiam extra muros commorantes, in hortis uel ¹⁸*uni telluris ¹⁹casis solitudinem imitari, non fastidio unicellulis humani ²⁰odii, sed pro ²¹disparalitate ²²morum uitantes, dum inutiles eas et noxias esse cognoscunt. Plurimis itaque locis orbis terrarum hoc inuenitur genus, *prouenit enim perfecti boni com- conuenit potem ²³non ²⁴Graeciam, totumque Romanum solum, sed etiam Barbariae ²⁵partes. ²⁶Abundat ²⁷autem in Egypto per loca quae legum castella uocantur, et praesertim circa Alexandriam, ²⁸undique optimi uiri aptissimos saltus elegerunt, ²⁹ut patriae ³⁰*meliora ³¹loca molliora ³²compotentes ³³immorantur, religionis est optima *religio altera, regio super stagnum quod ³⁴maria ³⁵uocatur, collis ³⁶humilior is, ³⁷spatiositas nimia pro ³⁸cautela habitantium, et aëris temperantia prouisus,

¹ parsisse] consuluisse ² instead of Greek reads per musas et Scythas equini lactis esores demississimos. ³ Eosdemque] Hos denique ⁴ abios
⁵ after secundum add quam ⁶ decepti] detenti ⁷ omnium ⁸ plurifaria
⁹ societate ¹⁰ ipsosque... uiri] omit ¹¹ Transmigrant ergo] Transmigra-
tionem ¹² sursum, ut] perquirere ¹³ mutationem ¹⁴ domini
¹⁵ adip. sol.] sperant se adipisci. ¹⁶ perturbationum ¹⁷ am. sap. ded.]
diuini amoris ardoribus ¹⁸ unicellulis ¹⁹ add aut before casis ²⁰ odii]
commerci ²¹ disparitate ²² add turbas after morum ²³ add esse
before non ²⁴ add modo after Graeciam ²⁵ omit stop after partes.
²⁶ abundare ²⁷ omit autem ²⁸ undique] utique ²⁹ ut] et ³⁰ melioris
³¹ loco ³² compotentis ³³ immorantur religionis. Est ³⁴ maria] pro mari
³⁵ uocatur] habetur ³⁶ humilior is] est humilis ³⁷ spatiositatis nimiae
³⁸ cautela] tutela

M. 475 munitionem enim castella uicina faciunt, temperiem uero aurae
 pracitant stagni maritimo situ adhaerente, et uicino aequore ¹*parciant:
 stagni enim spissiores, et pelagi leuiore, ² commixta ³ sana-
 bilem statum operantur. Cellulae tamen uniuersis ⁴ ualde ⁵ humi-
 lissimae, pro solis calore et ⁶ aëris absconsione, nec proximae
⁷ sibi, ut mos est ⁸ in ⁹ oppidis molestus et fastidiosus. Amatores
 etiam maximae solitudinis densas habere uicinitates, ¹⁰ nec tamen
 longius sibi pro uoto suae communionis, ut etiam si latronum
 impetus contingat, ¹¹ alterutro auxilientur. Singulis ergo habita-
 culum est religiosum, quod semnium uocant, siue monasterium, in
 quo desolati ¹² modestissimae uitae ¹³ sacramentis occupantur: non
 potus ¹⁴ illic, nec cibus inducitur, aut quodlibet pro corporis
 necessitudine, sed ¹⁵ legis et eloquia diuina per choros prophetarum
 dignis destinata praesagia, quibus ad puritatem disciplinae, et
 integritatem pietatis ¹⁶ animis eriguntur, atque magnificantur,
 incessabilem in se habentes dei commemorationem, ut etiam ipsi
 uisionibus non aliud quicquam, nisi splendores diuinarum uirtutum,
¹⁷ coelestium imagines speculentur. Plurimi etiam adhuc somno
 detenti, uerba proferunt religiosa, atque saluberrima sapientiae
 decreta. Singulis autem diebus bis orare consueti, mane atque
 uespere: oriente quidem sole, eam sibi placationem a deo dari
 precantur, quae possit mentes eorum ¹⁸ coelesti luminis largitate
 saginare. ¹⁹ Hac causa uero, ut anima totius sensualitatis huius
 mundi libera, in sua sede atque albo stabilita, ueritati copuletur.
 Inter matutinum et uespertinum tempus, proprio uacant exercitio,
 diuinis interpellantes Scripturis, scrutantes sapientiae titulos, et
 disserentes, scientes ²⁰ momenta oratoriae interpretationis pro existi-
 matione absconsae naturae ²¹ declarari. Habent etiam tractatus
 uirorum antiquorum, qui huius consilii principes facti, quam plurima
 M. 476 pignora ²² diluendarum lectionum demisere, quos utpote ²³ magistros
 imitantes, iisdem moribus ²⁴ gaudent. Uoluntatis ²⁵ non tantum
 deitatis *ueritatis figuras explorant legentes, sed etiam cantica, et hymnos
 in deum multimodis ²⁶ metris, et armoniae sonis magnopere

¹ parciant] pariunt ² mixtae ³ salubrem ⁴ omit ualde
⁵ humillimae ⁶ aetheris ⁷ sibi] sunt ⁸ omit in ⁹ oppidis.
 Molestum enim et fastidiosum est amatores ¹⁰ nec] habent ¹¹ alterutro]
 mutuo ¹² modestissime, ¹³ sacramentis] sacratissimae exercitiis
¹⁴ illuc ¹⁵ legere tantum et eloqui solent diuina ¹⁶ animi
¹⁷ coelestiumque ¹⁸ coelestis ¹⁹ Hac causa uero] Hoc auspicantes
²⁰ momenta] nomen ²¹ declarare ²² dilucidandarum ²³ magistros]
uiros ²⁴ gaudent uoluntatis. ²⁵ non] nec ²⁶ metri

describunt. Sex quidem diebus semoti singuli, apud se philo- M. 476
sophantur, nec limen cellulae transeuntes, neque e longinquo respi-
cientes perdurant. ¹Septimis ²autem diebus conueniunt, pia
concilii communicatione secundum ³aetates ⁴ordinantur considentes,
cum competenti habitu dexteram coelantes supra pectus et gremia
colli: sinistram ⁵*ligero leniter lumbis remissam, ⁶hic praesidens liero
unus ⁷senior sectarum peritissimus, mitiori aspectu, uoce ⁸constan-
tissima sermocinatur, cum rationabilitate atque sapientia, non
tortuositate ⁹uerborum, ut solent cauidici, aut sophistarum fallacia
disputare, sed ipsius intelligentiae ¹⁰inuestigatam ueritatem, quae
non ¹¹pinnis aurium resilit, sed per auditum in animam cautius
¹²penetrando ¹³penetrante permanet. Silentio tamen ¹⁴alteri omnes
¹⁵auscultantes, suffragia non uerbis, sed consensu mentis, aut uultus,
aut capitis motu referunt. Hoc commune est monasterium, ¹⁶qua
septimis ¹⁷adunantur diebus, duplici ¹⁸structura munitum, una
uirorum, altera ¹⁹mulierum: coetu discernuntur. Ex usu ²⁰enim
etiam foeminae sectantur ²¹eiusdem praepositi fructum zelo deifico:
medius autem utrarumque cellularum paries, tertio uel quarto cubitu
exaltatus, uice thoracis aedificatus, reliquam altitudinem usque ad
tectum apertum habet, duabus hoc causis, ut et ²²pudori foeminini
sexus seruetur reuerentia et ²³auscultatio sit facillima, nullo
offendente tractatoris ²⁴responsa. Abstinentiam praecipue pro
fundamento cordis dedicantes, sequentes supraaedificant uirtutes.
Cibum aut potum ²⁵nemo eorum ante solis ²⁶tangit occasum,
²⁷lumine enim ²⁸diiudicant philosophiae indaginem, tenebris uero
corporis necessitudinem ²⁹admittunt adeo ³⁰differentiora per diem,
³¹huic uero modicum noctis ³²tribuerunt, nonnulli tamen post triduum
³³commonentur ad escam, quibus maior disciplinae amor inhaesit.
Alii uero usque adeo indelicantur sapientiae ³⁴gremiis, atque
responsis locupletissimis, ut etiam duplum tempus ³⁵sustinent,
denique ³⁶uix post sex dies cibantur, ex more iam instituti, utpote

¹ Septimo ² after autem add iis ³ omit aetates ⁴ ordinationem
⁵ ligero] uero ⁶ hic praesidens] sic residentibus illis ⁷ seniorum
⁸ constantissimus ⁹ uerborum omit ¹⁰ inuestigantes ¹¹ pinnis]
pruritu ¹² penetrans ¹³ omit penetrante ¹⁴ alterutrum
¹⁵ osculantes ¹⁶ qua] quo ¹⁷ adunantur] conueniunt ¹⁸ instructura
¹⁹ mulierum, coetu discernitur. ²⁰ enim] etiam ²¹ eius propositi
²² pudoris foeminei ²³ osculatio ²⁴ responso ²⁵ nemo] mensa
²⁶ before tangit add non ²⁷ lumini ²⁸ adiudicant ²⁹ adm. ad.]
admittunt. Deo ³⁰ differentiora] differenti hora ³¹ , huic uero]
cultum et per ³² tribuunt ³³ commonentur ³⁴ gremiis] quaestionibus
³⁵ sustineant ³⁶ omit uix

M. 477 ¹*cicare ²*quae ³*eris haustus ⁴quibus ⁵fallor, quorum esuries ⁶prae-
 cicala
 aquae
 aeris
 opulenti
 colobio
 emendant
 mores
 meraculo
 sonantia uocis lenitur. Festiuissimam itaque ⁶sacratissimam diem
 septimam credentes, praesentiori priuilegio remunerantur, in qua
 post animae diligentiam, corpus reficiunt tanquam ouiculae, super-
 fluis laboribus ⁷relaxati: cibantur enim nihil exquisitum, sed panem
 uilissimum, ⁸et sales, ⁹*propulentiis, et ditiores ad escam hyssopo
 condientes utuntur. Potus eis aqua ¹⁰fontanea, quas enim imposuit
¹¹miserabili ¹²uentri natura ¹³domina ¹⁴humano generi. Esuriem
 ac sitim omnino despiciunt, non pro blandimento quicquam re-
 quirentes, nisi haec utilissima, quorum ¹⁵absque uiuere non est.
 Ita cibantur ne esuriant, et bibunt ne sitiant. Satietaem pro
¹⁶insidia animae atque corporis aspernantur. Indumentorum ¹⁷tamen
 gemina species, una tegminis, altera ¹⁸per amictum sine ornamento:
 remissior enim ¹⁹et expedita uel paratissima ad hoc tantum operata,
²⁰dum simulat et amictus friuolus humilitatibus mansionis pro
²¹amphibilo ²²pallium de pelle ²³hiberna ²⁴grossiorem, aestate uero
²⁵*cobolio ²⁶hoc modo sine ²⁷typo ²⁸immorantur ²⁹, per ³⁰omnia
 scientes supercilium ³¹mendositatis initium, uirtutem uero sim-
 plicitatis amican, manant enim utraque fontis uice: ³²*emerdatio
 enim ³³plurifarie malorum species, a ueritate uero ³⁴diuitiae
 humanarum atque diuinarum rerum. Uelim etiam communes con-
 uocationes eorum, et hilariores in conuiuuiis ³⁵*moras, ³⁶edicere, e
 diuerso ponendo caetera ³⁶conuiuia: illi enim ³⁷assidue ³⁸*miraculo
 satiati, quasi non uino ³⁹epotato, sed ⁴⁰incitamento furoris, aut
 quicquid peius per excessum animi inusitatum ⁴¹ea aliquid crepi-
 tantes, ueluti canes indomiti, ⁴²exululant, et resurgunt aduersus
 se, ⁴³morsibus inuicem laniantes, aliquoties et detondentes auriculas,
 et nares dentibus desecantes, degustant et digitos, ⁴⁴aliqua membra
 comedunt et reuera Cyclopi et Ulyssis fabulam ueram ostendunt,

¹ cicare] ea . ² eris haustus] omit ³ add de before quibus
⁴ fallor, quorum] omit ⁵ praesonantia] propter sonantiam ⁶ add ac
 before sacratissimam ⁷ relaxantur ⁸ et sales] addito sale
⁹ pro pulmentis ¹⁰ fontana ¹¹ mirabilis ¹² omit uentri
¹³ dominas ¹⁴ humani generis ¹⁵ after absque add usu ¹⁶ desidia
¹⁷ tamen omit ¹⁸ per amictum] pro amictu ¹⁹ add est before et
²⁰ dum simulat] tum simulatur ²¹ amphibilo ²² pallio ²³ hiberno
 and add tempore ²⁴ grossiore ²⁵ cobolio] utuntur colobio. ²⁶ Hoc
²⁷ add et fuco after typo ²⁸ morantur ²⁹ omit comma ³⁰ omnia:
 scientes ³¹ mendacitatis ³² emerdatio] ex mendacio ³³ plurifariae
³⁴ omit diuitiae ³⁵ seducere ³⁶ add mortalium before conuiuia
³⁷ assiduo ³⁸ meraculo ³⁹ optato ⁴⁰ incitamento furoris] incremento
 uini, curiosi ⁴¹ omit ea ⁴² exululantur ⁴³ moribus ⁴⁴ aliaque

et siquid ¹crudelius irrogantes. ²Illi enim inimicos ³uerendo M. 477
⁴ulciscabantur, ⁵ii amicos et parentes, ⁶in ⁷ipso mensuram ⁸liba-
mini ⁹nefando operantur, ¹⁰in inuicem rabientes pro foedere,
connubia infoederata gerentes et omnem speciem nequitiarum
irrogantes, et qui poterant esse in melioribus ¹¹*luctatoribus misera- luctatores
bile certamen exhibent, illi ¹²nanque pro corona adipiscenda
¹³spectiores ¹⁴gestiunt ¹⁵uideri pro uictoriae et laude exercitii, ¹⁶ii M. 478
uero usque ad ¹⁷tenebras.

¹ add est after crudelius ² ille ³ uerendos ⁴ ulciscabatur
⁵ Hi ⁶ in] per ⁷ ipsam ⁸ libaminum and add contaminantes
⁹ nefanda ¹⁰ omit in ¹¹ laetatoribus ¹² nanque] itaque
¹³ spectiores] spes ¹⁴ gestant ¹⁵ uideri] optimas ¹⁶ hi ¹⁷ after
tenebras add peregrinando deueniunt. The editions and MSS. of the Latin
Version break off at this point.

THE ARMENIAN VERSION.

THE Armenian version of the D. U. C. is here printed from four codices, referred to at the foot of each page as A, B, C, D.

A is a codex belonging to the library of the Mechitarists at Venice, whither it was transferred early in this century from the library of the Armenian church at Lemberg. It is a large folio, exquisitely written in cursive hand, in double columns, on the finest parchment. It is signed by the royal scribe Basil, who testifies that he wrote the entire book with his own hand for the use of the king of Armenia, Haethoum or Hayton the Second, in the year of the Armenian era 745, that is A. D. 1296. I print the text exactly as it stands in this codex.

B is a codex of the Patriarchal library at Edschmiadzin in the province of Ararat. It is in form a small square octavo, and is written in a large and neat cursive hand, on bombycine paper. It is signed by the scribe Karapet the elder, who wrote it at the request of the Vardapet Kirakos in the Armenian year 774, that is A. D. 1325. In Kharenian's catalogue this codex is numbered 2049.5, and in the newer MS. catalogue of the library, no. 2092. Beside the D. U. C. it contains the fourth book of the Quaestiones in Genesin, the Allegories of the Sacred Laws, de Providentia I and II, de Animalibus and the Uita Abrahami. In the same library, no. 2051.7 of Kharenian's catalogue is a companion volume to B, which contains the rest of the version of Philo. This volume was completed by the same scribe in March, A. D. 1342, that is seventeen years later than the fellow-volume.

C is no. 2046.2 (Kharenian's catalogue) of the library of Edschmiadzin. It is of folio size, on bombycine paper, written in a good cursive hand, A. D. 1329, at Cracow in Poland. This codex contains the whole of the Armenian version of Philo.

D is a codex of the Mechitarist library in Venice, written, as the colophon proves, by Vartan, a disciple of John Erznkatzi, during the latter's life-time. This teacher was born about A. D. 1250, and died about 1326. Therefore this codex must belong at least to the beginning of the fourteenth century. It is written in a good cursive hand, on paper. This description only applies to the first half of the volume, which, however, contains the D. U. C., with certain other treatises. The rest of the codex is by a later and unknown hand.

The age and authorship of the Armenian versions of Philo cannot be precisely determined. That the whole of them are the work of one hand and of one age, is clear from the uniformity of style which pervades them. Throughout, the same Greek expressions are interpreted by the same Armenian equivalents. This version is already quoted by the Armenian historian Elisaeus, so that it cannot be later than about A. D. 450. The D. U. C. itself is cited in the History of Moses Chorenensis, also in the version and adaptation of Aphthonius ascribed to the same Moses. The O. T. citations in this version also belong to a period when the Armenian Vulgate had not yet fully established itself, i. e. to a period ending about A. D. 450. Lastly, the language and diction of the version testifies to the same date. It is unmistakably that of the golden age of Armenian literature, of what is called the age of the Translators, which lasted, roughly speaking, from 350-500 A. D.

As a version it is marvellously faithful, reproducing the Greek original word for word, and as a rule without any change in the order. Hence its great value as a means of determining the Greek text. The family of text represented by the Armenian version has been already dwelt upon in my introductory chapter. But it should be added that my inferences as stated in that chapter only applied to the D. U. C., and not to the rest of the treatises preserved in this version.

A = first Venice MS., written A. D. 1296.

B = 2049.5 of Edschmiadzin, written A. D. 1325.

C = 2046.2 of Edschmiadzin, written A. D. 1329.

D = second Venice MS., written about A. D. 1320.

ՓԻՒՈՒՆԻ

ՅԵՂԵՂՈՍ ՎԼԻՈՒՅ ԿԵՆԵՅ

ՏԵՍԵԿԵՆՆԻ¹

M. 47¹ **ՀԵՍՍԵՆՅՅՆ**, սակա խաւսեցեալ, որք զգործական² նախանձն առին, և գործեցին զկենցաղըս³ ամենայնիւ, կամ զգործըմբերագոյնն ասել, յոլով մասամբքն, զանցուցին աստէն. և յաղագս այնոցիկ որք⁴ զտեսութիւնն խնդութեամբ ընկալան, կարգաւ պատմութեան⁵ զհետ անցանելով զարժանաւորսն ասացից: Ոչինչ ընտուտ առ ՚ի զարդարել, և լաւ⁶ երևեցուցանել յաւելեալ, որ գործել սովորութիւն է առ նուազութեան⁷ բարեաց ախորժակաց, ամենեցուն քերթողաց և բանագրաց. այլ մեծապէս զնոյն ինքն բուռն հարեալ զճմարտութենէն, առ որ գիտեմ, թէ և⁸ դժնդակագոյն որ ասել հրաժարեալի բաց փախիցէ: Բայց սակայն աշխատութիւն առաջի զնել և հանդիսանալ և մարտնչել արժան է. քանզի ոչ է պարտ և արժան զմեծութիւն առաքինութեան արանցս՝ պատճառս անձայնութեան լինել այնոցիկ որք ոչ ինչ բարի⁹ լուութեամբ զանց առնել իրաւացուցին: Իսկ կամք ախորժանաց իմաստասիրաց, անդէն վաղվաղակի երևին ի ձեռն կոչման անուանս. քանզի բուժիչք ըստ երկոցուն ազգաց՝ ըստ արուին և ըստ իգին ստուգապէս կոչին: Կամ

¹ *միակեցացն է գիրքս այս* is added in D; *միայնակեցայցն է* in B.

² *կենցաղիւ* is added in D.

³ BD read *զվարս* in text; B adds *կենցաղս* in marg.

⁴ B adds *պատմութեան* after *որք*; D adds it in marg.

⁵ Instead of *պատմութեան* BD have *գործոյս*.

⁶ *ի լաւ* in D.

⁷ *նուազութիւն* in D.

⁸ B has *և ի*.

⁹ *զբարի* in D.

ըստ այնմ որ զբժշկական խոստանան¹ լաւագոյն ևս քան զայն որ ըստ քաղաքացն է²։ Վանդի սէ, զմարմին բժշկէ միայն. իսկ այն և զանձինս հիւանդութեամբ ըմբռնեալս զբժշնդակաւք և դժուարաւք առ ի բժշկութիւն, յորոց ի վերայ հասեալ անկան հեշտ ցանկութիւնք. և ցանկութիւնք³, և երկիդ, և տրտմութիւն⁴ և աւելաստացութիւնք, և անզգամութիւնք, և անիրաւութիւնք, և այլոց ևս ախտից և չարութեանց անզրաւ և անվճար բազմութիւն։ Կամ ըստ այնմ որ ի բնութենէն և ի տէրունեան աւրինաց⁵ խրատեալք եղեն, բժշկել զէն էապէս, որ և քան զբարին առաւելագոյն M. 472 է, և քան զմին լուսաւորագոյն է և պարզագոյն, և քան զմիայնակն սկզբնեղագոյն. զորս ընդ ճամ⁶ ումէք բաղդատել պարտ և արժան է այնոցիկ որ խոստանան զբարեպաշտութիւնն։ Իսկ արդ արդեւք զայնոսիկ որք զտարերս պատուեցին, զերկիր, զջուր, զաւդ, զհուր. որոց և մականուանըս եղին, այլս՝ ակսք։ Օհուրն՝ Հեփեստոս, առ ի լուցանելն և բորբոքել կարծեմ թէ կոչեցին։ Իսկ Հերա՝ զաւդ, առ ի համբառնալն և վերամբարձիլ առ ի բարձրութիւն իմն. և զջուր՝ Պոսիդոն⁷, ինձ թուի թէ վասն ըմպելին լինելոյ. իսկ զերկիր՝ Ղեմետրա, ըստ որում մայր ամենայնի թուի գոլ, կենդանեաց և տնկոց։ Եւլ անուանքս այս իմաստակաց են գիւտք։ Իսկ տարերքս անշունչ նիւթ է և յինքեան բնութենէ անշարժ է, անկեալ զնի ընդ արուեստագիտան՝ առ ամենայն բնութեանց ձեռոց և որակաց տեսակս։ Եւլ զբացակատարումսն. զարեգական, զլուսնի⁸, կամ զայլ աստեղս՝ զմոլորական և զանմոլորան. կամ առ հասարակ զամենայն երկին և զաշխարհ։ Եւլ և սղբա ոչ յինքեանց եղեն. այլ յումմեմէ արարչէ ի կատարելագունէ հանճարով։ Եւլ զկիսաստուածսն. ըստ որում այս⁹ և մեծին ծաղու արժանի է։ Վանդի զհաւրդ նոյն անմահ և մահկանացու

¹ B խոստանանն.² B has զբազմացն, but writes քաղա-

քացն below line.

³ B ցանկութիւն.⁴ B տրտմութիւնք.⁵ B աւրինացն.⁶ D ընդ որում.⁷ Պոսիդոն CD.⁸ զարեգակն, զլուսն D.⁹ Over այս B writes և.

իցէ, առանց այնորիկ¹ որ և զսկիզբն² լինելու թեան նոցա ըմբռնելի և բասրելի գոլ՝ մանկաբարոյ անարգելութեամբ լի. զոր իշխեն և համարձակեալ են, ո՛չ սրբաբար յարել և ընդհարկանել ընդ երանելի և ընդ աստուածային զաւրութիւնսն, եթէ ի կանայս մահկանացուս մոլեալք խառնակեցան՝³ որ անկցորդք են և անընդունակ ամենայն ախտի, և երիցս երջանիկք: Այլ զփայտեայ պատկերսն⁴ և զքարեղէնս. որոց գոյացութիւն նիւթոյն, քարինք և փայտք, որ յառաջ քան զսակաւ մի կատարելապէս անկերպ⁵ էին. բայց ի քարահատաց⁶ և ի փայտահատաց յիւրեանց արմատոյն ի բաց կտրեալ⁷, որոց եղբարքն մասունք և ազգակիցքն՝ լոգարանք եղեն և ոտնալուացք և այլք յանարգացն, որք առ ի խաւարին պէտսն սպաս տանին առաւել քան եթէ ի լուսոջ: Վանզի զայնցանէ որք առ եգիպտացիսն և ոչ յիշել բարեդք է, որ զանասուն կենդանիսն՝ և ո՛չ զընտանիսն միայն, այլ և զզաւանացն զվայրենագոյնսն ածեալ անցուցին յաստուածոց պատիւս, ի մի ըստ միոջէ՝⁸ յիւրաքանչիւր ումեքէ յայնցանէ որք ընդ լուսնաւս են. ի ցամաքայնոց զառիւծն, և ի ջրայնոց զզաւառականն իւրեանց զկոկորդիլոս⁹, և յաւդադնացից զցինն, և զեգիպտացի ըզցեծն: Եւ զայսոսիկ տեսանելով ծնեալս, և սնընդեան կարաւոս, առ ի կերակուրս անյագս, և լին յաւելորդացն, թունաբերս և մարդակերս, և ընդ ամենազան ախտիւք անկեալս. և ո՛չ միայն բնական մահու, այլ և բռնաւորագունան բազում անգամ դէպ եղև զի ապականեալք եղեն՝ երկիրպագանեն, ընտանիքն՝ անձեռնընդելեացն վայրենեացն, և բանաւորքն անասնոցն, և որք ազգակցութիւն ունին առ աստուածայինն, այնց որք և ոչ ընդ լուսնիտայ բաղդա-

M. 473 տեսցին. իշխանքն և տեարքն, ընդ ծառայութեան անկելոց, և ի սպասաւորութիւն կարգելոցն բնութեամբ:

Այլ սոքա վասն զի ոչ միայն զհամատոհմիկսն, այլ և

¹ այնորիկ D. ² սկիզբն D. ³ In marg. of B is the Scholion որպէս սկսւքն նոյն և զհրեշտակէն.

պատկերսն D.

⁵ անկերպք D.

⁶ ի քարատաց D.

⁷ կտրեալք B.

⁸ ի միոջէ ի միոջէ D.

⁹ զկոկորդիլոս BD.

զայնոսիկ որ մերձենան առ նոսա, լի առնեն ընդվայրաբանու-
թեան շատխաւսութեամբ, անբոյժ և առանց սփոփանաց
լիցին, որք զերեսս զհարկաւորագոյն զգայութեանցն ճայրո-
տեալք շլացան. և ասեմ ոչ զմարմնոյս, այլ զանձին¹, որով
ճշմարտն և սուտն² գիտացեալ ճանաչի: Իսկ տեսական³
ազգն՝ տեսանել միշտ ուսումն ընկալեալ՝ Լին տեսման բաղ-
ձասցի, և ըստ իմանալի արեգակնն⁴ զանց արասցէ⁵, և մի
երբեք զդասն զայն լքցէ. որ առ ի կատարելականն տանի
բարեբաստութիւն: Իսկ որք ի տեսութիւն⁶ ոչ ի սովորու-
թենէ և ոչ ի խրատուէ ուրուք, այլ յերկնային տուփանացն
յայիշտակեալք՝ իբրեւ զաստուածարեալն և զմոլեալն բա-
րեան, և զկոկողացեալն՝ աստուածարեն, և աստուածա-
զգեստք լինին, մինչև զայն որում փափագենն՝ տեսցեն. և
այդա վասն անմահկանացու կենացն փափագանաց՝ վախճանել
և կատարել ընդերանին զմահկանացու կեանսն. բառնան,
թողուն զժառանգութիւնսն՝ ազգին, կամաւոր բարուք յառա-
ջագոյն ժառանգեալք: Իսկ որոց ազգ ոչ գոյ, ընկերաց և
բարեկամաց: Քանզի պարտ և արժան է այնոցիկ՝ որք
զտեսաւղսն⁷ զմեծութիւն ի պատրաստէ ընկալան, զկոյրն
տեղի տալ և ընձեռել այնոցիկ որք տակաւին ևս մտաւքն⁸
կուրացեալ են: Օ՛ւնաբսագորաս և զ՛իմոկոփոս ելլենա-
ցիք երգեն, զի իմաստասիրութեանն⁹ բաղձանաւք բախեալք¹⁰,
պաճարարաւտս թողին լինել զժառանգութիւնսն: Հիացեալ
զարմացեալ եմ ընդ արսն¹¹ և ես, զի եղեն ի վերոյ¹² քան
զջանկութիւն ընչից. այլ ո՞րչափ լաւագոյնք են որք ոչ
պաճարացն թոյլ ետուն արաւտ լինել զժառանգութիւնսն,
այլ զմարդկան զազգայնոց զկարաւտութիւն կամ զբարեկամաց

¹ զանձինս C. ² B has ստուգն and omits the words which follow գիտ. ճ. իսկ տես. ³ ուսմանական D. ⁴ արեգա-
կանն C. ⁵ ոչ զանց արասցէ D. ⁶ After տեսութիւն D adds անցանեն. զմիտս հաճելով ողջացուցանեն: B adds անցին
and in marg. the words զմիտս հաճել ողջացուցին. ⁷ զտեսողն D.
⁸ D adds էին. ⁹ զիմաստութեանն D. ¹⁰ B has բաղխեալք
and in marg. writes խաշն. ¹¹ ընդ արսս D; B omits ընդ արսն
in text, but writes in marg. thus բն. ընդ արսն. ¹² ի վերայ BC.

լցուցին, և ի վարանելոց՝ ձեռնհասս և ընչեղս երևեցուցին : Վրանդի այն առանց քննութեան և ընդ միտ ածելոյ և փորձի¹ է, զի մի մոլեկան ինչ ասացից ի վերայ արանցս՝ ընդ որոց զարմացաւ Ելլաս ընդ գործն² : Իսկ այս զգաստ և իմաստուն և հանդերձ ճշմարիտ խոհականութեամբ ստուգեալ ասելեալ³, թշնամիքն և պատերազմաւոր զինչ ինչ աւելի գործեն կամ հնձեն և ծառակոտոր առնեն զթշնամեացն զերկիր, զի նուազութեամբ կարաւտութեան⁴ հարկաւորացն՝ ճնշեալք և վտանգեալք առաջի կացցեն :

Օայս դիմոկրիտեանքն ընդ յարենէսն⁵ մերձաւորս գործեցին. ձեռակերտ⁶ աղքատութիւն և կարաւտութիւն նոցա կաղմեցին, թերեւս ոչ առ խորել, և առ նշկահել այլ վասն ոչն յառաջագոյն տեսանելոյ և ընդ միտ ածելոյ և հոգ տանելոյ զայլոցն աւգուտ : Արդ որչափ սոքա լաւագոյնք և սքանչելագոյնք են, վարեցեալք ոչ նուազաւք առ ի յիմաստասիրութիւնն⁷ յարձակմամբ, զմեծամտութիւն փոխանակ քամահանաց յարգեալ և շնորհեալ զժառանգութիւնսն, այլ ոչ ապականեալ զի և այլոց և⁸ անձանց աւգուտ արասցեն. M. 474 զնոսա առատ և մեծ ժառանգութեամբ ստացուածոց⁹, և զանձինքս իմաստասէրն¹⁰ լինելով : Վրանդի ստացուածոցն և ընչիցն հոգք, որք վարինն նոքաւք¹¹ հաշեն և մաշեն. իսկ ժամանակի խնայ առնել¹² բարւոք է. վասն զի ըստ Հիպոկրատեայ, եթէ կեանք սուղ և արուեստ երկայն, զայս ինձ թուի և Հոմերոս առակէ, յԵղիադա ի սկըզբան երեքտասան երորորդի հագնեցութեան ի ձեռն այսոց տաղից ասելով. Սխացւոց որ ի միմեանց վերայ կեան և մեռանին և զմիմեանսս սսիրաց, ձիակըթաց, կատնակերաց¹³, աւրապարենից, արդարոց մարդկան : Իբրու թէ որ առ ի կեանս աշխարհիս

¹ ընդ փորձի է D.
the true reading աւելեալ.
նէսն D; յարենէսն B.
տասիրութիւն BC.

¹⁰ իմաստասէրն D; իմաստասէրս C.

C reads նոքաւք.
կերաց D.

² ընդ գործսն D.

⁴ կարաւտութեամբ D.

⁶ ձեռակերտք D.

⁸ ևս D.

¹² խնամ առնել CD.

³ BCD have

⁵ արե-

⁷ յիմաս-

⁹ ստացուածոցն B.

¹¹ B adds սէրսն :

¹³ կաթնա-

փոյթ ունի ինչս համբարել, զանիրաւութիւն բնաւորեցաւ ծնանել վասն անշուգուծեան: Իսկ արդարութիւն¹ և ընդդէմ ախորժակաց՝ սակս զուգութեան. ըստ որում բնութեանն մեծութիւն որոշեալ և սահմանեալ է, և բարեբաստիկ և² քան զայն³ որ ի սնոտի կարծիսն⁴ պանծացեալ է:

Արդ յորժամ ի բաց կացցեն ի ժառանգութենէ ստացուածոցն ոչ ի միողէ իմեքէ ևս այնուհետև և⁵ ոչ պարտեալք, փախչին առանց յետս դառնալոյ, լքեալ թողեալ զեղբարս, զկանայս, զորդիս, զանգղոս, զբաղմամարդիկ ազգակցութիւնս, զընդունելութիւնս⁶ ընկերաց, զգաւառս յորում ծնեալ եղեն և սնան. վասն զի սովորականն ձգաւղ է և բռնադատու և պատրել կարողագոյն: Վաղթեալ⁷ փոխի⁸ ոչ յայլ քաղաք, իբրու զի թէ առ ի գին խընդրելով յայնցանէ որ ստացեալն ունին, իբրու թշուառականք, կամ իբրու ծառայք, ի տերանց ի բաց փոփոխումն, ոչ ազատութիւն իւրեանց պաճարելով: Վանդի ամենայն քաղաք, և յայնցանէ որ քաջաւրինաւքն վարին, լի են խուճապիւք խռովութեանց և անբաւ արկածիւք աղետի, որում միանգամայն զի ասացից, ոչ ոք կարէ⁹ տանել յիմաստասիրութենէ: Այլ արտաքոյ ուրեմն քան զպարիսպն արարեալ¹⁰ սոցա զըրջանն, ի պարտեզս, և կայ մի¹¹ միայն և յապահով վայր զհանգարտութեան և զդադարման զհետ անցեալք, ոչ զմիայնութիւնն ախորժեցին վասն մարդատեցութեանն, այլ զայն որ յանմանից սովորութիւնն ընդ նոսա միաբանութեանն խառնմանն էր, անաւգուտ և փնասակար գիտացեալք:

Վանդի բազում ուրեք յաշխարհն է ազգս. քանզի պարտ և արժան է կատարելագունի բարւոյ հասանել Ելլադայ և բարբարոսական ազգին. բայց առաւելեալ է յԵգիպտոսի ըստ իւրաքանչիւր կոչեցելոց աւրինաց, և մանաւանդ շուրջ

¹ արդարութեան B. ² բարեբաստիկ էր քան D; բար. է քան B. ³ B adds զայն in marg. ⁴ կարծեացն D. ⁵ om. և C. ⁶ զընտելութիւնս D. ⁷ գալթեալ sic B. ⁸ փոխին D. ⁹ կարացէ for տանել D; B om. ոչ ոք կարէ and has տեսանել. ¹⁰ տարեալ D. ¹¹ և կամ ի միայն BCD.

զԼղեքսանդրա՛ւ: Իսկ որք ամենայն սւստեք առաքինիքն են, իբրեւ ի գաւառ բժշկաց¹ զբնակափոխութիւնն առնեն, առ ի յաջողակագոյն իմն և ի դէպ վայր², որ է գեր ի վերոյ լճին Ս'արեայ: Եւ կայ ի բարձրականդակի վերայ յոյժ զնստագունի, ի դէպ և ի ճահ յաղագս զգուշութեան և աւդոց քաղցրախառնութեան. քանզի զգուշութիւնն շուրջքն

M. 475 մատուցանեն գոմք և գեաւղք: Իսկ զառ ի յաւոն քաղցրախառնութիւն որ ի լճէն բերանքն արձակին ի ծովն, և որք ի ծովէքն մաւտի ելոյ որ ելանեն ստէպ ըստէպ սղոխք³ աւդոյ, անաւսրունք այն որ ի ծովէն, և թանձունքն որ ի լճէն⁴. որոց խառնուածն առողջագոյն հաստատութիւն կենաց գործէ: Իսկ տունք ի մի վայր եկելոցն յոյժ գձուձք են, առ երկուս իրս հարկաւորագոյնք. ձեղուն ի վերոյ ունելով զյարեգականէն խարշումն և զաւդոյն ցրտութիւն: Վանդի ոչ մաւտ ի մաւտ են իբրեւ ի քաղաքս, քանզի խուճապաւոր է և դժուարահաճոյ պնոցիկ որ զլապահոյլ հանգարտութիւնն սիրեցին, դրակցութիւնքն⁵: Եւ ոչ յոյժ հեռի, վասն որոյ բուռն հարեալ⁶ զմիաբանութենէ սիրոյ և զի թէ աւաղակաց եղիցի յարձակումն⁷ ի վերայ՝ միմեանց աւգնեսցեն: Եւ ի միում միում իւրաքանչիւր ումեք՝ է տէրու նեան տնակ⁸, որ կոչի պարկեշտանոց և միայնարան. յորում միայնանալով նոքա՝ զպարկեշտ և զնաղելի վարուց զխորհուրդսն կատարեն: Ո՛չինչ ի ներքս տանելով, ոչ ըմպելի՝ ոչ կերակուր. և ոչինչ մի յայնցանէ⁹ որ միանգամ առ ի մարմնոյն պէտս են հարկաւորք. այլ աւրէնս և պատգամս յաստուծոյ տուեալ¹⁰ ի ձեռն մարգարէիցն, և երգս աւրհնութեան. և զայլն որովք հանճար և բարեպաշտութիւն առ հասարակ աճեն և կատարին: Վանդի միշտ անմոռաց ունին զաստուծոյ յիշատակն. մինչ զի և ի ձեռն անրջից ոչ

¹ բժշկական in marg. A and C e correctura; ի գաւառ պաշտօնէից բժշկաց D and BC in marg.

² և դէպ վայր D; և ի դէպ վայրս B.

³ սղողք D.

⁴ ի լճի են D.

⁵ դրակցորդութիւնքն D.

⁶ ունին add BD.

⁷ յարուցումն D.

⁸ տէրունեանն and om. տնակ B.

⁹ և ոչ մինչ յայնցանէ և

D; և ոչ մի ինչ յայնցանէ B.

¹⁰ տուեալս D.

այլ ինչ, այլ զգեղեցիկ զաստուածային առաքինութեանցն և զաւրութեանց տեսակս տեսանել. քանզի բազումք և խաւսին ընդ քուն. զանուրջսն մեկնելով զաստուածայինսն իմաստութեանն զմիշտերգելի¹ և զսքանչելի աւրէնսն: Բայց երկիցս ըստ միում միում աւուր սովորեցին յաղաւթս կալ, ընդ առաւաւտսն և ընդ երեկոյս. իբրեւ արեւ ծագէ, բարաւրութիւն խնդրելով, զէպէտն բարաւրութիւն, երկնային լուսովն զմիտսն առնուլ²: Իսկ իբրու մտանէ, վասն զանձն ի զգայութեանց և ի զգալեացն խուճապէ ամենեւին թեթեւեղեալ՝ յիւրում խորհրդարանի և բնակութեանն եղեալ՝ զճշմարտութիւնն հետախուզել: Իսկ զյառաւաւտէ մինչև ցերեկոյ զերկայնութիւն տուրնջեանն՝ առհասարակ ամենայն է նոցա վարժանք տեսութեան: Վանդի դիպելով տէրութեան գրոցն, իմաստասիրութեամբ գործեն զհայրենի աւրինադրութիւնն այլաբանելով. վասն զի նշանակ զճառին մեկնութեանս կարծեն ծածկեցելոյ³ բընութեանն ի⁴ կարծիս աղբեցելոյ: Բայց է սոցա և շարագրածք հին արանց, որք աղանդին առաջնորդք և սկիզբն եղեն, բազում յիշատակարանս այնրո որ յայլաբանեալսն տեսակի թողին. որովք⁵ ըսկըզենատպաւք վարելով նոքա⁶, նմանութիւն բերեն զկա M. 476 մացն նոցա զաւրինակ: Եւս ուրեմն ոչ տեսանեն միայն, այլ և առնեն երգս և աւրհնութիւնս յաստուած՝ ի ձեռն ամենազան չափոց և նուագաց: Օրո նազելի և պարկեշտ յարմարմամբ հարկաւորապէս գծեն. զվեց աւուրսն իւրաբանչիւր ոք⁷ միայնացեալք ինքեանք առ իրեարս յասիցելում ի միայնանոցսն իմաստասիրեն, ըստ գաւիթն⁸ ոչ ելանելով արտաքս, և ոչ ի բարձրաւանդակէ ուստեք ի բաց վայր հայելով: Իսկ յեւթներորդումն ի մի վայր գան իբրեւ ի հասարակ ժողովարան, և ըստ հասակի անցեալ նստին, հանդերձ վայելչական ձևով ի ներքս⁹ զձեռնն ունելով:

¹ զմիշտ զերգելի D.² առնելով D.³ ծածկեցելոց D.⁴ B omits ի կարծիս to և շարա inclusive.⁵ իբրու is added in BD.⁶ նոքա om. D.⁷ ոք om. D.⁸ ըստ գաւիթն D.⁹ և ի ներքսն B.

զաջն ի մէջ կրծիցն և ծնաւտին, իսկ զահեակն զըսպեալ¹ և ամիոփեալ առ կշտին. և ի մէջ անցեալ ծերունի որ և որ աւրինացն հմտագոյն, խաւսի համեստ հայեցածաւք և համեստագոյն ձայնիւ խորհրդով և իմաստութեամբ, ոչ դժնդակութիւն բանից, որպէս ճարտասանքդ² և այժմ իմաստակքդ³ ի մէջ անցեալ ցոյցս առնեն, այլ զ' ի միտան⁴ քննելով և մեկնելով զըստուգութիւն, որ ոչ ի վերայ ծայրից ականջացն անցեալ նստի, այլ ի ձեռն լսաւորութեանն⁵ յոգիան գայ. և ի վերայ նորա անցանէ հաստատութեամբ և խաղաղութեամբ. այլքն ամենեքին նստին և լսեն, զգովութիւնն ակնարկութեան աշաւք քան գլխոյ ազդելով զայս միայն: Իսկ հասարակ պարկեշտանոցս այս, յոր յեւթներորդումն գան ժողովին, կրկին գաւիթ է. մին յառնանոցն և մին ի կանանոցն զատուցեալ և որոշեալ⁶: Վանջի և կանայք ըստ սովորութեան լսեն ընդ նոսա և նախանձին⁷ զնոյն նախանձ, և զնոյն կամս յինքեան⁸ բերեն: Իսկ ի մէջ տանն⁹ որմ ի յատակէն յերիս և ի չորս կանգունս ի վերկոյս գեղեցիկ շինեալ¹⁰ լանջաբերձ: Իսկ մինչև ցձեղուն՝ վերնատուն բացարձակ թողեալ յաղաղս երկուց իրաց, զի զվայելչական պատկառանս կնոջ բնութեանն ամբողջ պահեսցէ, և զի զընդունելութիւնն լսելոյ զբանն դիւրաւ ունիցի առնել: Անցեալ նստեալ լինին մաւտ յայն վայր ուր լսելն գոյ, ոչ իրիք ընդ այնր որ խաւսին ձայնին ընդ ոտս անկանելոյ¹¹. և արգելաւորութիւն՝ իբրև հիմն իմն յառաջագոյն եղեալ յոգևոջն, զայլսն ևս ի վերայ շինեն զառաքինութիւնն: Բայց կերակուր կամ ըմպելի ոչ ոք ի սոցանէ ընկալցի յառաջ քան զմոտոս արեգական. վասն զի զիմաստասիրելն արժանի լուսոյ համարին, և խաւարին՝ զմարմնոյն հարկաւորս. վասն որոյ միումն զտիւն¹², իսկ հարկաւորացն՝ զգիշերոյն զգոյզն

¹ զագեալ B.² ճարտարասանքդ B.³ իմաստակդ D.⁴ այլ զի զմիտան D.⁵ լսաւորութեան B.⁶ զատու-

ցեալս և որոշեալս D.

⁷ նախանձեալ D.⁸ յինքեանս B.⁹ տանցն B.¹⁰ շինեալ է B.¹¹ անգելոյ D.¹² զտեւն BC.

ինչ մասն ետուն : Բայց ոմանք յերիս աւուրս յուշ արկանեն
կերակուրս, յորս աւելի հանճարոյ փափագումն հիմնացեալ
և հաստատեալ է : Եւ ոմանք այսպէս ուրախ լինին և
զուարճանան, յիմաստասիրութենէն կերակրեալք մեծապէս
և առատաբար զաւրէնան բաշխելով տալով մինչ զի երկպատիկ
ժամանակ քան զայս ժուժալ, և հազիւ հազ յետ վեց աւուր
ճաշակել կերակուր հարկաւոր, ընդելեալք իբր ասեն զճրպ-
ռանցդ ազգք, աւդով կերակրիլ երգոյն՝ որպէս կարծեմ, M. 477
զկարասութիւնն դիւրաւ անցուցեալ¹ : Վանդի զեւթնե-
րորդն ամենասուրբ իմն և ամենատան գոլ կարծեցեալք,
առանձինն իմն² և մեկնակ և զատ պատուոյ արժանի առնեն³.
յորում յետ անձինն խնամոյ և դարմանոյ՝ և զմարմինն
պարարեն, որպէս գոյ տեսանել և ըզպաճարսդ, ի ստէպ
ստէպ⁴ վաստակոյ երկոցն թողացուցանեն : Եւ կերակրին՝ ոչ
բազմապատիկ ինչ խահիւք, այլ հաց անպաճոյճ, և աղ
խորտիկ, զորս խահամոքքն համեմեն զոպայիւ. և է ըմպելի
սոցա վտակային ջուր ինքնախաղաց⁵ : Վանդի զորս բնու-
թիւնս կացոյց ի վերայ մահկանացու ազգիս տիկնայս՝
զծարաւ և զքաղց, ողորբեն և դադարեցուցանեն, յայնցանէ
որ առ ի յողորբանս ինչ է մատուցանելով և ոչ ինչ, այլ զնոյն
ինքն զպիտանացուն. առանց որոց կեալն ոչ գոյ հնար : Ս
ասն այսորիկ ուտեն զի մի քաղցիցեն, ըմպեն⁶ զի մի՝ ծարաւեսցին.
բայց ի լիութենէ շուայտութեան⁷ իբր ի թշնամոյ և ի
խորիչ վնասակարէ անձին և մարմնոյ խոյս տուեալ խու-
տորին :

Ս ասն զի և ծածկութի կրկին տեսակ է, հանդերձ և տուն :
Ըրդ յաղագս տանն ասացեալ է յառաջագոյն⁸, զի է անպա-
ճոյճ և առանց խոհելոյ, առ պիտանացուն միայն գործեցեալ
և զգեստն նոյնպէս⁹ դուղնաքեայ և առանց պաճուճանաց,
առ ի յապրանս ի ցրտոյ և տաւթոյ. քանզի վերարկու

¹ դիւրացուցեալ BD.² իմն om. D.³ առնել B.⁴ D adds յաճախ.⁵ խաղացեալ D; խաղաց B.⁶ և

ըմպեն B.

⁷ շուայտութենէ D.⁸ յառաջագոյն D.⁹ նոյնպէս և B.

փոխանակ թաւ մորթոյ՝ ձմերայնի¹, և թիկնանոց ամարայնի կտաւի: Վանդի ամենայնիւ վարժին անհպարտութեամբ, գիտացեալք² զի հպարտութեան՝³ ստուծիւն սկիզբն է⁴, և անհպարտութեան՝ ճշմարտութիւն, և երկաքանչիւր ոք զաւրէն աղբեր⁵ ունի: Վանդի հոսին և բխեն ի ստէն՝ բազմաւրինակ չարեացն տեսակք. իսկ ի ճշմարտէն՝⁶ շահք ստացուածոց բարեաց, մարդկայնոցն և աստուածայնոցն:

Իայց կամիմ և զի հասարակսն⁷ ժողովս միաբանութեան նոցա, և զպայծառագոյնս զուարթագոյնըս ի գինարբուս⁸ զվարսն ասել, հակառակ և ընդդէմ սմին կացուցեալ զայլոցն գինարբուս: Վանդի սոքա յորժամ զանապալն յինքեանս ամասցեն, ոչ իբրև զգինի արբեալ, այլ իբրև սխալական⁹ իմն և յուզիչ¹⁰ և զմոլեգնոտ ինչ. և թէ այլ ևս ինչ իցէ դժնդակագոյն մոլեգնութիւն, կատաղութեան¹¹ խորհրդոյ մոլեգնութեան բնական, խոնչեն և մոլին և կատաղին զաւրէն շանց վայրենեաց և անձեռնընդելից, և ի վերայ յարուցեալք խածատեն ըզմիմեանս և փաղաղեն, ի բաց հատանելով զըռնգունս և զականջս, զմասունս¹², զայլս ևս մասն մարմնոյն. մինչ զի զայն որ ի վերայ Նիկղոսպայ և Ոգեսեսպայ ընկերացն զառասպելն յայտնի ցուցանիլ ի նոցանէ¹³ ճշմարիտ, պատառս և թուռս մարդկան ուտելով, որպէս ասէ քերթողն, և հմագոյն և խակագոյն քան թէ նա: Ոչ ասն զի նա թչնամի համարեալ ունէր, իսկ սոքա՝ սովորս և ընդելս և բարեկամս. և է երբեք զի և զազգակիցս¹⁴ առ աղ և առ սեղան, աննուէր և առանց խաղաղութեան, ի նուէր խաղաղութեանն գործեցին: Եւ ոմանք իսկ և զամենայն աւրինակն յինքեանս նմանեցուցանելով, զայնոցիկ որ ի կրթական հանդէսն են, և հատանեն և խոտան գործեն, իբրև զընտիր և զփորձ

¹ ձմերանոյ D.² B adds իշխէ.³ հպարտութենէ C.⁴ զի հպարտութեան սկիզբն ստուծիւն իշխէ D. So B only adding է before իշխէ.⁵ աղբիւր B and in marg. սկզբն.⁶ ի ճշմար-

տութենէն BD.

⁷ զհասարակսն D.⁸ գինարբուսն B.⁹ սխալական B.¹⁰ սուզիչ D.¹¹ կատաղութիւն D.¹² զմասունս զայլ ևս մասունս BD.¹³ ի սոցանէ BCD.¹⁴ զազգակիցս D.

դաճեկան զվարժս կրթութեանն, որք փոխանակ նաճատակաց
 թշուառականք, քանզի զայս ի վերայ նոցա ասելի է: Օյի
 որ¹ զգաստութեամբ յընթացարանսն և ի գազանամարտս,
 նոքա տեսողաւք վարելով այնոքիւք որ առ ամենայն հեթա-
 նոսն փորձագոյնքն, ի տուընջեան, և² յաղագս յաղթութեան M. 47⁸
 և պսակաց ողոմպիականաց՝ և արուեստիւ³ գործեն: Իսկ
 նոքա խոտան և արհամարհ և անարգ գործ գործելով ի
 գինարբուսն, գիշերի ի խաւարի արբենալով և սխալակելով⁴
 և զանցանելով զգինւով առանց հանճարոյ, և չարահայտութեամբ՝
 յանարգութիւն և ի թրշնամանս, և դժուարին
 հարուածս այնոցիկ որ կրենն գործեն զիրեն: Ապա թէ
 ոչ ոք զւարէն համոզակեր թափչի ի մէջ անցեալ քակեսցէ,
 մեծաւ և աւելի իշխանութեամբ, յաղթեն և մարտնչին և
 մրցին. մահ միանգամայն և սպանութիւն⁵ գործելով: Վանդի
 կրեն՝ ոչ դուզնաքեայ յայնցանէ զոր ընդ այլն անցուցանեն
 զոր ինչ ոչ գիտեն, խելագար⁶ առնելով. որք զգինին՝ ոչ
 որպէս կատակերգուն ասէ առ ի չար մերձաւորացն միայն
 ըմպեն զայն, այլ և առ իւրեանց չար ըմպելով յանձն
 առնուն. վասն որոյ որք յառաջ սակաւ մի ի մէջ անցեալ
 ի գինարբուս առողջք և բարեկամք, յետ սակաւ մի ելանն
 ի դուրս թշնամիք. և մարմնովք յապաւեալ և հարեալք և
 զըմբեակք. և ոմանք ի նոցանէ ոսոխաց և դատաւորաց, և
 ոմանք պատանաց և սպեղանեաց և բժշկաց, և առ ի սոցանէն
 աւգնականութեան կարաւտեալ անքատին. և ոմանք որք
 ի չափաւորագունաց⁷ գոյ թուին գինարբուսաց՝ իբրեւ զման-
 րագոր զանապակն ըմպելով, թմբեակք և թրջեակք և զըմ-
 բրեակք, և զաճեկեայ զարմուկնն ի դուրս կորզեալ հանեալ
 և զվիզն ի վայր արկեալ ի ներքս դարձուցանելով ի
 բաժական, խորքնով ըմբռնեալք⁸ լինին. ոչ ինչ ոչ գիտելով
 և ոչ լսելով, իբրեւ մի միայն ունելով զգայութիւն զաղընթո-
 րակագոյնն⁹ ճաշակաւորութիւն:

¹ զի որ] զոր BD.² B omits և.³ արուեստի D.⁴ սխալակելով B.⁵ և ապականութիւն D.⁶ խելա-

գարբար BD.

⁷ չափաւորագունացն B.⁸ ընպունեալք B.⁹ զախնթորակագոյնն D.

Բայց գիտեմ զումանս որք յորժամ սխալակեալք¹ եղիցին, յառաջ մինչ չև կատարելապէս թըմբրիլ² և թալալ, նաև ընկղմիլ³, ի զինի այնր ի միւս ևս գինարբուս հրաւիրելով, հանգանակ⁴ ի մէջ արկանելով յառաջագոյն պատրաստ⁵. մասն կարծելով զառ ի ձեռինն ուրախութեան գոլ զայնր⁶ որ յաղագս հանդերձելոյ արբեցութեանն յոյսն կայր. և զայսաւրինակ կելով, անտուճեք և անբնակք և անգաւաճք և անվայրք լինին. թշնամիք ծնողաց և կանանց և մանկանց. և թշնամիք հայրենի գաւառին, և թշնամիք և անձանց իւրեանց: Վանդի խոնաւոճւտ և անապուր և շուպտեալ կեանք կենցաղոյս, ամենեցուն դաւոճ թշնամի է: Բայց թերևս ոք ընկալեալ յարգեսցէ զայն՝ որ յածեալ և հռչակեալ է այժմ՝ գինարբուացն ամենայն ուրեք գործ, ըստ փափաքման իտաղական բազմազան խրախճանութեանն և փափկութեան: Ընդ որ նախանձեցան ելլենացիք և բարբառոսք, առ ի ցոյցս առաւել քան ի բարեկեցութիւն առնելոյ զպատրաստութիւնս կազմածոյն. եռակըմպանոցսն և բազմակըմպանոց, տաճարս ի կրայի⁷ պատենից և ի փղոսկրէ կազմեալս և ի պատուականագոյն նիւթոյ, որոց բազում ինչ է որ յախճապակապատ է. անկողինս ծիրանի ոսկեհոռ անկեալս, և այլ ծաղկաներկս յամենապատիկ երանգոց, առ երեսացն ձգումն և կորզումն. բաժակաց և ըմպելեաց բազմութիւն, կարգեցելոց և մի ըստ միոջէ եղելոց ըստ իւրաքանչիւր տեսակի: Միսէք և տաշտք և ըմպիկք⁸ և պատժանակք, և բազմաձև արուեստականագոյն նաւակք և ճախարակեայք⁹, իմաստուն հանճարեղ արանց ճշգրիտ ստուգութեամբ կազմեալ ձեռագործք. և պաշտաւնեայք սպասաւորք՝ ծառայք և աղախնայք գեղեցկակերպք և յոյժ գեղաղէշք՝ որպէս

¹ սխալակեալք B.

² թմայրիլ B.

³ թալանալ և

ընկղմիլ BD.

⁴ C in marg. խաղս: AB in marg. հաղս: հանկա-

նակ D.

⁵ պատրաստին BD.

⁶ զայն D.

⁷ ի կրայ-

պատենից D; ի կրախպ. B; ի կրայիպ. C.

⁸ ըմպելիք D;

ըմպինք pr. C, which late hand corr. to ըմպանակ.

⁹ ճախարա-

կեալք D.

զի երթեալք անդ, ոչ¹ յաղագս սպասու առաւել քան թէ M. 479
 երեւելով զտեսողացն զերեսս ի հեշտ ցանկութիւն ձգել:
 Վանզի ի սոցանէն մանկագոյնքն որ են՝ զգինին պաշտեն, և
 զջուրն բերեն հաւթկուագոյնքն², լոգացեալք և լուացեալք
 և ողորկեալք զդէմն յարդարեն և նրկարագրեն, և զհեր
 գլխոյն գեղեցիկ իմն աւրինակաւ³ յարմարեալ հիւսուն, և
 վարսակալաւ յաւրինեալ շափին, քանզի թաւագէսք են, որ
 ոչն սափրին ամենեկին, բայց զառաջի ճակատոյն միայն
 զհերսն⁴ քաղեն, այնչափ մինչև ի հարթել և ի զուգել
 բոլորաձև գծոյ կազմեալ կերպարան: Եւ պատմութեանս
 սարգանկուս⁵ և սպիտակս ունին, և գաւտի ածեալք՝ ի
 վերկոյս զհանդերձն ժողովեալ, զառաջիկողմանէն խոնար-
 հագոյն քան զբարձսն ի ներքոյ ծնկին: Իսկ զհինսն ի վեր
 սակաւ մի ընդ քամական. և երկաքանչիւր որ կողմն
 գանգրաձև գեղեցիկ խորշաքաղ արարեալ ի վերայ միմեանց
 ծալմամբ, ըստ նոցունց պատմութեանաց ի միասին ձգմասք
 ընդ գաւտեաւն հանգրիճաձև ամփոփմանն. և յերկոցունց
 կողմանց՝ խինձ⁶ ի վերայ թողացուցեալ կախեն զհովտագոյնս⁷
 կողմանցն: Եւ անցեալ կան առ նոսին այլք պարմանիք՝⁸
 առաջին տէգ մուրուացն արձակեալ, մաւրուքն⁹ այն ինչ
 դեռադեռ ծաղկեալք. խաղ յառաջ սակաւ մի մանկատուփացն
 եղեալ, ընդ վարժ կրթութեան անցեալք, յոյժ աւելագոր-
 ծութեան կախարդութեամբ, առ ծանրագոյն սպասաւորու-
 թիւն, ցոյցք հացտուաց բառացի մեծութեան, որպէս գիտա-
 ցին որք վարինն և ի կիր առնուն¹⁰: Բայց որպէս ունի
 ճրջմարտութիւնն¹¹ անբարեփորձութեան. և առ այսոքիւք
 ևս հացից և խահից, և զանազան կազմութեանց պայծառու-
 թիւնք. յորս հացարարք և ամոքարարք աշխատին¹² հոգ
 տանելով, ոչ զճաշակաւորութիւնն որ էր հարկաւոր՝ հեշտա-

¹ զի ոչ B.² հաւթկուագոյնքն D; հաւթկուագոյնք BC.³ յաւրինակաւ D.⁴ զծայրսն D.⁵ սարգանկուս D.⁶ ծոց in marg. ABCD.⁷ զհովտագոյն D.⁸ պարմանիք

B adding in marg. պարասացք.

⁹ D omits մաւրուքն.¹⁰ առ-

նունն B.

¹¹ ճշմարտութիւն B.¹² աշխարհին D.

ցուցանել միայն պայծառութեամբ, այլ և զերեսման մաքրութեամբ: Արդ եւթն և աւելիք ևս ի ներքս տարեալ լինին սեղանք, լիք ամենայնիւ որ ինչ միանգամ երկիր և ծով և գետք և աւդ բերեն, յամենայնէ ընտրեալ, զամենայն ինչ ազնիւ մի մի¹ ցամաքայնոց, ջրայնոց, աւգագնացաց, յորոց իւրաքանչիւր ոք որոշեալ և մեկնեալ է և կազմութեամբ պատրաստութեան, և համեմոցն ամոքանաւք, զի մի և մի ինչ ազգ ամենեկին մի մնասցէ որ ինչ ի բնութեանս է: Հուսկ յետոյ, միգոցն ի ներքս մոծեալ լինին լցեալք առանց այնր ի կաքաւանսն և յերգս². և զայն որ ասինն մակընթրակք, և ապա այնք արտաքս հանեալ լինին ունայն վասն կերողացն անյազութեան. որք զաւրէն եթիայց³ ամանալով⁴ փաղաղեն, մինչև յոսկերացն նոցա անգամ ուտել. իսկ զայլսն լափատեն, և ճրճելով կիսակեր թողուն. զի յորժամ կատարելապէս ի բաց հրաժարեսցեն՝ զորովայն մինչ ի պարանոցն լցեալ, և թափուր և ունայն են ցանկութեամբք, յապուշ և յետս կալով ի խահիցն կերակրոց. զվիզն այսր անդր շուրջ ածեալ⁵, աչաւք և ոնգամբք շուրջ լապիղդեն և լակոտան⁶, զոմանց ի նոցանէ⁷ զանազանութիւն մսոցն և ըզբազմութիւն⁸, և զոմանց զբուրումն զճենճերական⁹ հոտոյն. և ապա յորժամ յերկոցունց՝ ի խահէն և ի հոտոյն եղիցին յագեալք, գովել հրամայեն սակաւ մի զկազմութիւնն և զհացտուն, վասն բազմապայծառ պատրաստութեանն: Այլ զի՞ զայսոսիկ վայելէ յերկարել, որ ի բազմաց ահա ի չափաւորացն և ի համեստաց ըստգտեալ է, պատուելով¹⁰ և ընդարձակելով զցանկութիւնս¹¹ որոց փոքրկութիւնն¹² և նեղութիւն աւգտակար էր. քանզի ըղծիւք

M. 480 ոք յիրաւի արդեւք ըղձանայ զանըղձանալիսն զծարաւ և զքաղց, քան զայն որ յայսպիսի խրախութեան առատ և անբաւ կերակրոց և ըմպելեաց մեծութիւնն եղև:

¹ ի ցամաքայնոց D. ² յերգսն B. ³ եթեայց B.
⁴ եթեիեայց ամայալով D. ⁵ ածելով D. ⁶ լափլիղդեն և զակոտան D. ⁷ յայնցանէ D. ⁸ զբազմութեան B.
⁹ զճենճերակոյն B. ¹⁰ պատառելով BD. ¹¹ զցանկութիւնսն D. ¹² փոքրկութեամբն B.

Եւ յոգիկ որ յԵլլադա գինարբուք եղեն, հրոչակագոյնք
 և նշանաւորք, երկուք այսոքիկ են, յորս դէպ եղև և Սո-
 կրատայ պատահել մին յորժամ զՎալլիաս պսակեալ յԼէ-
 տոսիկա զյաղթութեան խրախուժիւնսն¹ վայելէր և մին
 Լգաթոնս, զորս և յիշատակի արժանի արարին արք որք և
 բարուք և սովորութեամբք և բանիւք² իմաստասէրք եղեն,
 Վսենուփոն և Պղատոն. քանզի³ մատեանս⁴ գրեցին իբր ար-
 ժանիս յիշատակի, որովք կարծեցին ի կիր առնուլ ցոյցս
 աւրինակի զյետ այսոցիկն, զայն որ ի գինարբուսն հացկե-
 րութաց, նուագաւոր կրանիւք վարեսցին : Բայց սակայն և
 այսոքիկ բաղդատեալք ընդ մերս, որք զտեսականն խնդու-
 թեամբ ընկալան զվարս կենցաղոյս, ծաղը երևեալ գտցի :
 Վանզի հեշտ ցանկութիւնս⁵ ունի երկաքանչիւր ոք. և
 մարդկաւրէնագոյն է Վսենուփոնտայն. քանզի կանայք փո-
 ղահարք և կաքաւիչք և սքանչելագործք. և քերթողք ծաղուց՝
 առ ի ծաղը ինչ կատականաց գործել և յանառակ խնդութիւն
 զարթուցանելով մեծամեծս⁶ փքային : Եւ են և այլ խաղք
 որք⁷ պայծառագոյն յընդարձակութեան կամակ ակորժու-
 թիւնք եղեն : Խիկ պղատոնականն՝ բոլորն գրեթէ՝ է յաղագս
 տուփանաց. ոչ արանց ի կանայս մոլեցեւոց⁸, և կանանց յարս
 միայն, քանզի խորշին և ակնածեն և զսպեալ ամփոփին ցան-
 կութիւնքս այսոքիկ⁹ աւրինաւք բնութեան. բայց արք յարուս՝
 հասակաւ միայն զանաղանեալք :

Եւ քանզի որ ինչ միանգամ յաղագս տուփաւորին և երկնա-
 յին Եստղկանն պայծառագոյն ինչ ասել թուի յաղագս
 խրախուժեան և զուարճութեան ամենայն առեալ եղև :
 Վանզի զյոլով¹⁰ մասն սորա հասարակական և ընդհանուր
 աշխարհական տուփաւորն առեալ ընկալաւ. զզաւրութիւնն,
 զկենցաղաւգոտն առաքինութիւն, զըստ պատերազմին և զըստ
 խաղաղութեանն ի բաց բառնալով, բայց իգական ակտ յոգիսն

¹ խրախուժիւնն D.² բանիւք և B.³ քանզի և BD.⁴ ի մատեանս D.⁵ հեշտ ցանկութիւն D.⁶ B has

մեծամեծք and writes u over p.

⁷ որ B.⁸ մոլեւոց B.⁹ այնոքիւք B.¹⁰ յոլով BD.

գործելով և կնամարդիս¹ կազմելով: Որոց պարտ և արժան էր ամենեցուն առ ի զաւրութիւն կրթութեան զանձինս վարժել, ապականելով ըզմանկական հասակն ի տուփեցելոց դաս և ի կարգ ածելով: Վնաս գործեաց և տուփողացն ի² հարկաւորագոյնսն, զմարմին և զանձն և զժառանգութիւն. քանզի հարկ է մանկատուփի մտացն ձգիլ և կորզիլ առ մանկականսն, և առ այսոսիկ սրատեսիլ լինել իսկ առ այլսն ամենայն առ իւրան և առ հասարակացն կուրանալ: Եւ մարմինքն քանցեալ³ ի ցանկութենէն, և մանաւանդ եթէ վրիպեսցէ՝ հաշիլ և մաշիլ. և ժառանգութիւնն անհոգացեալ պղերգութեամբ դերեւանալ և նուազել յերկուց իրաց, յանփութութենէն և ի տուփելոյն ծախուց, և բուսանել⁴ յայսմանէ և միւս ևս այլ մեծ ընդհանուր աշխարհական չար. անմարդութիւն և ամալութիւն. քաղաքաց, և նուազութիւն առաքինի ազգին մարդկան, ամլութիւն և անպտղութիւն հնարին գտանել, որք նմանել կամին անտեղեակ և անհմուտ մըշակաց,

M. 481 որք փոխանակ թանձրահող դաշտացն զաղտաղտուկ անդաստանս և զքարուտ և զապալերկ վայրն⁵ սերմանեն⁶, զայն առ որով⁷ ոչ ինչ ամենեին բնաւորեալ է բուսուցանել, և զսերմանեալն յինքն նեխէ և փտէ զսերմանսն: Բայց լուծազառսպելացն ստեղծուածս, որք և զերկմարմինսն որք ի⁸ սկզբանն խառնեալք ընդ միմեանս բնութեամբ միաւորական զաւրութեամբ, դարձեալ իբրեւ մասունք ի մի վայր եկեալք ի բաց անջատեցան ի յարմարութենէն յորմէ ըմբռնեալք էին ի միաբանութիւն, լուծեալք քակտեցան. քանզի դիւրաւ պատրել և խաբել կարեն ամենայն զոյգքն նորոգութեամբ խորհրդոց մտածութեամբ զականջսն խանձիւ որսալ զորոց ի բազում ժամանակաց Սոփեսի աշակերտքն ուսեալ⁹ յառաջին հասակէն բաղձալ ճշմարտութեանն՝ քամահեն և արհամարհեն, անպատրելիք¹⁰ և անխաբք անցուցանեն զաւուրս իւ-

¹ այրամարդիս BD. ² և ի B. ³ քաղցեալ D; քաղցեալ B. ⁴ բուսանիլ BD. ⁵ վայրս B. ⁶ D omits սերմանեն.

⁷ այն առ որովն B.

⁸ For ի B reads զի.

⁹ ուսեալք B.

¹⁰ անպարտելիք D.

րեանց: Այլ վասն զի անուանի և նշանակաւոր հռչակեալ¹
միաբանութեան գինարբուքն, այսքանիւ լին է շատխաւսու²
ընդվայրաբանութեամբ յինքեանս ունել³ զկշտամբանս յան-
դիմանութեան, եթէ ոչ առ ի փառս է⁴ հռչակեալ համբաւն
յաղագս նոցա, իբրու կարի յոյժ ուղիղ գործողաց որ ի⁵
համբաւն կամեսցի հայել, հակառակ ընդդէմ եղեալ զգի-
նարբուս այնոցիկ որ նուիրեցին զիւրեանց զկեանսն հանձարոյ
խրատու, և տեսութեան բնութեանս իրաց, ըստ մարգարէին
Սոփեսի սուրբ տէրունեան պատմութեան խրատուց:

Սորա նախ առաջին ի մի վայր ժողովին յետ եւթն եւթն
շաբաթուց⁶ ոչ միայն ի պարզ բնութենէ եւթներեկին, այլ
և ի զաւրութենէ սորա պակուցեալ քանզի սուրբ և անբիծ և
յաւեթակոյս զսէ գիտեն. և է նախատաւնակ մեծի տաւնին
յիսներեակն⁷, սրբազոյն և բնականագոյն թիւ, յուղղանկիւնոյ
եռանկիւնոյն զաւրութենէ, որ է սկիզբն բոլորին լինելու-
թեան⁸ բաղկացեալ: Եւ յորժամ ի մի վայր եկեալ ժողո-
վեսցին սպիտակազգեստք, պայծաճք, և զուարթք. բուն հան-
դերձ⁹ վերնային պարկեշտութեան հաւանութեամբն, և
նշան արարեալ նոցա աւրաւորակին,—քանզի այսպէս նոցա
անուանել սովորութիւն է զյայտոսիկսն սպասաւորութիւնս
կարգեալս,—յառաջ քան զբաղմէն յոտն կան, մի ըստ միոջէ
կարգաւ յաւրինեալք, և զերեսս և ըզձեռս յերկինս համբար-
ձեալք: Օտերեսն, վասն զի տեսլեանն¹⁰ արժանիս տեսանել
խրատեցան: Եւ ըզձեռն, վասն¹¹ զի մաքուրք¹² յառուածոց
են, և ոչ ի միոյ իմեքէ ի պատճառէ ի շահից աւգտէ ապակա-
նեալք. յաղաւթս կան առ աստուած՝ զգինարբուս խախտա-
նութեանն իւրեանց հաճոյ և կամակ լինել և ըստ մտացն

¹ հռչակեցուցեալ D. սութեամբ D; լթեան BC.

² So A, leaving an erasure: շատխաւսու
³ ունելով D.

և ի D: ի փ. և B.

⁵ D omits որ ի: B has և ի.

⁶ In marg.

of B is the scholion յորեւեանն է.

յիսներեկին.

⁸ լինելութեն B.

⁹ հանդերձ բուն BD, and B writes in marg. տաւն է կ. եկելպանն է.

¹⁰ զտեսլեանն D.

¹¹ B omits վասն.

¹² մաքուր C.

1 Լսել յետ աղաւթիցն ծերունիքն
 կողմանին մի ըստ միոջէ կարգաւ ըստ որոշման. և ծերունիս
 ոչ զբազմամեայս և զՏինն համարին, եթէ յամր՝ ուղիղ
 M. 482 կամաց յաւժարութեան բաղձացան, այլ զյառաջնրմէ հասա-
 կէն զարգացեալ տեսական մասին իմաստասիրութեան. որ
 գեղեցիկ և սքանչելի և աստուածայինն է: Եւ են ընդ
 սոսա ի հացկերութիւն² և կանայք, որոց յոլովք ի նոցանէ
 պառաւունք³ կոչսք, զսրբութիւն կուսութեանն ոչ ի հարկէ՝
 որպէս ոմանք յառ հեթանոսն քրմացն պահեն առաւել քան
 ըստ կամաւոր բարուց, վասն նախանձու և փափաքման իմաս-
 տութեան. ընդ որում կեալ փոյթ յանձին կալեալք, զմար-
 մնաւոր հեշտ ցանկութեամբն քամահացին. ոչ մահացու⁴
 ծննդոց, այլ անմահից բաղձացեալք, զորս միայն կարաւ ի
 ծնանել աստուածասէր անձն. սերմանեալ ի նա զճառագայթսն
 զմտաւորս հաւրն, որովք կարասցէ տեսանել զիմաստութեանն
 աւրէնս: Եւ որոշեալ և զատուցեալ է բազմականքն, առան-
 ձինն⁵ և զատ, արանցն յաջկողմն, և մեկուսի և զատ՝ կանանցն
 յահաւակ կողմն, զոր կարծեսցէ որ անկողինս, թէպէտ և ոչ
 արդեւք բազմապատիկ պայծառութիւն ունին, բայց սակայն
 կակղագոյնք են, իբրեւ աղատ մարդկան և իմաստասիրութեան⁶
 նահատակաց պատրաստեալ. և պարիսք են ի դուզնաբեայ
 նիւթոյ. յորոց կարի գձուձ գետնաստորս ի գաւառին պրտու-
 ղն, սակաւ մի վերամբարձեալս ընդ արմկամբն զի յայն
 յեցցին. քանզի զզակոնական խստավարութիւնն թողացու-
 ցեալ բայց միշտ և ամենայն ուրեք զազատ դիւրութիւնն ի
 կիր առնուն, մեծաւ զաւրութեամբ ի հեշտ ցանկութենէ
 տուփանաց⁷ ի բաց հրաժարեալք: Եւ սպաս պաշտաման
 կրեն ոչ ի ծառայից և յաղախնաց⁸, զազն ազատս⁹ ստա-
 ցուածս համարեալ ոչ ըստ բնութեան, քանզի սէ ազատս
 զամենեւին ծնաւ: Լսկ ոմանց անիրաւութիւնքն և ագահու-

¹ և ըստ ամենայն Լսել յետ աղաւթանաց D. ² հացկերութիւնն D.

³ պատառուկն B. ⁴ մահացու BD. ⁵ և ոչ D.

⁶ իմաստասիրութեանն B. ⁷ ի տուփանաց B. ⁸ յաղախ-

նանց B. ⁹ Instead of զազն ազատս BD have զանազատաց.

Թիւնք և աւելաստացութիւնք, նախանձ բերեալ ընդ սկզբնա-
չարին անզուգութեան, ի լուծ ծառայութեանն¹ արկեալ ըզ-
տկարագունիցն զաւրութիւն, ընդ հզաւարագունիւքն մուծին :
Եւ ի սուրբ ի տէրունեան ի գինարբուս յայս² ծառայ և ոչ
մի որ ոչ էր, որպէս ասացի³, բայց ազատք պաշտէին զարբա-
նեկական պէտան կատարելով՝ ոչ բռնութեամբ, և ոչ հրամա-
նաց կային անսային, այլ կամաւորք⁴ բարուք յառաջանային
անցանելով ի փութոյն և յաւժարութենէն զհրամանաւն :
Վանդի և ոչ դուզնաբեայք որ ազատք կարգեալ լինին առ
սպասաւորութիւն պաշտամանս այսորիկ, այլ պատանիք ի
Ժողովի⁵ միաբանութեան հանդերձ ամենայն խնամով ի բուն
յառաքինութեան⁶ ընտրեալք. զոր աւրինակ պարտ և արժան
է իմաստունս և ազատս և առ վերին առաքինութեանն ծայր
ճեպեալս, իբրեւ որդիք հարազատք պատուասիրաբար խնդու-
թեամբ հարց և մարց պաշտաւն մատուցանեն, հասարակ
ծնաւղս համարելով, և քան զայնոսիկ որ յարենէն են՝⁷ ևս
ընտանեդոյնս :

Օյի եթէ արդարեւ քան զքաջաբարութիւն ոչ ինչ է ընտա-
նեգոյն այնոցիկ որ զբարի խորհուրդսն առաջի արկեալ է,
անիգաւտք վայր⁸ Թողեալ զպատմութեանն մտանեն պաշտեն,
իբրեւ յոչ ինչ բնաւ ամենեկին կերպարան ծառայական ձեռյ M. 483
յանձինս բերելով : Յայս ի գինարբուս գիտեմ զի ոմանք
ծիծաղեսցին լսելով, բայց ծիծաղեսցին որք լալեաց և աշխա-
րանաց արժանի կեանս կեան : Վինի յաւուրսն յայնոսիկ
ամենեկին ոչ տանին ի ներքս, այլ ջուր ականակիտ. յոլովոց
ի նոցանէ հոյ, բայց ջերմ՝ ծերունեացըն փափկակեցացն, և
սեղան մաքուր յարկնաւորաց, յորոյ⁹ վերայ հաց կերակուր
և խորտիկ անդ որոց էր երբեք զի և զոպա համեմով ամոքեալ
լինէր, վասն փափկավարացն : Վանդի զգաստութիւն և հա-
մեստութիւն՝ որպէս քահանայիցն պատարագս մատուցանել
և սոցա վարս ունել ուղիղ¹⁰ բանն առթէ. քանզի գինի ան-

¹ ծառայութեան B.² յայսոսիկ D.³ ասացին B.⁴ կամաւոր D.⁵ ի Ժողովի C.⁶ առաքինութիւն BD.⁷ D omits են.⁸ ի վայր B.⁹ յորոց BD.¹⁰ ուղղել B.

զգայութեան է դեղ, և խաճք բաղմապատիկ՝¹ պաճարոցն, զանյազագոյնն զարթուցանեն և գրգռեն զՏեշտ ցանկութիւնն: Եւ առաջին կերակուրքն նոցա այսպիսիք են: Խակ յետ ընկողմանելոյ հացկերութեան, որովք ազդեցի դասուք կարգաւն, և կալ սարկաւազացն յաւրինաւոր զարգու, առ ի սպասս պաշտամանն պատրաստս. և զահերէցն ի նոցանէ՝ իբրու հասարակ լուութիւն եղև, և երբ ոչ՝ ոչ գոյ² ասել ումէք, բայց ևս առաւել քան յառաջագոյն³, մինչ զի և ոչ անգամ ումէք իշխել բարբառել և կամ շունչ կլանել սաստկագոյն, խընդիր ոմանց որ ի սուրբ ի տէրունեան գիրս⁴ կայ առարկելոց⁵ լուծանէ և մեկնէ, հոգ ինչ ոչ տանելով, իբրու թէ ցոյցս ինչ առնել: Վանդի ոչ դժընդակութեան ճարտարութեան բանիւք՝ բարգաւաճանաց փառասիրութեան ցանկացեալ է, տեսանել ինչ փափագեալ ստուգագոյն և ճշմարտագոյն. և տեսեալ՝ ոչ չարակնել և նախանձ վարկանել, զայնոսիկ որք թէպէտ ոչ նմանապէս զսրատեսութիւնն ունին, այլ զի⁶ զուսանելոյն զբաղձանս ցանկութեան հաւասար և զոյգ ունին: Եւ նա անցեալ կայ հաստատուն և հանդարտիկ ի կիր արկեալ զվարդապետութիւնն, ասելով⁷ և յերկարելով, և ի վերըստին բուռն հարկանելով և բազում անգամ զնոյն կրկնելով, ածելով⁸ յոգիսն զմիտս բանին. քանզի մեկնութեամբ արագն և կարի յոյժ տագնապարար առանց ոգի առնելոյ յընդեւելանելոյն, լըսողացն միտք զՏետ երթալ անկարացեալ⁹ վերջանան, և անցեալ մնան ի հասմանէ ըմբռնման ասիցելոցն: Խակ որք շականջեն¹⁰ զականջսն և զաչսն ի նսա կառուցանեն, ի միում ի նմին կայանի ձեռյ կալով մնալով ունգնդրութիւն առնեն. զիմանալն և զմիտ¹¹ առնուլն և

¹ բաղմապատիկք B.

² երբ ոչ գոյ D; երբ ոչ գո B:

Gregory of Dashev has the following scholion: և երբ ոչ՝ լծ երբ ոչ էին լուռ ոչ գո ասել.

³ զյառաջագոյն D.

⁴ գիրսն B.

⁵ առարկելոյ D.

⁶ For այլ զի B has քանզի.

⁷ յամելով BD.

⁸ ածելով ABD in text, but in marg. of AD կ is added, as if the reading should be կծելով; in C the letter կ is written above ա.

⁹ անկարացեալք B.

¹⁰ շականջանենն BD.

¹¹ և զի միտ առնուլն D.

զհասանելն, ակնարկութեամբ և հայեցածովք նշանակելով:
 Խակ զգովութիւն¹ ասողին՝ զուարճութեամբ, և գրեթէ այսր
 անդր տանելով բերելով զդէմն: Խակ զվարանսն և զտա-
 րակուսանսն, հանդարտագոյն և հեզ շարժմամբ գլխոյ և
 ծայրիւ մատինն աջոյ ձեռինն: Բայց ոչ նուազ յընկողմա-
 նելոցն՝ որք յոտն անցեալ կան մանկտին միտ դնեն. և պատ-
 մութիւն տէրունեան սուրբ գրոցն լինի ըստ մտածութեան
 այլաբանութեամբ. քանզի ամենայն աւրէնադրութիւնն հա-
 մարեալ է արանցս² այսոցիկ նմանել³ կենդանուջ, որ մարմին
 ունի զճառական հրամանսն, և հոգի որ կայ ի բառսն անտե-
 սանելի միտքն, իբրև հայելեալ զանուանցն զգեղեցիկ և
 զքանչելի գեղեցկութիւն մտացն որ կայ ի ներքս տեսանելով.
 և զնշանն բանալով և մերկանալով, և հովանի երևեցու
 ցանելով, և մերկ ի լոյս ի դուրս բերեալ զմտածութիւնս
 խորհրդոցն, այնոցիկ՝ որք կարեն ի փոքր մի յիշեցուցանելոյ՝⁴
 զաներևոյթն ի ձեռն երևելեացն տեսանել: Արդ յորժամ
 գահեղէնն բաւական և շատ խաւսել թուեսցի, և ըստ կամացն
 նոցա հանդիպել⁵ սմա խաւսքն, գեղեցիկ ուշիւ նպատակի,
 բըռնահարութեամբք, և սոցա ունգնդրութիւնն, կայթնմն
 յամենեցունց իբրև ի միասին խնդութեամբ հեշտութեան
 զգածելոց երիցս միայն եղև: Եւ ապա աւագն յոտն կացեալ՝
 երգ աւրհնութեան երգէ արարեալ աստուծոյ, զոր նորոգ
 իւր արարեալ⁶, և սկզբնաւն իմն հնոց քերթողացն. քանզի
 չափս և նուագս⁷ բազումս թողին տաղից, եռաչափաց, առ-
 ճանապարհական երգոց, փրկաւետաց, նուիրականաց, յարա-
 բագնաց, չափականաց, կայականաց, պարաւորաց. շրջմամբ⁸
 և բազմաշրջմամբք, գեղեցիկ և լաւ չափեցելոց. յետ որոյ
 և այլքն մի ըստ միովէ, և ըստ հասակի վայելչական զարդու,
 ամենեցուն մեծաւ լուութեամբ ունգնդրութիւն արարելոց:
 Բայց յորժամ զծայրայանգսն, և զ՝ ի վերայս աւրհնութեանն

M. 484

¹ զգուշութիւն B. ² համարեալն արանցս այսոցիկ
 նմանեալ D. ³ նմանեալ B. ⁴ յիշելոյ B. ⁵ հանդիպել D.
⁶ արարեալ է B. ⁷ զսկզբնաւն B. ⁸ շրջմամբ BC.

երգել պիտեսցի, քանզի յայնժամ ամենեքին հնչեն՝ արք և կանայք :

Եւ յորժամ իւրաքանչիւր որ կատարեսցէ զաւրհնութիւնսն՝ մանկունքն զյառաջ սակաւ մի ինչ ասացեալ զսեղանն ի ներքս տանին, յորոց վերայ ամենասուրբ կերակուրն հաց խմորեալ, հանդերձ խահիւ աղի ընդ որ զոպա խառնեալ է, վասն պատկառանաց նուիրեցելոյ¹ ի սուրբ տաճարին ի տէրունեան սեղանոյն. քանզի ի վերայ սորա են հաց² և աղ առանց ամոքանաց. անխմոր են հացքն, և աղն անխառն : Վանզի վայելուչ և արժանի իսկ էր պարզագոյնքն և լուսաւորագոյնքն³ և մեկնակքն, առաքինւոյ և լաւի քահանայիցն մասն բաշխիլ տալ, մասին պաշտամանն մրցանակ : Իսկ այլոցն ընդ նրմանն նախանձել, և հրաժարել ի նոցունց, զի ունիցին պատիւ նահապետութեան վեհքն : Եւ յետ ընթրեացն՝ զսուրբ և զսքանչելին առնեն զգիշերապաշտանն զայս աւրինակ. յոտն կան առ հասարակ ամենեքին, և ի միջոցի ընթրակերոցին, նախ զառաջինն երկո՛ւք լինին պարք, մին արանց և մին⁴ կանանց, և իշխան և առաջնորդ յերկոսին կողմանսն ընտրեալ լինի ըստ երկաքանչիւրոցն պատուականագոյն, և նուագաւորագոյնն : Եւ պարգեն արարեալ աւրհնութիւնս յաստուած, բազում չափաւք և նուագաւք. միոյն առ հասարակ հնչեն ամենեքին⁵, և միւսոյն զուգաձայն յարմարութեամբ ձեռս շարժելով, խնդալից զուարթանան և աստուածարեն : Ի՛նչ երբեք զառ ի յաստուած երգն, և է՛ երբեք զչափաւորսն, և շրջանս զ՛ի պարսն⁶ և անդրէն շրջանս առնեն. և ապա յորժամ երկաքանչիւր որ ի պարուն առանձինն ինքն ըստ ինքեան յատուկ խրախ եղեալ կերակրեսցի իբրև աստուածարութեամբ՝ յանպակէն յինքեանս⁷ կորզեալ յաստուածսիրութենէն, խառնին և լինին մի՛ պար յերկոցունց, նմանութիւն այնր որ ի հինսն երբեմն եղև ի Կարմիր

M. 485

¹ նուիրել D. ² հացք B. ³ լաւագոյնքն D. ⁴ մի...
և մի D. ⁵ ամենեքեան հնչեն D. ⁶ զկաքաւս առնուն
is added in marg. of AC, and in text of BD (but առնեն in B). ⁷ BD
have յիւրեանս, which AC write in the marg.

ծովուն, յաղագս սքանչելեացն որ գործեցաւ անդր¹. քանզի ծովն հրամանաւ² աստուծոյ, ոմանց փրկութեան պատճառք, և ոմանց համարէն սատակմանն լինի. քանզի պատառեցելոյ և բռնաւոր խզմամբ պսր անդր ժողովեցելոյ. և յիւրաքանչիւր կողմանց ընդդէմ միմեանց զաւրէն պարսպաց կառուցեալ եղեն, ի մէջ երկոցունց վայրն յաշխարհապողոտայ ճանապարհ և ի ցամաք ամենեցուն պատառեալ ընդարձակիւր. ընդ որ ժողովուրդն հետեակեաց մինչև ցայնկոյս ցամաքն առ բարձաւանդակագոյնն յուղարկեալք: Եւ ի վերայ յարձակեալ նոցա թըշնամեացն, որձանք³ կուտակելոց հոսանացն, միոյն ի միոջէ կողմանէ⁴, և միւսոյն ի միւսմէ, ի ցամաք մասն հոսեցելոյ, որք զհետ անցին ի թշնամեացն՝ հեղեղեալք ապականին: Այս տեսեալ և կրեալ նոցա, որ քան զբան և քան զմիտս և քան զյոյս ի վեր և մեծ գործ, և աստուածազգեստք⁵ եղեալ արք և կանայք մի՛ պար եղեալք՝ զգոհացողականն աւրհնութիւն ի փրկիչն աստուած երգէին: Եւ առաջնորդէր արանցն Սոփէս մարգարէ, և կանանցն Սարիամ մարգարէ: Սոցա՛ յաւէտ նմանութիւն արարեալ պաշտանէիցս այսոցիկ պար, նուագաւք զուգահէճմամբք⁶ և զուգաբարբառովք, առ ծանր հնչիւն արանցն, կանանցն սուրն խառնեալ յարմարական և նուագաւոր բաղաձայնութիւն կատարէր, և արդարեւ՝ երաժշտական. քանզի ամենաբարի էին միտք, ամենաբարի բարբառքն, և նաղելի և պարկէշտ պարաւորակքն. և կատարած մտացն և բառիցն և պարաւորացն բարեպաշտութիւն. և արբեցեալք մինչև ի վաղորդեայն, գեղեցիկ արբեցութեամբ այսուիկ, ոչ ծանրացեալք գլխով և ոչ թառամեալք⁷, այլ զուարթ և արթնիւն, առաւելքան թէ յորժամ զառաջինն եկին ի գինարբուսն, զերեսն և զբոլոր մարմինն՝ ընդ այգն ընդ առաւաւտն կացեալ. յորժամ տեսցեն զարեգակն, ըզձեռս ի վեր համբարձեալ յերկին, զճշմա-

¹ որ գործեցան անդ. D.² հրամանաւն B.³ յորձանք D.⁴ կողմանէն D.⁵ աստուածազգեացք D.⁶ զուգահէճմամբքն B.⁷ թեռամեռեալք D.

M. 486 րիտ բարանւրութիւնն¹ և զճճմարտութիւն² ըղձիւք խընդ-
րեն, և սրակնութիւն խորհրդոյ և մտաց. և յետ աղաւթիցն
յիւրեանցն իւրաքանչիւր ոք ի նազելի պարկեշտանոցն ան-
ցեալ գնան, դարձեալ զսովորական իմաստասիրութիւնն շահին
և ստանան: Արդ յաղագս պաշտաւնէիցս այսքան, որք զտե-
սութիւն խնդութեամբ ընկալան զբնութեանս, և զայնոցիկ
որ ի սմայն է³, և հոգւով միայն տեսողացն, երկնի⁴ և աշ-
խարհի քաղաքավարաց: Բայց հաւրն և արարչին բոլորեցուն
մտերիմ հարազատութեամբ յանձնեալք յառաքինութենէ⁵,
որ զսէրն նոցա⁶ առթեաց՝ ընտանեգոյն և առանձինն պատիւ-
քաջալերութեան⁷ առաջի եղեալ, որ քան զամենայն լաւագոյն
է բարեբաստութիւն, ի նոյն ի ծայրն հասեալ քաջաբարու-
թեանն⁸:

¹ բարերարութիւնն A in marg., and BD in text. ² զճճմար-
տութիւնն B. ³ ի սմանէ D. ⁴ երանի D. ⁵ յառա-
քինութեանցն D. ⁶ սոցա D. ⁷ The Greek = քաջալաւու-
թեան; D has քաջաբերութեամբ. ⁸ քաջաբերութեան CD;
but C has թիւն in marg.

THE EUSEBIAN EXCERPTS.

THESE are important as an aid to the fixing of the text of the D. U. C., and as such have been already considered in the introductory chapter upon the Sources of the Text, §§ 18 and 19. The text here printed of the sixteenth and seventeenth chapters of the second book of Eusebius Hist. Ecclesiae, is that of Heinichen's Edition, published at Leipsic, 1868. I have not added at the foot of the page the whole of Heinichen's critical notes; but only those which have a bearing upon the Philonean matter imbedded in the Eusebian text. I have supplemented Heinichen's notes from a few sources not open to him; and chiefly from the Old Armenian Version of the Historia Ecclesiae. This is in turn a translation of the Syriac Version, of the text of which it represents the earliest form. The Eusebian excerpts are frequently found in manuscripts of the De Coelesti Hierarchia of the pseudo-Dionysius Areopagita. Thus in a Florentine Codex, San Marco 686, a well-written parchment book of the tenth century, they follow the De Coel. Hier. f. 216 v. under the title: *Φίλωνος περὶ τῶν ἐκ περιτομῆς πιστευσάντων ἐν Αἰγύπτῳ Χριστιανῶν ἅμα καὶ μοναχῶν ἐκ τοῦ ἐπιγεγραμμένου λόγου αὐτῷ περὶ βίου θεωρητικοῦ ἢ περὶ ἱκετῶν*. The excerpts, as in this codex, were collated for me by Dr. Rostagno, and I have added a few of its readings. That they were transferred at an early date into copies of the pseudo-Dionysius is clear, for Scotus Erigena already in the ninth century included them in his barbarous Latin Version of that writer.

As an adjunct to the Greek Text of these two chapters of Eusebius, follows the Latin Version of the same made by Rufinus early in the fifth century. This I print exactly as it stands in the Bodleian Codex Laudianus Misc. n. 294, adding at foot of page the readings of two other codices belonging to the same library, as well as the readings and critical notes of the edition of 1740.

ΚΕΦ. ΙΣ.

Ὡς πρῶτος ὁ Μάρκος τοῖς κατ' Αἴγυπτον τὴν εἰς τὸν Χριστὸν γνῶσιν ἐκήρυξεν.

(Nic. H. E. ii. 15.)

Τούτου δὲ Μάρκου πρῶτον φασὶν ἐπὶ τῆς Αἰγύπτου στείλαμενον, τὸ εὐαγγέλιον ὃ δὴ καὶ συνεγράψατο κηρύξαι, ἐκκλησίας τε πρῶτον ἐπ' αὐτῆς Ἀλεξανδρείας συστήσασθαι. Τοσαύτη δ' ἄρα τῶν αὐτόθι πεπιστευκότων πληθὺς ἀνδρῶν τε καὶ γυναικῶν ἐκ πρώτης ἐπιβολῆς συνέστη, δι' ἀσκήσεως φιλοσοφωτάτης τε καὶ σφοδρωτάτης, ὥς καὶ γραφῆς αὐτῶν ἀξιῶσαι τὰς διατριβὰς καὶ τὰς συνηλύσεις, τὰ τε συμπόσια, καὶ τὴν ἄλλην πᾶσαν τοῦ βίου ἀγωγὴν τὸν Φίλωνα.

ΚΕΦ. ΙΖ.

Οἷα περὶ τῶν κατ' Αἴγυπτον ἀσκητῶν ὁ Φίλων ἱστορεῖ.

(Nic. H. E. ii. 16, 17.)

Ὁν καὶ λόγος ἔχει κατὰ Κλαύδιον ἐπὶ τῆς Ῥώμης εἰς ὁμιλίαν ἐλθεῖν Πέτρῳ, τοῖς ἐκείσε τότε κηρύττοντι. Καὶ οὐκ ἀπεικὸς ἂν εἶη τοῦτό γε, ἐπεὶ καὶ ὁ φαμεν αὐτῷ σύγγραμμα εἰς ὕστερον καὶ μετὰ χρόνους αὐτῷ πεπονημένον, σαφῶς τοὺς εἰς ἔτι νῦν καὶ εἰς ἡμᾶς πεφυλαγμένους τῆς ἐκκλησίας περιέχει κανόνας. Ἀλλὰ καὶ τὸν βίον τῶν παρ' ἡμῖν ἀσκητῶν ὥς ἐνι μάλιστα ἀκριβέστατα ἱστορῶν, γένοιτ' ἂν ἔκδηλος, οὐκ εἰδὼς μόνον, ἀλλὰ καὶ ἀποδεχόμενος, ἐκθειάζων τε καὶ σεμνύνων τοὺς κατ' αὐτὸν ἀποστολικοὺς ἀνδρας, ἐξ Ἑβραίων ὥς ἔοικε γεγονότας, ταύτη τε Ἰουδαϊκώτερον τῶν παλαιῶν ἔτι τὰ πλείστα διατηροῦντας ἔθων. Πρῶτον γέ τοι τὸ μηδὲν πέρα τῆς ἀληθείας οἴκοθεν καὶ ἐξ ἑαυτοῦ προσθήσειν ἐν οἷς ἱστορήσειν ἔμελλεν ἀπισχυρισάμενος, ἐν ᾧ ἐπέγραψε λόγῳ περὶ βίου θεωρητικῷ ἢ ἱκετῶν, θεραπευτὰς αὐτοὺς καὶ τὰς σὺν αὐτοῖς γυναῖκας θεραπευτρίδας ἀποκαλεῖσθαι φησι, τὰς αἰτίας ἐπειπὼν τῆς τοιᾶσδε προσθήσεως, ἥτοι παρὰ τὸ τὰς ψυχὰς τῶν προσιόντων αὐτοῖς, τῶν ἀπὸ κακίας παθῶν, λατρῶν δίκην ἀπαλλάττοντας ἀκείσθαι καὶ θεραπεύειν, ἢ τῆς περὶ τὸ θεῖον καθαρὰς καὶ εἰλικρινοῦς θεραπείας τε καὶ θρησκείας ἕνεκα. Εἴτ' οὖν ἐξ ἑαυτοῦ ταύτην αὐτοῖς ἐπιτίθεται τὴν προσηγορίαν, οἰκείως ἐπιγράψας τῷ

τρόπῳ τῶν ἀνδρῶν τοῦνομα, εἴτε καὶ ὄντως τοῦτ' αὐτοὺς ἐκάλουν κατ' ἀρχὰς οἱ πρῶτοι, μηδαμῶς πω τῆς Χριστιανῶν προσήσεως ἀνὰ πάντα τόπον ἐπιπεφημισμένης, οὐ τί πω διατείνεσθαι ἀναγκαῖον. "Ομῶς δ' οὖν ἐν πρώτοις τὴν ἀπόταξιν αὐτοῖς τῆς οὐσίας μαρτυρεῖ, φάσκων ἀρχομένους φιλοσοφεῖν, ἐξίστασθαι τοῖς προσήκουσι τῶν ὑπαρχόντων. Ἐπειτα πάσαις ἀποταξαμένους ταῖς τοῦ βίου φροντίσιν, ἔξω τειχῶν προελθόντας¹, ἐν μοναγρίοις καὶ κήποις τὰς διατριβὰς ποιεῖσθαι, τὰς ἐκ τῶν ἀνομοίων ἐπιμιξίας ἀλυσιτελεῖς καὶ βλαβεράς εὖ εἰδότας, τῶν κατ' ἐκείνο καιροῦ τοῦθ' ὥς εἰκὸς ἐπιτελούντων ἐκθύμῳ καὶ θερμοτάτῃ πίστει, τὸν προφητικὸν ζηλοῦν ἀσκούντων βίον. Καὶ γὰρ οὖν καὶ ταῖς ὁμολογουμέναις τῶν ἀποστόλων Πράξεσιν ἐμφέρεται, ὅτι δὴ πάντες οἱ τῶν ἀποστόλων γνώριμοι, τὰ κτήματα καὶ τὰς ὑπάρξεις διαπράσκοντες, ἐμέριζον ἅπασιν καθ' ὃ ἂν τις χρεῖαν εἶχεν, ὡς μὴδὲ εἶναί τινα ἐνδεῆ παρ' αὐτοῖς·

"Οσοι γοῦν κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον,

ὥς ὁ λόγος φησί,

πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, ἐτίθεσάν τε παρὰ τοὺς πόδας τῶν ἀποστόλων, ὥστε διαδίδοσθαι ἐκάστῳ καθ' ὃ ἂν τις χρεῖαν εἶχεν.

Τὰ παραπλήσια δὲ τούτοις μαρτυρήσας τοῖς δηλουμένοις ὁ Φίλων, συλλαβαῖς αὐταῖς ἐπιφέρει λέγων·

Πολλαχοῦ μὲν οὖν τῆς οἰκουμένης ἐστὶ τὸ γένος. Ἐδεῖ γὰρ ἀγαθὸν τελείου μετασχεῖν καὶ τὴν Ἑλλάδα² καὶ τὴν βάρβαρον. Πλεονάζει δ' ἐν Αἰγύπτῳ καθ' ἕκαστον τῶν ἐπικαλουμένων νομῶν, καὶ μάλιστα περὶ τὴν Ἀλεξάνδρειαν. Οἱ δὲ πανταχόθεν ἄριστοι, καθάπερ εἰς πατρίδα θεραπευτῶν, ἀποικίαν στέλλονται πρὸς τι χωρίον ἐπιτηδεϊότατον, ὅπερ ἐστὶν ὑπὲρ λίμνης Μαρίας³ κείμενον ἐπὶ γεωλόφου χθαμαλωτέρου σφόδρα εὐκαίρως, ἀσφαλείας τε ἕνεκα⁴ καὶ ἀέρος εὐκρασίας.

Εἰθ' ἐξῆς τὰς οἰκήσεις αὐτῶν ὅποιαί τινες ἦσαν διαγράψας, περὶ τῶν κατὰ χώραν ἐκκλησιῶν ταῦτά φησιν·

Ἐν ἐκάστῃ δὲ οἰκίᾳ ἔστιν οἶκημα ἱερὸν ὃ καλεῖται σεμνεῖον καὶ μοναστήριον, ἐν ᾧ μονούμενοι τὰ τοῦ σεμνοῦ βίου μυστήρια τελοῦνται, μὴδὲν

¹ προσελθόντας Cod. Bibl. Venet. n. 338 : προσελθόντας cett. Ruf. [Heinichen]. The Arm. Version implies προσελθόντας.

² Heinichen negligently omits from his text the words καὶ τὴν Ἑλλάδα.

³ Μαρίας Cod. Bibl. Venet. n. 338 : Ruf. MSS. 'Meroe.' Ruf. ed. 'Mariae.'

⁴ ἕνεκεν Cod. Bibl. Venet. n. 338 (Heinichen).

εἰσκομίζοντες, μὴ ποτόν, μὴ σιτίον, μηδέ¹ τι τῶν ἄλλων ὅσα πρὸς τὰς τοῦ σώματος χρεῖας ἀναγκαῖα, ἀλλὰ νόμους καὶ λόγια θεοπισθέντα διὰ προφητῶν καὶ ὕμνους, καὶ τ' ἄλλα οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται καὶ τελειοῦνται².

Καὶ μεθ' ἑτέρα φησι·

Τὸ δ' ἐξ ἑωθινοῦ μέχρι ἐσπέρας διάστημα σύμπαν αὐτοῖς ἐστὶν ἄσκησις. Ἐντυγχάνοντες γὰρ τοῖς ἱεροῖς γράμμασι, τὴν πάτριον φιλοσοφοῦσι φιλοσοφίαν³ ἀλληγοροῦντες, ἐπειδὴ σύμβολα τὰ τῆς ῥητῆς ἐρμηνείας νομίζουσιν ἀποκεκρυμμένης φύσεως, ἐν ὑπονοαῖς δηλούμενης⁴. Ἔστι δ' αὐτοῖς καὶ συγγράμματα παλαιῶν ἀνδρῶν, οἱ τῆς αἰρέσεως αὐτῶν ἀρχηγέται γενόμενοι, πολλὰ μνημεῖα τῆς ἐν τοῖς ἀλληγορουμένοις ιδέας ἀπέλιπον, οἷς καθάπερ τισὶν ἀρχετύποις χρώμενοι, μιμοῦνται τῆς προαιρέσεως τὸν τρόπον.

Ταῦτα μὲν⁵ ἔοικεν εἰρῆσθαι τῷ ἀνδρὶ, τὰς ἱερὰς ἐξηγουμένων αὐτῶν ἐπακροασαμένῳ γραφάς. Τάχα δ' εἰκός, ἃ φησιν ἀρχαίων παρ' αὐτοῖς εἶναι συγγράμματα, τά τε εὐαγγέλια καὶ τὰς τῶν ἀποστόλων γραφάς⁶, διηγήσεις τέ τινας κατὰ τὸ εἰκὸς τῶν πάλαι προφητῶν ἐρμηνευτικὰς, ὁποῖας ἢ τε πρὸς Ἑβραίους, καὶ ἄλλαι πλείους τοῦ Παύλου περιέχουσιν ἐπιστολαί, ταῦτα εἶναι. Εἴτα πάλιν ἐξῆς περὶ τοῦ νέους αὐτοὺς⁷ ποιεῖσθαι ψαλμοὺς οὕτως γράφει·

Ὡστ' οὐ θεωροῦσι μόνον, ἀλλὰ καὶ ποιοῦσιν ἄσματα καὶ ὕμνους εἰς τὸν Θεόν, διὰ παντοίων μέτρων καὶ μελῶν, ῥυθμοῖς⁸ σεμνοτέροις ἀναγκαίως χαράσσοντες.

Πολλὰ μὲν οὖν καὶ ἄλλα προιὼν ὁ λόγος ἐν ταύτῳ διέξεισιν, ἐκεῖνα δ' ἀναγκαῖον ἐφάνη δεῖν ἀναλέξασθαι, δι' ὧν τὰ χαρακτηρισ-

¹ μήτε Cod. Regius et Cod. Bibl. Paris n. 1431, μηδέ cett. (4).

² συναύξεται καὶ τελειοῦται in Codex San Marco, n. 686.

³ Heinichen has this note: 'Τὴν π. φιλοσοφοῦσι σοφίαν BCG HR^a Sch., τὴν π. φιλοσοφοῦσι φιλοσοφίαν D F^a Nic. Str., φιλοσοφοῦσι τὴν πάτριον φιλοσοφίαν A E^a O Steph. Val. Br. Lr. Philo: Ruf. *'ad divinam philosophiam per sacras litteras imbuuntur.'* Heinichen does not notice that Ruf. continues: *'patrum leges in allegoricam' &c.*, from which it appears that in his copy of Eusebius was read *νομοθεσίαν*. The Arm. Version of Eusebius implies *φιλοσοφοῦσι τὴν π. φιλοσοφίαν*.

⁴ δηλούμενα in Cod. Reg. and Cod. Paris, n. 1431.

⁵ οὖν Val.

⁶ τυγχάνειν Val.

⁷ τοῖς Val.

⁸ Heinichen has this note: *'ῥυθμοῖς CF^a b G (adm.) HR^a, ἃ ῥυθμοῖς Philo, ἀριθμοῖς A E^a GO Lr., quae lectio haud dubie ex Philonis verbis orta est. Ruf. vertit: omnibus eos et metris et sonis honesta satis et suavi compage modulantes.'* Cod. San Marco, n. 686, has *ἀριθμοῖς*.

τικὰ τῆς ἐκκλησιαστικῆς ἀγωγῆς ὑποτίθεται. Εἰ δέ τῳ μὴ δοκεῖ τὰ εἰρημένα ἴδια εἶναι τῆς κατὰ τὸ εὐαγγέλιον πολιτείας, δύνασθαι δὲ καὶ ἄλλοις παρὰ τοὺς δεδηλωμένους ἀρμόττειν, πειθέσθω καὶ ἀπὸ τῶν ἐξῆς αὐτοῦ φωνῶν, ἐν αἷς ἀναμφήριστον, εἰ εὐγνωμονοίη, κομίζεται τὴν περὶ τοῦδε μαρτυρίαν. Γράφει γὰρ ὧδε·

Ἐγκράτειαν δ' ὥσπερ τινὰ θεμέλιον προκαταβαλλόμενοι τῇ ψυχῇ, τὰς ἄλλας ἐποικοδομοῦσιν ἀρετάς. Σιτίον ἢ ποτὸν¹ οὐδεὶς ἂν αὐτῶν προσ-
ενέγκαιτο πρὸ ἡλίου δύσεως, ἐπεὶ τὸ μὲν φιλοσοφεῖν ἄξιον φωτὸς² κρίνουσιν εἶναι, σκότους δὲ τὰς τοῦ σώματος ἀνάγκας, ὅθεν τῷ³ μὲν ἡμέρας⁴, ταῖς⁵ δὲ νυκτὸς βραχὺ τι μέρος ἀπένειμαν⁶. Ἐνιοὶ δὲ καὶ διὰ τριῶν ἡμερῶν⁷ ὑπο-
μιμνήσκονται τροφῆς, οἷς πλείων ὁ πόθος ἐπιστήμης ἐνίδρυσται, τινὲς δ' οὕτως ἐνευφραίνονται καὶ τρυφῶσιν ὑπὸ σοφίας ἐστιώμενοι πλουσιώσας καὶ ἀφθόνας τὰ δόγματα χορηγούσης, ὡς καὶ πρὸς⁸ διπλάσιον χρόνον ἀντέχειν, καὶ μόγις δι' ἐξ ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγκαίως ἐθισθέντες.

Ταύτας τοῦ Φίλωνος σαφεῖς καὶ ἀναντιρρήτους περὶ τῶν καθ' ἡμᾶς ὑπάρχειν ἡγοῦμεθα λέξεις. Εἰ δ' ἐπὶ τούτοις ἀντιλέγων τις ἔτι σκληρύνοιτο, καὶ οὗτος⁹ ἀπαλλαττέσθω τῆς δυσπιστίας, ἐναργεσ-
τέραις πειθαρχῶν ἀποδείξουσιν, ὥς οὐ παρά τισιν, ἢ μόνῃ τῇ τῶν Χριστιανῶν εὐρεῖν ἐστὶ κατὰ τὸ εὐαγγέλιον θρησκεία. Φησὶ γὰρ δὴ τοῖς περὶ ὧν ὁ λόγος, καὶ γυναικας συνεῖναι.

Ὡν αἱ πλείσται γηραλέαι τυγχάνουσι παρθένοι¹⁰, τὴν ἀγνείαν οὐκ ἀνάγκη, καθάπερ ἔναι τῶν παρ' Ἑλλήσιν ἱερείων, φυλάσσαι¹¹ μᾶλλον, ἢ καθ' ἐκούσιον

¹ So Cod. San Marco, 686. Heinichen has following note: 'σιτίον ἢ ποτὸν A E^a F^b G H: Ruf. *cibum potumque*. σιτίον δὲ ἢ ποτὸν O Phil. Lr., σίτιον γὰρ ἢ ποτὸν C F^a R^a Nic. Val. Str. Br. Sch.' Arm. has σίτ. δὲ ἢ π.

² Heinichen has note as follows: ἄξιον φωτὸς E^a G O Philo: Ruf. *tempus lucis*, &c., φ. ἄξ. C F^a G H Nic. Val. Sch.

³ Heinichen notes: τὸ C, φ F.

⁴ Heinichen notes: ἡμέραν A E^a G H O, ἡμέρας C F^a b G^a R^a Phil. Val. Sch. Cod. San Marco, 686, reads ἡμέραν.

⁵ Heinichen notes: 'τοῖς A E^a G (a sec. m.) H O (R^a) Lr., ταῖς G (a pr. m.) Philo, τὸ C F^a b. Fortasse Eusebius scripsit τῷ.' The Arm. implies: ὅθεν τῷ μὲν ἡμέραν, ταῖς δὲ.

⁶ ἔνειμαν A E^a G H Steph. Str. Br. Phil. [Heinichen].

⁷ Heinichen notes: οὐκ post διὰ τριῶν ἡμερῶν *perperam* add. Val. contra codd. Phil. Nic. et ipsum Rufinum, qui recte vertit: 'Nonnulli autem etiam post triduum in communionem veniunt cibi.' Read *commonitionem*.

⁸ Cod. San Marco, 686, omits πρὸς.

⁹ οὕτως Val.

¹⁰ Heinichen notes thus: 'γηραλέαι τυγχάνουσι παρθ. C F^a G R^a Ruf. (*grandaevae sunt virgines*), γηρ. παρθ. τυγχ. A E^a F^b Steph. Str. Br., γηρ. ἀεὶ παρθ. τυγχ. H O Lr.' The Arm. = 'most of them have grown old in virginity.'

¹¹ Cod. San Marco, 686, reads φυλάττουσαι.

γνώμην, διὰ ζῆλον καὶ πόθον σοφίας, ἢ συμβιοῦν σπουδάσαι, τῶν περὶ τὸ σῶμα ἡδονῶν ἠλόγησαν, οὐ θνητῶν ἐκόντων, ἀλλ' ἀθανάτων ὀρεχθεῖσαι, ἃ μόνη τίκτειν ἀφ' ἑαυτῆς οἶά τε ἐστὶν ἡ θεοφιλὴς ψυχή.

Εἰθ' ὑποκαταβὰς ἐμφαντικώτερον ἐκτίθεται καὶ ταῦτα·

Αἱ δ' ἐξηγήσεις τῶν ἱερῶν γραμμάτων γίνονται αὐτοῖς δι' ὑπονοιῶν ἐν ἀλληγορίαις. "Ἀπανα γὰρ ἡ νομοθεσία δοκεῖ τοῖς ἀνδράσι τούτοις εἰκέναι ζῶν, καὶ σῶμα μὲν ἔχειν τὰς ῥητὰς λέξεις¹, ψυχὴν δὲ τὸν ἐναποκείμενον ταῖς λέξεσιν ἀόρατον νοῦν, ὃν ἤρξατο διαφερόντως ἡ θρησκεία² αὕτη θεωρεῖν, ὥς διὰ κατόπτρου τῶν ὀνομάτων ἐξάισια κάλλη νοημάτων ἐμφαινόμενα κατιδοῦσα.

Τί δεῖ τούτοις ἐπιλέγειν τὰς ἐπὶ ταῦτόν συνόδους, καὶ τὰς ἰδίᾳ μὲν ἀνδρῶν, ἰδίᾳ δὲ γυναικῶν ἐν ταῦτῳ διατριβάς, καὶ τὰς ἐξ ἔθους εἰσέτι καὶ νῦν πρὸς ἡμῶν ἐπιτελουμένας ἀσκήσεις, ἃς διαφερόντως κατὰ τὴν τοῦ σωτηρίου πάθους ἑορτήν, ἐν ἀσιτίαις καὶ διανυκτερεύσεσιν, προσοχαῖς τε τῶν θείων λόγων ἐκτελεῖν εἰδῶμεν. ἃ καὶ ἐπ' ἀκριβέστερον αὐτός, ὃν καὶ εἰς δεῦρο τετήρηται παρὰ μόνοις ἡμῖν τρόπον, ἐπισημηνάμενος ὁ δηλωθεὶς ἀνὴρ, τῇ ἰδίᾳ παραδέδωκε γραφῇ· καὶ μάλιστά γε τὰς τῆς μεγάλης ἑορτῆς παννυχίδας, καὶ τὰς ἐν ταύταις ἀσκήσεις, τοὺς τε λέγεσθαι εἰωθότας πρὸς ἡμῶν ὕμνους ἱστορῶν, καὶ ὥς ἐνὸς μετὰ ῥυθμοῦ κοσμίως ἐπιψάλλοντος, οἱ λοιποὶ καθ' ἡσυχίαν ἀκροώμενοι, τῶν ὕμνων τὰ ἀκροτελεύτια συνεξηχοῦσιν, ὅπως τε κατὰ τὰς δεδηλωμένας ἡμέρας ἐπὶ στιβάδων χαμηνιούντες, οἶνον μὲν τοπαράπαν, ὥς αὐτοῖς ῥήμασιν ἀνέγραψεν, οὐδ' ³ ἀπογεύονται, ἀλλ' οὐδὲ τῶν ἐναίμων τινός, ὕδωρ δὲ μόνον αὐτοῖς ἐστὶ ποτόν ⁴, καὶ προσόψημα μετ' ἄρτου ἅλες καὶ ὕσσωπον. Πρὸς τούτοις γράφει τὸν τῆς προστασίας τρόπον τῶν τὰς ἐκκλη-

¹ Heinichen notes thus: 'ῥητὰς λέξεις CF^aR^aNic., ῥητὰς διατάξεις AE^aH Philo, θνητὰς διατάξεις O Lr. perperam. Ruf. vertit: "ipsam litteram et ea quae secundum litteram designantur."' The Arm. implies τὰς ῥητὰς λέξεις. Just below Cod. San Marco, 686, reads ταῖς διαλέξεσιν for ταῖς λέξεσιν.

² Heinichen has following note: 'ἡ θρησκεία αὕτη CF^{ab}R^a, ἡ οικία αὕτη male GH O Lr., quae lectiones, ut recte notavit Schwegler, fluxerunt e Philone cuius verba haec sunt: ἀόρατον νοῦν, ἐν ᾧ ἤρξατο ἡ λογικὴ ψυχὴ διαφερόντως τὰ οικία θεωρεῖν.' The Arm. however involves ἡ οικία αὕτη, while the Greek original which here underlay the version of Rufinus is beyond reach of conjecture. Cod. San Marco, 686, has τῇ οικίᾳ αὐτῇ θεωρεῖν.

³ Heinichen notes thus: οὐδ' CF^{ab}GH (OR^a) Nic. Ruf. ('ne gustu quidem contingat'), οὐκ AE^a Steph. Val. Str.

⁴ Heinichen notes thus: ἐστὶ ποτόν CF^{ab}OR^a Nic. Sch. Lr., ἐστὶ τὸ ποτόν cett.

σιαστικὰς λειτουργίας ἐγκεχειρισμένων, διακονίας τε καὶ τὰς ἐπὶ πᾶσι ἀνωτάτῳ τῆς ἐπισκοπῆς προεδρίας. Τούτων δ' ὅτῳ πόθος ἔνεστι τῆς ἀκριβοῦς ἐπιστάσεως, μάθοι ἂν ἐκ τῆς δηλωθείσης τοῦ ἀνδρὸς ἱστορίας. "Ὅτι δὲ τοὺς πρώτους κήρυκας τῆς κατὰ τὸ εὐαγγέλιον διδασκαλίας, τὰ τε ἀρχῇθεν πρὸς τῶν ἀποστόλων ἔθῃ παραδεδομένα καταλαβὼν ὁ Φίλων ταῦτ' ἔγραφε, παντὶ τῷ δῆλον.

THE LATIN VERSION BY RUFINUS OF EUSEBIUS HIST. ECCLES.

Bk. ii. Chs. 16 and 17.

THE following notices of the MSS. used are taken from the Rev. Dr. Coxe's Catalogue of Bodleian MSS.:—

- 132 = Bibliothecae Canonicianae Cod. Lat. scriptores Ecclesiastici,
132. Codex membranaceus, in folio, ff. 157, sec. xiv.
ineuntis; bene exaratus et servatus.
- 294 = Codex Laudianus Miscellaneus 294. Codex membranaceus,
in folio, ff. 106, sec. xii. exeuntis [olim 763]. The Text
here printed is that of this MS.
- 450 = Codex Laudianus Miscellaneus 450. Codex membranaceus,
in folio, ff. 105, sec. xii. exeuntis, binis columnis bene
exaratus [olim 1319].

EUSEB. H. E. ii. 16.

HUNC autem marcum tradunt primum ad Egyptum perexisse atque in ibi evangelium quod ipse conscripserat predicasse et ipsum primum ecclesiam apud Alexandriam constituisse. Tanta autem fertur¹ multitudo credentium virorum ac mulierum primo ingressu exemplo sobrietatis eius et continentiae congregata ut etiam conversatio eorum qui per ipsum crediderant² et vita totius abstinentiae ac frugalitatis³ eorum sobriaque convivia librorum memoriae mandarentur⁴ a viro disertissimo philone. Quem sermo tenet temporibus claudii imperatoris romam venisse et petrum apostolum vidisse: atque eius adhesisse colloquiis verbum dei

¹ refertur 132, 450
and ed. of 1740

² So 132 and pr. m. 450

³ frugi 132, 450,

⁴ traderentur for mandarentur in 450

predicantis; quod valde est verisimile: quia et scripturam istam quam diximus posterioribus ab eo temporibus constat esse compositam, in qua evidentissime omnia ecclesiae instituta complectitur quae et tunc tradita sunt et in hodiernum servantur¹ a nobis; sed et abstinentium vitas eorum dumtaxat qui nunc in ecclesiis vel monasteriis degunt describit ad liquidum: unde plane manifestissime proditur non solum sciens quae nostra sunt sed et amplectens: quippe qui divinis laudibus extulit sui temporis apostolicos viros ex hebreorum quantum intelligi datur principue genere credentes: quoniam quidem constat quod hi qui sub apostolis ex Israelitis² credebant. iudaicis adhuc institutionibus et legis observationibus inherebant.

EUSEB. H. E. ii. 17.

Hic igitur describens haec in libello quem de vita theoretica³ vel supplicum adtitulavit. nihil omnino vel de⁴ proprio vel extrinsecus addidit. sed⁵ primo omnium viros ipsos cultores et feminas cum ipsis ait cultrices appellari. Causam vero huius⁶ vocabuli vel ex eo ductam quod convenientium ad se animas tanquam rudes et agrestes excolerent vel quod erga dei cultum pura et integra conscientia perdurarent. Quod nomen sive ipse imposuit primis illis ex ipsorum actibus colligens. sive vere in initiis ita appellabantur qui secundum evangelium vivebant. antequam christianorum appellatio per omnem locum diffunderetur nihil interest. dum modo ex ipsis rebus nomen ad quos pertineat conprobetur. Dicit ergo primo omnium quod renuntient cunctis facultatibus suis. qui se ad huiusmodi philosophiam dederunt. et bonis suis quibus inter est⁷ cedant. Tum deinde quod omnes etiam vitae sollicitudines procul abiciant. et extra urbem egressi in hortulis uel exiguis quibusque agellulis degant. refugientes inparis propositi consortia et vitae dissimilis contubernia. scientes impedimento esse haec. arduum volentibus iter⁸ virtutis incedere; Tali quippe ordine calore fidei incitati. hi qui primitus credebant vitam duxisse memorantur. sicut evidenter in actibus apostolorum legimus scriptum quia omnes qui credebant. sub apostolis possessiones suas et predia vendentes. praetia ponebant ante pedes apostolorum et dividebantur unicuique prout opus erat. ita ut

¹ conservantur 450 ² Israeliticis 450 et ed. 1740 ³ Theorica 132, 450

⁴ vel de omitted in ed. 1740 ⁵ add et 132, 450 ⁶ huiusmodi 132, 450

⁷ intersint 450; intersunt ed. 1740: utuntur cod. Reg. Suec. ⁸ arduas... uias cod. Reg. Suec.

non esset quisquam in eis egens; Quia ergo et hic similia scribit
geri ab eis . qui apud alexandriam credebant . sicut illi qui in
hyerosolymis ante crediderant . certum est quod idem actus eadem-
que institutio . eandem sine dubio et religionis fidem designet;
Denique libro ipsi ¹ de quo supra diximus tale initium dedit; In
multis est inquit orbis terrae partibus ² hoc genus hominum .
oportebat namque perfecti huius boni participem fieri omnem
greceam omnemque barbariem. In egypto tamen maior est copia
per singula quaeque territoria . principue autem circa alexandriam;
Nam optimus quisque ex omnibus locis . velut ad uberis patriae
glebam festinus occurrit colonus; Regio quaedam est philosophiae
magis quam frugibus oportuna supra lacum cui meroe ³ nomen est
sita . colliculis quibusdam molliter et clementer erecta . ad muni-
mentum ⁴ simul atque aeris temperiem commoda; Post haec
descriptis eorum habitaculis . ut se habeat singulorum qualitas ⁵
et situs . etiam de ecclesiis quae apud eos sunt ita dicit. Est
autem inquit in singulis locis consecrata orationis ⁶ domus quae ap-
pellatur semnion vel monasterium . semnion autem in nostra lingua ⁷.
significare potest honestorum conventiculum . in quod secedentes ⁸
inquit honesta et casta vitae misteria celebrant . nihil illuc prorsus
quod ad cibum potumque pertinet inferentes . vel ad reliqua
humani corporis ministeria . sed legis tantum libros et volumina
prophetarum . ymnos quoque ⁹ in deum ceteraque ¹⁰ his similia . in
quorum disciplinis atque exercitiis instituti . at ¹¹ perfectam bea-
tamque vitam studiis iugibus coalescant ¹²; Et post aliquanta iterum
dicit; Ab ortu autem diei usque ad vesperam . omne eis spatium
in studiorum exercitiis ducitur . quibus ad divinam philosophiam per
sacras litteras inbuuntur . patrum leges in allegoricam intelligen-
tiam deducentes . quoniam quidem formas esse et imagines ea quae in
legis littera scripta sunt opinantur . latentis intrinsecus ¹³ profundi
cuiusdam divinique mysterii; Habent autem etiam disputationes
quasdam et interpretationes veterum virorum . qui et auctores
ipsius hereseos ¹⁴ exstiterunt . quos eis allegoricae ac figuralis in-
telligentiae normam . quam plurimis scriptorum suorum constat
tradidisse monimentis . quorum illi velut itineris sui ducum ¹⁵ . et

¹ 450 illi² 450 part. ter.³ mariae ed. 1740⁴ 450 monim.⁵ 450 qu. sing.⁶ 450 orationi. So 132 and ed. 1740⁷ 450 l. nost.⁸ 450 in quo sedentes, 132 in quod sedentes, 450 *etiam lituram monstrat*⁹ 450 hymnosque¹⁰ 450 et cetera¹¹ 132 ad¹² coalescunt ed. 1740¹³ 450 *add. aliquid quod vult del. aliquis*¹⁴ 450 philosophiae *sup. lit.*¹⁵ ducem 294: ducum ed. 1740

auctorum instituta pariter sequuntur et morem . Haec autem dixisse hunc virum certum est de evangelicis atque apostolicis libris . in quibus quomodo lex et prophetia spiritualiter¹ intelligi debeat edocetur ; Post pauca rursus etiam de eo quod psalmos faciant novos ita scribit ; Itaque non solum subtilius intelligunt ymnos veterum . sed et ipsi faciunt novos in deum . omnibus eos et metris et sonis honesta satis et suavi compage modulantes ; Multa quidem et alia in eodem libro enumerat . quae a nostris vel in ecclesia vel in monasteriis exercentur . sed properandum nobis est illa ex omnibus dicere quae ecclesiasticam proprie continent formam . ex quibus² manifestum esse debeat ad ecclesiam pertinere quae scripta sunt . Ait ergo ; Continentiam vero velut fundamentum quoddam primo in anima³ collocant ; et ita demum reliquas super hanc pergunt edificare virtutes ; Cibus potumque nullus eorum capit ante solis occasum . videlicet tempus lucis cum philosophiae studiis . curam vero corporis cum nocte sociantes ; Nonnulli autem etiam post triduum in commonitionem⁴ veniunt cibi . quos scilicet edacior studiorum fames perurget . Iam vero hi qui in eruditionibus sapientiae et in profundiore intelligentia sacrorum voluminum conversantur . tanquam copiosis dapibus inhiantes expleri nequeunt . et contuendo acrius inflammantur . ita ut nec quarto iam nec quinto sed sexto demum die non tam desideratum quam necessarium corpori indulgeant cibum ; Haec filonem de nostrorum institutis referre quis potest dubitare . Quod si cui adhuc videtur ambiguum . adhibebimus etiam⁵ alia eius dicta . quae nulli omnino nisi nostris tantummodo convenire etiam infidelissimus quisque fatebitur ; Ait ergo ; Cum viris autem quos dicimus sunt et feminae . in quibus plures iam grandevae sunt virgines . integritatem casti⁶ corporis non necessitate aliqua sed devotione servantes . dum sapientiae studiis semet gestiunt non solum animo sed et corpore consecrare . indignum ducentes libidini mancipare vas ad capiendam sapientiam praeparatum . et edere mortalem partum eas a quibus divini verbi concubitus sacrosanctus et immortalis expetitur . ex quo posteritas relinquatur . nequaquam corruptelae mortalitatis obnoxia . Quod si adhuc parum⁷ videtur istud audi quid post aliquanta scribat ;

¹ 450 spiritaliter² 450 add cuivis. So ed. 1740³ 450 animo⁴ 450 communionem⁵ 450 add. et just above videatur adhuc in ed. 1740⁶ 450 et castitatem where et is added above line and castitate was originally written⁷ 450 parvum

Tractatus autem sacrorum inquit voluminum huiuscemodi . habent . ut magis allegoricis opinionibus utantur . quoniam quidem omnis lex viris istis videtur animali esse similis . quod corpus quidem habeat ipsam litteram et ea quae secundum litteram designantur . animam¹ vero occultum in littera spiritualem et invisibilem sensum . quem illi ab auctoribus suis edocti . sublimius et nobiliter velut inspicientes per speculum contemplantur . ex ipsis etiam nominibus admirandas quasdam species intelligentiae proferentes ; Quid² autem addere his opus est etiam de conventibus eorum quae conscribit³ et ut seorsum quidem viri⁴ seorsum etiam in isdem locis feminae congregentur et ut vigilias sicut apud nos fieri moris est peragant . et maxime diebus illis cum passionis dominicae solemnitas celebratur . cum in ieiuniis pernoctare et lectionibus sanctis auditum praeberere consuevimus . Quae omnia supra dictus vir . eo ordine eademque consequentia . qua apud nos geruntur expressit et ut unus ex omnibus consurgens in medio . psalmum honestis modulis concinat . utque precinenti ei unum versiculum omnis multitudo respondeat . atque in ipsis diebus in terra recumbentes sicut antiquis⁵ moris fuisse dicitur . vinum quidem nemo omnino ut ipse ait . ne gustu quidem contingat . sed nec quam libet carnem . tantum autem aqua sit eis⁶ potus et panis cum sale vel ysopo cibus ; Addit adhuc his⁷ quomodo sacerdotes vel ministri exhibeant⁸ officia sua . vel quae sit supra omnia episcopalis apicis sedes . Quae cuncta si quis plenius vult et exploratius discere ostendimus ex quo ista fonte debet⁹ haurire . in quibus supra dictus vir ecclesiasticae institutionis initia et originem apostolicae atque¹⁰ evangelicae traditionis intexuit ; est autem idem Filo affluentissimus quidem in eloquentia . in sensibus autem profundissimus et interpretatione atque intelligentia divinarum scripturarum subtilissimus . copiose inveniens et copiosius eloquens . Multa denique divini nobis etiam ipse ingenii sui monumenta dereliquit .

¹ 294 male anima² 450 quiddam et dam *sup. lit.*³ scribit ed. 1740⁴ 450 add. separati⁵ 450 antiqui⁶ 450 eis sit ; ed. 1740 reads

poculum

⁷ 450 si, 130 ad iis *ubi m. rec.* adhuc iis⁸ 450 exhibebant⁹ debeat ed. 1740¹⁰ add etiam ed. 1740

COMMENTARY ON THE TREATISE

ΠΕΡΙ ΒΙΟΥ ΘΕΩΡΗΤΙΚΟΥ



M. 471 471. 1. Ἐσσαιῶν] It would be harsh, even if possible, to take Philo's words in the following sense: 'Having treated of those of the Essenes who were zealous for the active life . . . , I will now proceed to say what is meet about those also of the Essenes who embraced contemplation.' This is however against the run of the sentence, and the accounts preserved in Philo, Josephus and Pliny of the Essenes prove that their sect was confined to Palestine.

πρακτικόν] Philo contrasts the Essenes and Therapeutae as representatives of the practical and contemplative life. Elsewhere he represents the latter life as the crowning episode of the former, just as in his ideal city Plato reserves the loftiest dialectic and the vision of the idea of the good for those who have spent their youth and middle life in warfare and the service of their fellow-men. Cp. Philo, De Praem. et Poen. § 8, 2. 416 τῷ δὲ δι' ἀσκήσεως περιποιησαμένῳ φρόνησιν ὄρασις· μετὰ γὰρ τὸν ἐν νεότητι πρακτικὸν βίον ὁ ἐν γήρᾳ θεωρητικός, ἄριστος καὶ ἱερώτατος, ὃν οἷα κυβερνήτην ἄνωθεν παράπεμψας ἐπὶ πρύμναν ὁ θεὸς ἐνεχείρισε τοὺς οἰάκας ὡς ἱκανῶ πηδαλιουχεῖν τὰ ἐπίγεια. Χωρὶς γὰρ θεωρίας ἐπιστημονικῆς οὐδὲν τῶν πραττομένων καλόν.

3. ἀφορητότερον] A word common in classical prose writers. There can be no question that this is the true reading, yet it is only intelligible on the supposition that the writer was conscious of a large body of opinion favourable to the Essenes. There must have been numerous and uncompromising partisans of the Essenes, to whom it would be unpalatable (ἀφορητότερον) to hear that their ideal of life was superior only in most parts and aspects of life, and not in all. Of the interest felt in the Essenes even

by heathen writers, the description given of them in the elder M. 47¹ Pliny's natural history is good proof. That the Hellenistic Jews took an equal interest in them, along with much patriotic pride, is clear from the space devoted to them by Josephus and by the double account of them supplied by Philo. In the Schools of Alexandria there must have been many a dispute between the partisans of the active and those of the contemplative life; and the former class of disputants may sometimes, even if they were Greeks, have pointed to the Essene communities of Palestine with their *συσσίτια* and transcendent fellowship, as living examples of their argument and as realizations of the ideal they preached.

5. *θεωρίαν*] Justin M. Dialogus c. Tryph. 218 C enumerates the *θεωρητικοί* as one of the sects of philosophers. He gives the following order: Πλατωνικοί, Στωικοί, Περιπατητικοί, Θεωρητικοί, Πυθαγορικοί. Otto inclines to the supposition that the Theoretici here were the Pyrrhonists. But as the neo-Pythagoreans follow in the list, may they not have been those who gave themselves up to contemplation as opposed to action? Perhaps the Therapeutae were a Jewish form of this sect, either in reality, or in Philo's judgement only. So to the mind of Josephus the Essenes resembled the Pythagoreans. In Porphyry the words *θεωρητικός* and *θεωρία* hold of him who discards luxury and pleasures, mortifies the flesh, and gives himself up to contemplation of the true Being (*ὄντως ὄν*), De Abstin. 53, Editio Nauck, p. 127, l. 14 and *passim*.

7. *οἰκοθεν*] Cf. Eurip. Med. 239 *δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν*. So in Plut. *πῶς ἂν τις διακρ.* 56 A *ἡ γὰρ οἰκοθεν κρίσις ἀντιμαρτυροῦσα*.

10. *ποιηταῖς καὶ λογογράφοις*] A common combination; cp. Plutarch *περὶ Ἰσίδος*, 358 F *οὐκ ἔοικε ταῦτα κομιδῇ μυθεύμασιν ἀραιοῖς καὶ διακένοις πλάσμασιν, οἷα ποιηταὶ καὶ λογογράφοι, καθάπερ οἱ ἀράχναι, γεννῶντες ἀφ' ἐαυτῶν ἀπ' ἀρχῆς ἀνυποθέτου ὑφαίνουσι καὶ ἀποτείνουσιν*.

11. *διαθλητέον*] A rare word, except in Philo. It occurs in Ael. V. H. 5, 6, and in Clem. Alex. p. 29 (Potter).

12. *διαγωνιστέον*] This form only here, but *διαγωνίζομαι* is common in Thuc. and Xen.

13. *ἄφωνίας*] Plato, Conviv. p. 198 C *αὐτόν με λίθον τῇ ἀφωνίᾳ ποιήσειε*. Also in Hipp. Epid. 3. 1098: Athen. 8. 348 A: Galen. A rare word.

14. *προαίρεσις*] See note on p. 481. 45.

M. 471 16. θεραπευτρίδες] Not in L. & S. It occurs three times elsewhere in Philo.

ἐτύμως] 'In the literal sense of the word.' Not used in Attic prose in this sense, but common in Diodorus, Plutarch and Athenaeus.

18. κρείσσονα τῆς κατὰ πόλεις] Compare the depreciation of physicians in Mark 5. 25, 26 καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα. Here, however, there seems to be no question of faith-healing; and the superiority of the Therapeutae lay in this—that they were physicians of the soul.

20. κατέσκηψαν] *ās* and *aīs* after this verb are equally classical. The former occurs in Eurip. Med. 94; the latter, Alex. Aphr. Prob. 1. 40, Herod. 7. 134. But in early Greek the usual construction is *εἰς* with accusative, as in Herod. 7. 137, Eurip. Hipp. 1418, Thuc. 2. 49 (of the plague).

472. 1. τὸ ὄν] Perhaps τὸ ὄντως ὄν should be read as implied by the Armenian version. But I have hesitated to adopt any of the readings it implies, unless they appear in one of the Greek books, or unless these are all alike obviously corrupt. Philo's thought may be described as an identification of the abstract Being of Parmenidean philosophy with the Jewish God Jehovah 'I am.' Parmenides, however, when he wrote about τὸ ἐόν, did not conceive of it as a supersensible spirit, the very idea of which belongs to a later age. It is noticeable that in his writings generally, Philo ascribes moral and intellectual properties to the supreme being. It is antagonism to pagan cults which in this and in similar passages leads him to insist so strongly on abstract or pure being as the object of Jewish faith.

2. ἐνός] Cp. Plutarch De E apud Delphos 393 C τὸ δὲ ἐν εἰλικρινές καὶ καθαρὸν· ἐτέρου γὰρ μίξει πρὸς ἕτερον ὁ μασμός.

3. ἀρχεγονώτερον] This is a rare word in earlier Greek. Occurs first in Arist. Plant. 1. 3, 14, also in Damoxenus *συντρ.* l. 8; in Diodorus 1. 88; Clem. Alex. Protr. p. 56, 16 (ed. Potter) τὸ πῦρ ὡς ἀρχέγονον σέβοντες. The comparative in Them. Or. 13, p. 162 A γῆν καὶ ὕδωρ καὶ ἔτι τὰ τούτων ἀρχεγονώτερα.

ἐπαγγελλομένων] Mangey compares Paul I ep. ad Tim. 2. 10 ὁ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν.

7-11. Cp. Plutarch *περὶ Ἰσίδος*, 363 D Ἕλληνες Κρόνον ἄλλη- M. 472
γοροῦσι τὸν χρόνον, Ἦραν δὲ τὸν ἀέρα, γένεσιν δὲ Ἥφαίστου τὴν εἰς
πῦρ ἀέρος μεταβολήν. Ibid. 367 C ἀλλὰ ταῦτα μὲν ὅμοια τοῖς ὑπὸ
τῶν Στωικῶν θεολογουμένοις ἐστί. Καὶ γὰρ ἐκείνοι . . . Δήμητραν δὲ καὶ
Κόρην, τὸ διὰ τῆς γῆς καὶ τῶν καρπῶν διήκον, Ποσειδῶνα δὲ τὸ διὰ τῆς
θαλάττης. The popularity, in the first century A.D., of such
explanations of the names of the gods is seen from the epitome
of Cornutus, the tutor of Persius, from which I extract the follow-
ing parallels (*Cornuti compendium Theologiae Graecae*, rec. Carolus
Lang, Lipsiae, 1881); c. 3 Γυνὴ δὲ καὶ ἀδελφὴ αὐτοῦ παραδέδοται
ἡ Ἥρα, ἥτις ἐστὶν ὁ αἶθρ'· συνήπται γὰρ εὐθὺς αὐτῷ καὶ κεκολληται αἰρομένη
ἀπὸ τῆς γῆς ἐκείνου αὐτῇ ἐπιβεβηκότος . . . c. 19 τὸ δ' ἐν χρήσει καὶ
ἀερομυγὲς Ἥφαιστος, ἀπὸ τοῦ ἡφθαῖ ὠνομασμένος . . . c. 4 τὸν Ποσειδῶνα
ἔφασαν οἱ ἀρχαῖοι Κρόνου καὶ Ῥέας νῖδον εἶναι· καὶ γὰρ τὸ ὕδωρ ἐκ τῆς
εἰρημένης μεταβολῆς γίνεται. Ποσειδῶν δὲ ἐστὶν ἡ ἀπεργαστικὴ τοῦ ἐν
τῇ γῇ καὶ περὶ τὴν γῆν ὑγροῦ δύναμις, εἴτ' οὖν ἀπὸ τῆς πόσεως οὕτω κληθεῖσα,
κ.τ.λ. . . c. 28 ἐξῆς δὲ περὶ Δήμητρος καὶ Ἑστίας, ὃ παῖ, λεκτέον· ἐκατέρα
δ' ἔοικεν οὐχ ἑτέρα τῆς γῆς εἶναι . . . διὰ δὲ τὸ μητρὸς τρόπον φύειν τε
καὶ τρέφειν πάντα Δήμητραν οἰονεὶ γῆν μητέρα οὖσαν. Compare Cicero,
de Nat. Deor. 2. 25, 26, 28; Sextus Empir. *Pyrrhon.* 3. 118;
Diog. Laert. 7. 147; Athenagoras' *Apology*, ch. 22; Clem. Alex.
Cohort. ad Gentes § 42 (Potter, p. 56, 2 seqq.).

13. ἄψυχος ὕλη] Clem. Alex. *Cohort. ad Gentes* § 34 (Potter,
p. 45, 30) προσκυνοῦσι δὲ οἱ θεοποιοί, οὐ θεοὺς καὶ δαίμονας, κατὰ γε
αἰσθησιν τὴν ἐμήν, γῆν δὲ καὶ τέχνην, τὰ ἀγάλματα ὅπερ ἔστιν· ἔστι γὰρ
ὡς ἀληθῶς τὸ ἄγαλμα ὕλη νεκρὰ τεχνίτου χειρὶ μεμορφωμένη. Ibid. § 38
(Potter, p. 50, l. 18) ἐνδεὴς αἰεὶ ποτε ἡ ὕλη τῆς τέχνης· ὁ θεὸς δὲ
ἀνευδεής. Προῆλθεν ἡ τέχνη, περιβέβληται τὸ σχῆμα ἡ ὕλη, . . . χρυσὸς
ἐστὶ τὸ ἄγαλμά σου, ξύλον ἐστί, λίθος ἐστί, γῆ ἐστὶν, ἐὰν ἄνωθεν νοήσης,
μορφὴν παρὰ τοῦ τεχνίτου προσλαβοῦσα.

16. ἀποτελέσματα] So Polyb. 4. 78, 5 τέχνης ἀποτέλεσμα. So
in Plutarch and Diodorus. In later Greek it came to mean the
result upon human fortunes of certain conjunctions of the stars.

ἥλιον, σελήνην] Against the deification of sun and moon,
cp. Clem. Alex. *Cohort. ad Gentes* § 42 ff (Potter, pp. 54
and 55). For Philo's phrase, cp. Celsus in Origen, lib. v, § 6.

21. Clement of Alexandria, *Cohort. ad Gentes* § 26 (Potter, 36, 4),
assails the demigods: τοιοῖδε μέντοι παρ' ὑμῖν οἱ τε δαίμονες, καὶ οἱ θεοί,
καὶ εἴ τινες ἡμίθεοι, ὥσπερ ἡμίονοι, κέκληνται. Philo uses *μειρακιῶδους* in

M. 472 the de Cherubim, i. 150, 45. It occurs in Plato, Aristotle, Dion. H. de Isocr. 12, Longinus 3, 4 and Polybius.

22. **θνητός]** Cp. Plato, Symp. 202 E *πᾶν τὸ δαιμόνιον μεταξύ ἐστὶ θεοῦ τε καὶ θνητοῦ . . . θεὸς δὲ ἀνθρώπῳ οὐ μίγνυται*. Plato regarded the demons as the mediators between God and man, in the Jewish and Christian religions the angels had the same function. Compare also Maximus Tyr. diss. 14. 8 *ἥ γὰρ ἂν τῷ διὰ μέσου πολλῷ τὸ θνητὸν πρὸς τὸ ἀθάνατον διεισιχίσθη τῆς οὐρανοῦ ἐπόψεως τε καὶ ὁμιλίας, ὅτι μὴ τῆς δαιμονίου ταύτης φύσεως, οἷον ἁρμονίας, κατὰ τὴν πρὸς ἑκάτερον συγγένειαν καταλαβούσης δεσμῷ τὴν ἀνθρωπίνην ἀσθένειαν πρὸς τὸ θεῖον κάλλος*.

25. **τολμῶσιν]** This passage does not necessarily imply that Philo really regarded the heathen gods as blessed and divine powers. He is merely echoing Plato's criticisms of the old Greek mythology, and in doing so takes as his own the standpoint of an enlightened Greek. So in the Leg. ad Caium, 2. 557-8 he reproaches Caligula for not imitating the virtues of the gods Dionysus, Herakles, and the Dioscuri whose titles he assumed. But in the de Opif. Mundi, c. 7, he does speak of the heavenly bodies as *θεῶν ἐμφανῶν τε καὶ αἰσθητῶν*, and to them he may here refer. Cp. Orig. c. Cels. lib. 5, § 10.

προσάπτειν] 'To attribute to.' So in Arist. Pol. i. 11, 8; also in Diodorus and Polybius. A peculiarly Philonean use.

26. **γυναιξὶν θνηταῖς]** Cp. Simonis Iudaei Altercatio et Theophili Christiani. Ed. Harnack, p. 19: Simon loq. Proinde sicut mihi probasti principem illum (sc. Christum) esse, proba mihi nunc illum dei filium ex deo natum. Longe enim remota est diuinitas a coitibus humanis nec miscetur complexui.

28. **ἀμέτοχοι]** Add to the references, Philo, 2. 413, 46. Only elsewhere in Thuc. i. 39—*ἐγκλημάτων* (but here the MSS. omit it), according to L. and S. But Steph. refers to Dioscor. 353 B; Simplic. in Epict. p. 180, 30; Euseb. pr. Ev. p. 254 B. Anon. in Walz. Rhett. vol. 1, p. 628, 17 and Plut. Mor. p. 877 F.

τρισευδαίμονες] Lucian *περὶ θυσιῶν* § 2 *τοὺς δ' αὖ Αἰθίοπας καὶ μακαρίους καὶ τρισευδαίμονας εἵποι τις ἄν*. Also in Euseb. Laus Constant. p. 770, 18, and c. Hierocl. ch. 16.

29. **ξόανα]** Perhaps here in the sense of a rude unshapen primitive idol. Cp. Clem. Alex. Cohort. ad Gentes § 30 (Potter, p. 40, l. 21) *καὶ τῶν ἄλλων ἀνθρώπων, οἱ ἔτι παλαιότεροι, ξύλα ἰδρύοντο περιφανῇ, καὶ κίονας ἵστων ἐκ λίθων ἃ δὴ καὶ ξόανα προσηγορεύετο, διὰ*

τὸ ἀποξείσθαι τῆς ὕλης. ἀμέλει ἐν Ἰκάρῳ, τῆς Ἀρτέμιδος τὸ ἄγαλμα, M. 472 ξύλον ἦν οὐκ εἰργασμένον, καὶ τῆς κιθαιρωνίας Ἦρας ἐν Θεσπίᾳ, πρέμνον ἐκκεκομμένον· καὶ τὸ τῆς Σαμίας Ἦρας, ὡς φησὶν Ἀέθλιος, πρότερον μὲν ἦν σανίς, ὕστερον δέ, ἐπὶ Προκλέους ἄρχοντος, ἀνδριαντοειδὲς ἐγένετο. Ἐπεὶ δὲ ἀνθρώποις ἀπεικονίζεσθαι τὰ ξόανα ἤρξατο, βρέτη τὴν ἐκ βροτῶν ἐπωνυμίαν ἐκαρπώσατο. Cp. Clem. Alex. Strom. i, pp. 348, 349 (Potter), Tertull. ad Nat. lib. i, cap. 12, and Apol. c. 16.

31. λιθοτόμων] As an adj. in Xen. Cyr. 3. 2, 11.

δρυτόμων] Hom. Il. 11. 86. Aesop uses the form δρυτομός.

32. συμφυῖτας] Plut. πρὸς Κολ. i. 112 A μίξιν καὶ συμφυῖαν ἐνωτικήν.

33. λουτροφόροι] Hesych. says: κυρίως μὲν ἡ ὑδρία. Demosth. 1086. 15 λουτροφόρος ἐφέστηκεν ἐπὶ τῷ . . . τάφῳ, where L. & S. interpret λουτρ. to be the urn. But Poll. 8. 66 τῶν δὲ ἀγῶμων λουτροφόρος τῷ μνήματι ἐφίστατο κόρη. By attraction to λουτροφόροι the verb γεγόνασι is plural.

34. ποδόνιπτρα] L. and S. give ποδόνιπτρον as the right orthography. The same word occurs Iamblich. protrept. 313 K. In Homer, Od. 19. 343 and 504, Aristoph. apud Polluc. 7, 167: 10, 78 (fr. 290), ποδόνιπτρον = aqua qua pedes abluuntur. Theophilus ad Autolyc. p. 344 perhaps imitates Philo: τί μοι λοιπὸν καταλέγειν τὸ πλῆθος ὧν σέβονται ζῶων Αἰγύπτιοι, ἐρπετῶν τε καὶ κτηνῶν καὶ θηρίων καὶ πετεινῶν καὶ ἐνύδρων νηκτῶν. Ἔτι δὲ καὶ ποδόνιπτρα καὶ ἥχους αἰσχύνης; Εἰ δὲ Ἑλλήνας εἵποις καὶ τὰ λοιπὰ ἔθνη, σέβονται λίθους καὶ ξύλα καὶ τὴν λοιπὴν ὕλην. Cp. also Minuc. Felix Oct. c. 23 Et deus aereus uel argenteus de immundo uasculo, ut accepimus factum Aegyptio regi, conflatur, and the Apology of Apollonius, § 21, and Herodot. 2. 172.

36. Αἰγυπτίοις] Cp. Plutarch περὶ Ἰσίδος 379 E Αἰγυπτίων δὲ οἱ πολλοὶ θεραπεύοντες αὐτὰ τὰ ζῶα, καὶ περιέποντες ὡς θεοὺς, οὐ γέλωτος μόνον οὐδὲ χλευασμοῦ καταπεπλήκασιν τὰς ἱερουργίας . . . τὸ μὲν γὰρ εἰς ταῦτα τὰ ζῶα τοὺς θεοὺς τὸν Τυφῶνα δείσαντας μεταβαλεῖν, οἶον ἀποκρύπτοντας ἑαυτοὺς σώμασιν ἵβειν καὶ κυνῶν καὶ ἱεράκων, πᾶσαν ὑπερπέπαικε τερατείαν καὶ μυθολογίαν. Plutarch, however, tries to find some justification by supposing that the various animals worshipped represent in symbolic wise various attributes of the divine being. Philo regards the worship of brutes as more degraded than that of idols. Not so Plutarch, περὶ Ἰσίδος 382 B ὅλως ἀξιοῦν μηδὲν ἄψυχον ἐμψύχου μηδὲ ἀναίσθητον αἰσθανομένου κρείττον εἶναι· μηδ' ἂν τὸν σύμπαντά τις χρυσὸν ὁμοῦ καὶ σμάραγδον εἰς ταὐτὸ συμφορήσῃ. Οὐκ ἐν χροιαῖς γάρ, οὐδ' ἐν σχήμασιν, οὐδ' ἐν λειώτησιν

M. 472 ἐγγίνεται τὸ θεῖον, ἀλλ' ἀτιμότεραν ἔχει νεκρῶν μοῖραν ὅσα μὴ μέτεσχε μηδὲ μετέχειν τοῦ ζῆν πέφυκεν. Ἡ δὲ ζῶσα καὶ βλέπουσα καὶ κινήσεως ἀρχὴν ἐξ αὐτῆς ἔχουσα, καὶ γνῶσιν οἰκείων καὶ ἀλλοτριῶν φύσις, κάλλους τε ἔσπακεν ἀπορροὴν καὶ μοῖραν ἐκ τοῦ φρονούντος, "ὅτ' ἂν κυβερνᾶται τὸ σύμπαν" καθ' Ἡράκλειτον. "Ὅθεν οὐ χεῖρον ἐν τούτοις εἰκάζεται τὸ θεῖον ἢ χαλκοῖς καὶ λιθίνοις δημιουργήμασιν. Clem. Alex. Cohort. ad Gentes § 25 (Potter, p. 33, l. 26), like Plutarch, contrasts the Egyptian and Greek cults to the disadvantage of the latter. The tone of the Apologia Aristidis is very similar to that of Philo, ch. 12 (first ed. R. Harris and A. Robinson, p. 107) Αἰγύπτιοι δέ, ἀβελτερώτεροι καὶ ἀφρονέστεροι τούτων ὄντες, χεῖρον πάντων τῶν ἐθνῶν ἐπλανήθησαν. οὐ γὰρ ἠρκέσθησαν τοῖς τῶν Χαλδαίων καὶ Ἑλλήνων σεβάσμασιν, ἀλλ' ἔτι καὶ ἄλογα ζῶα παρεισέγαγον θεοὺς εἶναι χερσαῖά τε καὶ ἔνδρα, καὶ τὰ φυτὰ καὶ βλαστά, καὶ ἐμάνθησαν ἐν πάσῃ μανίᾳ καὶ ἀσελγείᾳ χεῖρον πάντων τῶν ἐθνῶν ἐπὶ τῆς γῆς. Athenagoras, Theophilus, Justin Martyr, and other Christian Apologists inveigh in similar terms. Indeed, all these writers in their assaults upon polytheism and idolatry approximate so closely in style and arrangement of matter to Philo, that there can be no doubt but that Jewish writers of Alexandria, and Philo in particular, served them as models. Tacitus, Hist. 4. 71, comments on the superstition of the plebs Alexandrina: 'dedita superstitionibus gens.' Cp. Diod. Sic. 1. 83.

41. ἀεροπόρων] Used by Plato twice.

42. Αἰγυπτίαν] Why is this epithet added? Cp. Plinii Nat. Hist. lib. 10. c. 28 Inuocant et Aegyptii ibes suas contra serpentium aduentum, where *suas* implies that they were peculiar to Egypt. So Diod. Sic. 1. 83 *ἱέρακας καὶ τὰς καλουμένας παρ' αὐτοῖς ἱβεις*.

44. περιτωμάτων] The liability of animals to evacuations made their worship doubly repulsive to Philo, and those who have been eye-witnesses of the reeking filth of a cow-temple in Benares will sympathise with his disgust. It was natural enough that ancient religionists should regard excrement, as a chief sign of the perishability of the flesh, with superstitious abhorrence. From Plutarch (περὶ Ἰσίδος) 352 F we know that the priests of Isis entertained such a feeling: Οἱ δὲ ἱερεῖς οὕτω δυσχεραίνουσι τὴν τῶν περιτωμάτων φύσιν, ὥστε μὴ μόνον παραιτεῖσθαι τῶν ὀσπρίων τὰ πολλὰ καὶ τῶν κρεῶν τὰ μήλεια καὶ ὕεια, πολλὴν ποιοῦντα περίττωσιν, ἀλλὰ καὶ τοὺς ἄλλας τῶν σιτίων ἐν ταῖς ἀγνεῖαις ἀφαίρειν. The scruples of the Zoroastrian priests on similar points are well explained and illustrated by Darne-

steter (Sacred Books of the East, vol. 4, p. 186). The Essenes, M. 472 like the ancient Jews (Deut. 23. 13 and 14), were scrupulous in burying their excrement out of the sight of the Sun-god. Compare the Pythagorean rule (Iamblichus Protrepticus 344 K) *πρὸς ἡλίον τετραμένος μὴ οὔρει*. The same scruples made their way into Christianity, and in Clem. Alex. Strom. 3. 17. 59, p. 538 (193 Sylb.) we have an excerpt of the letter of Valentinus, *πρὸς Ἀγαθοπόδα*, in which we read that Jesus *ἦσθιεν καὶ ἐπινεν ἰδίως οὐκ ἀποδιδούς τὰ βρώματα*. *τοσαύτη ἦν αὐτῷ ἐγκρατείας δύναμις, ὥστε καὶ μὴ φθαρῆναι τὴν τροφήν ἐν αὐτῷ, ἐπεὶ τὸ φθεῖρεσθαι αὐτὸς οὐκ εἶχεν*. Nor was this particular scruple confined to Docetic sects, for the orthodox Armenian Church participates in the belief. Thus Nerses Claiensis, the great twelfth-century doctor (Epistola II ad Iacobum Syrum, opera Latine, Venetiis 1832, vol. 1, pp. 84-90): *Quid foedius in nobis est, quid magis inuitum euacuatione corruptorum? . . . sicut ad litus maris Tiberiadis post resurrectionem manducauit et bibit partem piscis assi, quem petiit, et fauum mellis, neque audet quis dicere corruptionis solutionem adfuisse . . . ita credatur de iis quoque cibis, quos ante resurrectionem manducauit, iuxta superius allatum exemplum fuisse*. The Virgin Mary, after her miraculous conception, was similarly exempted from the necessities of human nature. That, says Nerses, was allowed to have been the case even by externis ethnicis, qui etsi non profiteantur (Christum) Deum nec filium, attamen ex eo quod illis innotescit natiuitas eius ex Uirgine, ne passiones quidem ei tribuunt, neque mortem, nedum profecto contemptibiles euacuationes. See below, note on p. 477. 22.

45. *ἀνθρωποβόρα*] Used in Nilus Epist. 339 of a lion. Theophil. 2. 7 *ἀνθρ. ἄνηρ*. In Euseb. H. E. 78. 2 (L. and S.).

νόσοις ἀλωτά] Plutarch de liberis educandis 5 D *Ἰσχύς δὲ ζηλωτὸν μὲν, ἀλλὰ νόσῳ εὐάλωτον καὶ γήρα*. The phrase was a common one with moralists, for it recurs in Philo de Iosepho, 2. 60. 1 *Ἰσχύς δ' εὐάλωτον νόσοις ἐκ μυρίων προφάσεων*.

50. The conjunction Arm. + A proves that Philo here wrote *θερσίτησι*, for which all the other sources, including the old Latin version, have the meaningless corruption *θηρσί τισι*. In late Greek literature, Thersites was the ideal of ugliness, a hardly human monster. He is often associated with apes, e.g. Plutarch *πῶς δέι τὸν νέον* 18 A *σαύραν ἢ πίθηκον ἢ Θερσίτου πρόσωπον ἰδόντες*. Cp. Clem. Alex. Cohort. ad Gentes § 37 (Potter, p. 49, l. 27) *ταῦθ' ὕμῶν οἱ*

M. 472 *θερί, τὰ εἴωλα, αἱ σκιαί, καὶ πρὸς τούτοις χῶλαί ἐκείναι καὶ ῥυσαί, παραβλῶπες ὀφθαλμῶν, αἱ λιταί, αἱ θερσίτου μάλλον ἢ Διὸς θυγατέρες.* Cp. also the Scholia Graeca on Hom. Il. β. 235 (ed. Oxon. 1875) *ὁ ἐπονείδιστος καὶ σῶμα καὶ ψυχὴν Θερσίτης.* The Ionic form *θερσίτησι* suggests that Philo is here quoting a tag from some Ionic poet. Much of his reading must have been of Ionic writers like Protagoras, now lost to us. Ionic forms are often met with in the MSS. of Philo, e. g. *ἀκροθώρηκες* in this treatise 476. 26.

473. 5. *ἀθεράπευτοι*] Common in Philo. Also in Lucian, Galen, Erotian and Dioscorides.

8. *ψυχῆς*] This is a Pythagorean phrase. Cp. Iamblichi Protrept. 360 K *λαμπροτάτη τις εὐαγία καὶ ἀδιάπταιστος περὶ τὸ τῆς ψυχῆς ὅμμα συνίσταται.* Plato Rep. 7. 533 D.

10. *προσδιδασκόμενον*] I have kept this reading in which the Greek MSS. agree, and from which the Arm. does not dissent; but *προδιδασκόμενον* is seen to be the true reading, if we compare p. 471. 24 and 481. 10.

11. It is a favourite thought of Philo's that religion is an ascent of the mind from and above all created things, even the sun and stars, to the contemplation of the one God and creator of all. To the testimonia cited may well be added the following from the De Praemiis et Poenis 2. 415 *ἀλλ' οὐτοί γε θεσπέσιοι, καὶ τῶν ἄλλων διεννηγχοτές . . . κάτωθεν ἄνω προήλθον, οἷα διὰ τινος οὐρανοῦ κλίμακος ἀπὸ τῶν ἔργων εἰκότι λογισμῷ στοχασάμενοι τὸν δημιουργόν.* *Εἰ δέ τινες ἡδυνήθησαν αὐτὸν ἐξ ἑαυτοῦ καταλαβεῖν, ἐτέρῳ μηδενὶ χρησάμενοι λογισμῷ συνεργῷ πρὸς τὴν θεάν, ἐν ὁσίοις καὶ γνησίοις θεραπευταῖς καὶ θεοφιλέσιν ὡς ἀληθῶς ἀναγραφέσθωσαν.* *Τούτων ἐστὶν ὁ Χαλδαῖστὴ μὲν προσαγορευόμενος Ἰσραήλ, Ἑλληνιστὴ δὲ ὁρῶν θεόν, οὐχ οἷός ἐστιν ὁ θεός, τοῦτο γὰρ ἀμήχανον . . . ἀλλ' ὅτι ἔστιν οὐ παρ' ἐτέρου τινος μαθὼν, οὐχὶ τῶν κατὰ γῆν, οὐχὶ τῶν κατ' οὐρανόν, οὐχὶ τῶν ὅσα στοιχεῖα ἢ συγκρίματα, θνητά τε αὐ καὶ ἀθάνατα, ἀλλὰ παρ' αὐτοῦ μόνον κατακληθείς, τὴν ἰδίαν ὑπαρξιν ἀναφῆναι θελήσαντος ἰκέτη.* For the phrase 'seeing God,' cp. Matt. 5. 8 *μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὄψονται.*

12. *τάξιν*] Cp. Galen *προτρεπτικός* 7 *ἐν μέσοις μὲν αὐτοῖς ὁ θεός, ἀμφ' αὐτὸν δ' ἅπαντες ἐν τάξει κεκόσμηται χώραν ἕκαστος, ἣν ἐκείνος ἔδωκεν, οὐκ ἀπολείποντες.* Cp. Philo, De Hum. 2. 388, speaking of the people of Israel, *εὐπατρίδαι καὶ εὐγενεῖς, τὴν ἀνωτάτω τεταγμένοι τάξιν, ὑπὸ στρατάρχῃ τῷ ποιητῇ πάντων καὶ πατρί.* So De Nobil. 2. 443, of Abraham *Ἄρ' οὐκ ἂν εἴποι τις τὸν μετανάστην ὡς far as καὶ πάντων πατρός;*

λειπέτω] For the thought cp. Philo, De Abrahamo, 2. 10 M. 473 Ὅτω δὲ μὴ μόνον ἐξεγένετο τὰ ἄλλα ὅσα ἐν τῇ φύσει δι' ἐπιστήμης καταλαμβάνειν, ἀλλὰ καὶ τὸν πατέρα καὶ ποιητὴν τῶν συμπάντων ὁρᾶν, ἐπ' ἄκρον εὐδαιμονίας ἴστω προεληλυθώς. Οὐδὲν γὰρ ἀνωτέρω θεοῦ, πρὸς ὃν εἴτις τὸ τῆς ψυχῆς ὄμμα τείνας ἔφθακε, μονὴν εὐχέσθω καὶ κατὰστασιν (alii στάσιν).

13. θεωρείαν] I have followed the consensus of the Greek books in this reading, though the Armenian sense θεωρίαν is equally good. Cp. Iamblichi Protrept. 42 K τὴν προτροπὴν ἐπὶ τὸν νοῦν καὶ τὴν θεωρίαν. This word came to mean in a later period the distinctively religious and monastic life. So in 473. 9, the Armenian implied θεωρητικὸν γένος.

ιόντες] Imitated perhaps from Plato, Phaedr. 253 B οἱ δὲ Ἀπόλλωνός τε καὶ ἐκάστου τῶν θεῶν οὕτω κατὰ τὸν θεὸν ιόντες.

14. παραινέσεως] Cp. Philo, De Abrahamo 2, 3 (of Abraham) ὁ δὲ ἄνθρωπος παραινέσεως δίχα τοῦ κελευσθῆναι γενόμενος εὐελπίς. Also De Sac. Ab. et C. 1. 164 ὅσοι μὲν οὖν μαθήσει καὶ διδασκαλίᾳ προκόψαντες ἐτελειώθησαν, προσκληροῦνται πλείοσιν, οὐδὲ γὰρ ὀλίγος ἐστὶν ἀριθμὸς τῶν ἐξ ἀκοῆς καὶ ὑφηγήσεως μαθανόντων, οὓς λαὸν ὠνόμασεν. οἱ δὲ ἀνθρώπων μὲν ὑφηγήσεις ἀπολελοιπότες, μαθηταὶ δὲ θεοῦ εὐφυεῖς γεγονότες, τὴν ἄπονον ἐπιστήμην ἀνειληφότες, εἰς τὸ ἄφθαρτον καὶ τελειώτατον γένος μετανίστανται, κλῆρον ἀμείνω τῶν προτέρων [ἐν γενέσει βίων] ἐνδεδεγμένοι, ὧν ὁ Ἰσαὰκ θιασώτης ἀνωμολόγηται.

παρακλήσεως] This is the regular term for 'an appeal' to the individual to rise to the higher life of philosophy. As such it occurs everywhere in Iamblichus. The Therapeutae needed no such appeal, because of their Jewish training in monotheism (471. 24, 473. 10, 481. 10). Cp. Acts 13. 15 λόγος παρακλήσεως.

16. βακχεύομενοι] Philo perhaps imitates Plato, Phaedr. 253 A ἰχνεύοντες δὲ παρ' ἑαυτῶν ἀνευρίσκειν τὴν τοῦ σφετέρου θεοῦ φύσιν, εὐποροῦσι διὰ τὸ συντόνως ἡναγκάσθαι πρὸς τὸν θεὸν βλέπειν, καὶ ἐφαπτόμενοι αὐτοῦ τῇ μνήμῃ, ἐνθουσιῶντες, ἐξ ἐκείνου λαμβάνουσι τὰ ἔθη καὶ τὰ ἐπιτηδεύματα, καθ' ὅσον δυνατόν θεοῦ ἀνθρώπῳ μετασχεῖν. Καὶ τούτων δὴ τὸν ἐρώμενον αἰτιώμενοι ἔτι τε μᾶλλον ἀγαπῶσι, κἂν ἐκ Διὸς ἀρτύτωσιν ὥσπερ αἱ βάκχαι, ἐπὶ τὴν τοῦ ἐρωμένου ψυχὴν ἐπαντλοῦντες ποιοῦσιν ὡς δυνατόν ὁμοιώτατον τῷ σφετέρῳ θεῷ. Cp. also Plato, Conviv. 218 B τῆς φιλοσόφου μανίας τε καὶ βακχείας.

κορυβαντιῶντες] Philo perhaps imitates Plato, Ion 533 E οὕτω δὲ καὶ ἡ μουσα ἐνθέους μὲν ποιεῖ αὐτή, διὰ δὲ τῶν ἐνθέων τούτων ἄλλων ἐνθουσιαζόντων ὁρμαθὸς ἐξαρτᾶται . . . καὶ οἱ μελοποιοὶ οἱ ἀγαθοὶ ὡσαύτως,

M. 473 ὥσπερ οἱ Κορυβαντιῶντες οὐκ ἔμφρονες ὄντες ὀρχοῦνται . . . καὶ βακχεύουσι καὶ κατεχόμενοι, ὥσπερ αἱ βάκχαι ἀρύτονται κ.τ.λ.

17. ποθοῦμενον] Cp. Plato, Axioch. 366 A τὸν οὐράνιον ποθεῖ καὶ σύμφυλον αἰθέρα and Clem. Alex. Strom. lib. 5. 234 μαθόντες δὲ ἄρα τῆς ἀληθείας τὴν ὁδόν, εὐθείαν βαδίζωμεν ἀμεταστρεπτί, ἄχρισ ἂν περιτύχωμεν τῷ ποθουμένῳ. Clement may have had the D.U.C. present in his mind when he wrote these words.

19. θνητὸν βίον] The language in which Philo here and elsewhere describes the religious life is the same as was in vogue among philosophers, especially Pythagoreans. One instance will suffice from Iamblichi Protrept. 37 K ἐπὶ τέλει τοῖνυν πρὸς τὴν μετὰστασιν τῆς ψυχῆς προτρέπει καὶ τὴν ζωὴν αὐτῆς τὴν καθ' ἑαυτὴν, καθ' ἣν ἀπῆλλακται τοῦ σώματος καὶ τῶν τῷ σώματι συνηρημένων φύσεων. λέγει δὲ οὕτως :

ἡνίοχον γνώμην στήσον καθύπερβεν ἀρίστην,
ἦν δ' ἀπολείψας σῶμα ἐς αἰθέρ' ἐλεύθερον ἔλθης,
ἔσσεαι ἀθάνατος θεὸς ἄμβροτος, οὐκέτι θνητός.

Τὸ μὲν οὖν ἐν τῇ ἀνωτάτῳ τάξει τὸν ἄριστον νοῦν ἡγεμόνα προστήσασθαι, τῆς ψυχῆς ἀκραιφνῇ τὴν ὁμοιότητα διασφάζει πρὸς τοὺς θεοὺς, εἰς ἣν καὶ προτρέπει πρῶτως· τὸ δ' ἀπολιπεῖν τὸ σῶμα καὶ μεταστῆναι εἰς τὸν αἰθέρα, μεταλλάττειν καὶ τὴν ἀνθρωπίνην φύσιν εἰς τὴν τῶν θεῶν καθαρότητα καὶ ἀντὶ θνητοῦ βίου ἀθάνατον ζωὴν προαιρεῖσθαι, εἰς τὴν αὐτὴν οὐσίαν τε ἀποκαθίστασθαι παρέχει καὶ μετὰ θεῶν περίοδον, ἥνπερ εἴχομεν καὶ πρότερον πρὶν ἐλθεῖν εἰς ἀνθρώπινον εἶδος. Comp. Evang. Jo. 11. 25 ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται. Paul, 2 Cor. 6. 9 ὡς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, Paul, Col. 3. 1-3.

21. συγγενέσιν] The practice of giving away one's property when one embraced the philosophic life was fairly common, at least during the first two centuries. Thus Apollonius of Tyana, in his Apologia pro uita sua, addressed to Domitian (Philostr. 8. 7, p. 155), says διεβεβλήμην δὲ πρὸς χρήματα μειράκιον ὧν ἔτι· τὰ γούν πατρῶα, λαμπρὰ δ' ἦν οὐσία ταῦτα, μᾶς μόνῃς ἰδὼν ἡμέρας ἀδελφοῖς τε τοῖς ἐμᾶντοῦ ἀφῆκα καὶ φίλοις καὶ τῶν ξυγγενῶν τοῖς πένησι μελετῶν που ἀφ' ἐστίας τὸ μηδενὸς δεῖσθαι. So in the Uita Plotini, ch. 7, we read that Rogatianus a senator, when he became a pupil of Plotinus, was so enamoured of philosophy ὡς πάσης μὲν κτήσεως ἀποστῆναι, πάντα δὲ οἰκέτην ἀποπέμψασθαι, ἀποστῆναι δὲ καὶ τοῦ ἀξιώματος. The early Christians, on the other hand, like the Essenes, gave up

their property to the officers or bishops of the new religious M. 473 communion which they had joined. They left house and brethren and sisters and mother and father and children and lands, according to Mark 10. 29; but where they could, they sold the house and lands for the good of their new co-religionists, as we learn from Acts 4. 32-35. It was certainly the scanty respect thus shown by Christian converts for the principle of consanguinity, which rendered them objects of hatred and suspicion to those whom they left 'in the world.' It is strange that Eusebius should not have marked the difference of practice which on this point separated the Therapeutae from the early Christians. The Therapeutae resembled more the Pythagoreans and Gymnosophists.

There is also perhaps in Philo's language a reminiscence of Plato's description of the behaviour of the soul fired with heavenly love or eros, Phaedr. 251 D ἡ δ' ἐντὸς μετὰ τοῦ ἡμέρου ἀποκεκλημένη, πηδῶσα οἶον τὰ σφύζοντα . . . οἰστρᾷ καὶ ὀδυνᾷται. μνήμην δ' αὖ ἔχουσα τοῦ καλοῦ γέγηθεν . . . καὶ ἀποροῦσα λυττᾷ, καὶ ἐμμανὲς οὔσα οὔτε νυκτὸς δύναται καθεύδειν οὔτε μεθ' ἡμέραν οὐδ' ἂν ᾗ μένειν, θεὶ δὲ ποθοῦσα ὅπου ἂν οἴηται ὄψεσθαι τὸν ἔχοντα τὸ κάλλος. ἰδοῦσα δὲ καὶ ἐποχετευσασμένη ἡμερον ἔλυσσε μὲν τὰ τότε συμπεφραγμένα . . . ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται, . . . ἀλλὰ μητέρων τε καὶ ἀδελφῶν καὶ ἐταίρων πάντων λέλησται, καὶ οὐσίας δι' ἀμέλειαν ἀπολλυμένης παρ' οὐδὲν τίθεται, νομίμων δὲ καὶ εὐσχημόνων, οἷς πρὸ τοῦ ἐκαλλωπίζετο, πάντων καταφρονήσασα δουλεύειν ἐτοίμη καὶ κοιμᾶσθαι ὅπου ἂν ἐὰν τις ἐγγυδάτω τοῦ πόθου.

προκληρονομούμενοι] Not in the lexicons and apparently found only here.

23. πλοῦτον] Plato, Laws 1. 631 C πλοῦτος, οὐ τυφλός, ἀλλ' ὁδὺ βλέπων. Cp. also Orig. c. Cels. lib. 7, § 21.

24. τὸν τυφλόν] Attic prose idiom would require τοῦ τυφλοῦ, but the accusative (of the object conceded) after παραχωρέω occurs in the LXX (2 Mac. 2. 28), in Arr. Epict. 1. 7, 15.

27. μηλοβότους] This story had passed into a proverb in the time of Apollonius of Tyana. Cp. Philostratus, Vita Ap. 5, ch. 27 (96) μηλόβοτον γυναιόις τὴν ἀρχὴν ἀνήκεν (of Claudius). The word μηλόβοτος = ἔρημος, e. g. App. Ciu. 1. 24 and Isocrat. 302 C τὴν τε πόλιν ἐξανδραποδισθῆναι καὶ τὴν χώραν ἀνείναι μηλόβοτον 'a sheep-run.' Philostratus, Vitae Sophist. 1. 21, 4, p. 517 tells the same story about Anaxagoras; also Himerius apud Phot. Bibl. p. 357, 9

M. 473 Ἀναξαγόρας ἀνῆκε τὴν ἑαυτοῦ πᾶσαν μολόβοτον. Cp. Plutarch in Uita Periclis, p. 162; Lactant. de falsa Sap. lib. 3, cap. 23; Origen c. Celsum lib. 2; Plato, Hipp. Maj. p. 283 (which may underlie the passage I have retranslated from Philo's De Providentia Sermo 2 as a testimonium to p. 473, 23). Arist. Eth. Eud. bk. 1, c. 4, p. 1215 B 6 foll.; Diog. L. lib. 2, § 7; Lucian, Nigr. 26 (Schol.).

30. ἐμβόσκεσθαι] A word peculiar to Philo. For the story about Democritus, cp. Horat. Epist. lib. 1. 12, 12:

Miramur, si Democriti pecus edit agellos

Cultaque, dum peregre est animus sine corpore uelox.

So Cicero, De Fin. 5. 29, 87 Cur ipse Pythagoras . . . tot maria transmisit? cur haec eadem Democritus? qui . . . patrimonium neglexit, agros deseruit incultos. Cp. Tusc. Disp. 5. 39, 114, 115. Also Chrysost. ad uid. iun. t. 1. ed. Paris. nou. p. 423, alludes to Democritus as τὸν μολόβοτον ἀνέντα τὴν χώραν τὴν αὐτοῦ. Cp. Clem. Alex. Liber quis diues saluetur, Migne, p. 610 (337) οὔτε καίνον τὸ ἀπείπασθαι πλούτον καὶ χαρίσασθαι πτωχοῖς ἢ πένησιν, ὃ πολλοὶ πρὸ τῆς τοῦ Σωτῆρος καθόδου πεποιήκασιν, οἱ μὲν τῆς εἰς λόγους σχολῆς καὶ νεκρᾶς σοφίας ἔνεκεν, οἱ δὲ φήμης κενῆς καὶ κενοδοξίας, Ἀναξαγόραι καὶ Δημόκριτοι καὶ Κράτητες.

32. ἐπανορθωσάμενοι] Plutarch, Pericl. c. 11 ἐπανορθούμενος τὰς ἀπορίας τοῦ δήμου.

ἀποφῆγαντες] Lucian, Tim. c. 5 πλουσίους ἐκ πενεστάτων ἀποφῆγας. For the play upon the words cp. Philo de Abrah. 2. 33 πόρος γὰρ καὶ ἐν ἀπύροις εὐρίσκεται.

33. ἀπερίσκεπτον . . . μετὰ φρονήσεως ἡκριβωμένον] The same antithesis is read in Plutarch's πῶς ἂν τις ὑπ' ἐχθρῶν 87 D μήτε πράττειν μηδὲν ὀλιγώρως καὶ ἀπερισκέπτως, μήτε λέγειν, ἀλλ' αἰεὶ διαφυλάττειν ὥσπερ ἐν ἀκρίβει διαίτη τὸν βίον ἀνεπιληπτον. Cp. also Plutarch περὶ δεισιδαιμονίας 171 E ἀπερισκέπτως καὶ ἀλογίστως. Porphyrii De Antro 36 λογιζόμενον δὲ τὴν παλαιὰν σοφίαν καὶ τὴν Ὀμήρου ὅση τις γέγονε φρόνησιν καὶ πάσης ἀρετῆς ἀκρίβειαν μὴ ἀπογιγνώσκειν.

34. μανιῶδες] Josephus Bell. Iudaic. 4. 1, 6 τὸ ἀπερίσκεπτον ἐν πολέμῳ καὶ μανιῶδες οὐ πρὸς Ῥωμαίων . . . ἀλλὰ βαρβαρικόν. The word here = mad, foolish. Below in 477. 33 it = maddening.

40. χειροποίητον] The word here means 'fictitious,' because artificial. It is usually opposed, say L. & S., to αὐτοφύης. The

peculiar meaning of 'false, fictitious' has led to its being commonly M. 473 used by Philo, and in the LXX of idols. This sense it bears in Polybius, e. g. χειροποίητοι καὶ ψευδεῖς αἰτίαι = ficta crimina.

42. περιθρῆσαι] 'to look about one,' a late use common in Philo and found in Josephus, B. J. i. 33, 7. Also Philo ap. Euseb. Praep. Ev. 387 C and 393 A. In Plato's Axiochus 370 D, the word = contemplate : περιθρῶν τὴν φύσιν.

474. 3. χρόνου] Dion, De Secessu, Or. 20. (ed. Casaub. 263 A) φαίνεται δ' οὖν παρὶν ὁ βίος καὶ δαπανώμενος ὁ χρόνος, οὐκ ὀλίγου ἄξιος τοῖς ἀνθρώποις, οὐδὲ ἥττονος, ἐμοὶ δοκεῖν, ἢ τὸ ἀργύριον. Iambl. v. Pyth. 13.

4. ἱατρὸν] The Armenian omits, perhaps rightly. However in the De Mundi Op. Hippocrates is alluded to in the same terms.

6. Philo also cites Homer by name in De Confus. Ling. i. 405, where he alludes to him as ὁ μέγιστος καὶ δοκιμώτατος τῶν ποιητῶν Ὅμηρος. The definite statement of the number of the rhapsody from which the citation is taken is unusual; and forms one of Lucius' arguments against the genuineness of the treatise. Such an argument would only have weight if it could be shown that the Iliad was not divided into ῥαψωδίαὶ as early as Philo. As a matter of fact the division was the work of Xenodotus or Aristarchus, 250 years before Philo.

15. παρευημερεῖ] = surpasses—a use common in Philo but rare in other writers. Add to the examples given Philo i. 666, 9. Chrysostom uses the word in his De Sacerdot. ὑπὸ τῶν ἐλαττόνων παρευημερεῖσθαι ἐν ἀξιώματι καθεστῶτα μείζονι. Also Diod. ii. 78, p. 463. 28 εὐημερημάτων γενομένων.

17. δελεαζόμενοι] To the testimonia cited in the text should be added the whole of § 2 of the De Decal. 2. 181, in which Philo dwells upon the need there was for a proselyte to retire from his city, wherein friends and kin and custom combined to drag him back from monotheism into paganism. Μυρίαι γὰρ ὅσας διὰ γραφικῆς καὶ πλαστικῆς μορφώσαντες ἰδέας, ἱερὰ καὶ νεὼς αὐταῖς προσπεριεβάλοντο, καὶ βωμοὺς κατασκευάσαντες ἀγάλμασι καὶ ξοάνοις καὶ τοιουτοτρόποις ἀφιδρύμασι τιμὰς ἰσοθέους ἀπένειμαν ἅπασιν ἀψύχοις . . . καὶ οἱ κατὰ πόλεις οὐκ εἰδότες τὸν ὄντως ὄντα ἀληθῆ θεὸν μυρία πλήθη ψευδωνύμων ἐκτεθειώκασιν. Εἴτα ἄλλων παρ' ἄλλοις τιμωμένων ἢ περὶ τοῦ ἀρίστου κρατήσασα διχόνοια καὶ τὰς πρὸς τὰ ἄλλα πάντα διαφορὰς ἐγέννησεν. Εἰς ἃ πρῶτον ἀπιδὼν ἔξω πόλεως ἐβουλήθη (sc. Moses) νομοθετεῖν. Ἐνενοεί

M. 474 δὲ κάκεινο δεύτερον, ὅτι τοὺς μέλλοντας ἱεροὺς νόμους παραδέχεσθαι, τὴν ψυχὴν ἀναγκαῖον ἐστὶν ἀπορρύψασθαι καὶ ἐκκαθήρασθαι τὰς δυσεκπλύτους κηλίδας, αἱ μιγάδων καὶ συγκλύδων ὄχλος ἀνθρώπων κατὰ πόλεις προσε-
τρίψατο. Τοῦτο δὲ ἀμήχανον ἑτέρως ἢ διοικισθέντι συμβῆναι, καὶ οὐκ εὐθύς, ἀλλὰ μακρῷ χρόνῳ ὕστερον.

ἀμεταστρεπτί] Plato, Legg. 9. 854 C τῶν κακῶν ξυνουσίας φεύγε ἀμεταστρεπτί. Also Rep. 620 E; Plutarch περὶ τοῦ ἀκούειν 46 E φεύγοντες ἀνεπιστρεπτί καὶ δραπετεύοντες ἐκ φιλοσοφίας. In Iamblichi Protrept. 342 K, we have an explanation of the Pythagorean precept ἀποδημῶν τῆς οἰκίας μὴ ἐπιστρέφον· Ἐρινύες γὰρ μετέρχονται, which is an apt parallel to this passage of Philo's, φιλοσοφεῖν ἐπιβαλλόμενος χώριζε σαυτὸν πάντων σωματικῶν καὶ αἰσθητῶν, καὶ ὄντως θανάτου μελέτην ποιῶν ἐπὶ τὰ νοητὰ καὶ αἴνυλα καὶ αἰεὶ κατὰ ταῦτα καὶ ὡσαύτως ἔχοντα ἀμεταστρεπτί χωρῶν διὰ τῶν προσηκόντων μαθημάτων. ἀποδημία μὲν γὰρ μετὰστασις τόπου, θάνατος δὲ ὁ τῆς ψυχῆς χωρισμὸς ἀπὸ τοῦ σώματος, οὗτος δὲ τὸ φιλοσοφεῖν ὡς ἀληθῶς καὶ ἄνευ αἰσθητηρίων καὶ σωματικῶν ἐνεργειῶν καθαρῷ τῷ νῷ χρῆσθαι εἰς κατάληψιν τῆς ἐν τοῖς οὐσιν ἀληθείας, ἥπερ ἐπέγνωσται σοφία οὐσα. φιλοσοφεῖν δὲ ἐπιβαλλόμενος μὴ ἐπιστρέφον μηδὲ καθέλκον πρὸς τὰ πρότερα. The same renunciation of earthly home and ties was the key-note of the teaching of the early Christians (cp. Matt. 19. 27-30; Mc. 10. 28-30; Lc. 18. 28-30; Heb. 11. 13-16 and 13. 12-14, &c.), and was in their case reinforced by the belief that the end of the world and the second advent were close at hand. In the Vita Apollonii of Philostratus, an adherent of the gymnosophists says, 6. 16, 117 μεῖράκιον γενόμενος τὰ μὲν πατρῶα τοῖς βουλομένοις ἀφήκα, γυμνὸς δὲ Γυμνοῖς ἐπεφοίτησα τούτοις.

18. καταλιπόντες] The following passage also merits to be quoted, Philo, De Nobil. 2. 442 τοῦ ἐνὸς καὶ πρεσβυτάτου καὶ γεννητοῦ καὶ ποιητοῦ τῶν ὅλων . . . ὃν ἐν νῷ λαβὼν καὶ ἐπιθειάσας καταλείπει μὲν πατρίδα καὶ γενεὰν καὶ πατρῶον οἶκον, εἰδὼς, ὅτι μένοντος μὲν, αἱ τῆς πολυθέου δόξης ἐγκυκαμένονσαι ἀπάται, ἔννοϊαν ἀνήνυτον κατασκευάζουσιν εἰς τὴν τοῦ ἐνὸς εὐρεσιν ὅς ἐστιν αἰδιος μόνος καὶ τῶν ὅλων πατὴρ, νοητῶν τε καὶ αἰσθητῶν . . . Ἄμα δὲ καὶ τὸν πόθον ὃν ἐπόθει γινῶναι τὸ ὄν, προσ-
ανερίπτει λόγια τὰ χρησθέντα, οἷς ποδηγετούμενος ἐπὶ τὴν τοῦ ἐνὸς ἀοκνοτάτῃ σπουδῇ ζήτησιν ἤει.

21. τὸ σύνθηες] Clement of Alexandria refers in similar terms to συνήθεια as a force which held men back from embracing Christianity, Cohort. ad Gentes, § 73 (Potter, p. 91, 5) φύγωμεν οὖν

τὴν συνήθειαν, οἷον ἄκραν χαλεπὴν . . . ἄγχει τὸν ἄνθρωπον, τῆς ἀληθείας M. 474 ἀποτρέπει, ἀπάγει τῆς ζωῆς, παγίς ἐστί. So in the same treatise, § 68 (Potter, p. 85, 20).

23. *ἐτέραν πόλιν*] Cp. Dion Chrys. De Secessu, Or. 20 (262 C ed. Casauboni) *μὴ οὖν τοὺς ἀπὸ τῶν ἀνωφελῶν πραγμάτων καὶ τῶν οὐ προσηκουσῶν αὐτοῖς ἀσχολιῶν ἀπιόντας, καὶ σχολὴν τινα πορίζοντας αὐτοῖς ἀπὸ τῶν ἐνοχλοῦντων μάτην, ῥητέον ὡς ἀναχωροῦντας; ἀλλ' οὕτως μὲν, οὐχ ὁ μεταβάς ἐκ πόλεως τινος εἰς ἐτέραν πόλιν, . . . ἀναχωρεῖν λέγοιτ' ἂν, κ.τ.λ.* Dion however argues that a true hermit will be able to find peace and solitude anywhere, even in the heart of a great city.

24. *πρᾶσιν αἰτούμενοι*] Cp. Plutarch *περὶ δευσιδαμ.* 166 D *ἔστι καὶ δούλοις νόμος ἐλευθερίαν ἀπογνοῦσι, πρᾶσιν αἰτεῖσθαι, καὶ δεσπότην μεταβάλλειν ἐπιεικέστερον.* Wytttenbach refers his readers to S. Petitus, Legg. Attic. p. 158; Tib. Hemsterhusius ad Luciani, Dialog. Deor. 24. T. 1, p. 277; Justinian, Inst. 1. 8, 2. In the passage of Lucian referred to, Hermes complains of his hard work in the household of Zeus, and says: *Καὶ ὅλως ἀπηγόρευκα ἤδη. εἰ γοῦν δυνατὸν ἦν, ἡδέως ἂν ἡξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.* In Justinian's Inst. lib. 1, tit. 8, we read as follows: *Sed et maior asperitas dominorum eiusdem principis (i. e. Antonini Pii) constitutione coercetur; nam consultus a quibusdam praesidibus provinciarum de iis seruis qui ad aedem sacram uel ad statuas principum confugiunt, praecepit, ut si intolerabilis uideatur saeuitia dominorum, cogantur seruos suos bonis conditionibus uendere, ut pretium dominis daretur; et recte.* The Institutes then quote the rescript of Antonine ad Marcianum thus: *Dominorum quidem potestatem in seruos suos illibatam esse oportet, nec cuiquam hominum ius suum detrahi; sed dominorum interest, ne auxilium contra saeuitiam uel famem uel intolerabilem iniuriam denegetur iis qui iuste deprecantur. Ideoque cognosce de querelis eorum qui ex familia Iulii Sabini ad statuam confugerunt, et si uel durius habitos quam aequum est uel infami iniuria affectos cognoueris, uenire iube, ita ut in potestatem domini non reuertantur.* It cannot be argued that as the D. U. C. here refers to a practice only enacted as law by Antoninus, therefore it must have been written subsequently to that emperor's reign. For by the same argument the treatise *περὶ δευσιδαμωνίας* would also be subsequent, whereas (p. 170 A) it is the most expressly authenticated of all Plutarch's works, and Plutarch can hardly have died later than

M. 474 A.D. 138, the date of Antonine's accession. Probably slaves already had in Greece a customary right to claim to be sold to another master in case of cruelty, and Antonine's rescript merely made this rule of local custom binding as a law all over the empire. The tone of the rescript itself suggests that the slaves of Sabinus had claimed this *venditio* as of right, and Marcianus had asked the emperor if he should enforce the custom against Iulius Sabinus. Pollux quotes Aristophanes in proof that there was such a law in Athens as early as the fifth century B.C. His words (7. 13) are as follows: ὁ δὲ νῦν φασὶ τοὺς οἰκέτας πρᾶσιν αἰτεῖν ἔστιν εὐρεῖν ἐν ταῖς Ἀριστοφάνους ὥραις: ἡμῖν (so Porson) κράτιστον (ἔστιν) ἐς τὸ θεσεῖον δραμεῖν, ἐκεῖ δ' ἕως ἂν πρᾶσιν εὐρωμεν μένειν. Comp. Georgii d' Arnana, dissertationes de iure Seruorum.

25. ὑπαλλαγήν] According to L. & S. peculiar in this sense to Philo, who uses it *De Mundi*, op. 1. 13 ὥρων τῶν ἐτησίων ὑπαλλαγάς.

27. In the ὑγεινὰ παραγγέλματα, 135 B, Plutarch reproves those who (apparently for health's sake) lightly abandon their proper spheres: ἐπίσκιον τινα βίον καὶ σχολαστὴν καὶ μονότροπόν τινα καὶ ἄφιλον καὶ ἄδοξον ἀπωτάτω πολιτείας καθίσασιν ἑαυτοὺς καὶ συστείλασιν.

κηρῶν] 'Forms of destruction.' So Plato, *Laws* 11. 937 D and elsewhere.

30. μοναγρίοις] A rare word. Sozomenus in quoting this passage has μοναγρίαίς. It is so spelt in Alciphron 2. 2 ἐξελθε ἐκ τῆς ἐμῆς μοναγρίας, where the garden of Epicurus is intended. See Sozomen. 1. 11, p. 26. 10 and 7. 28, p. 321. 13. The phrase κήποις καὶ μοναγρίοις is suggestive of a philosophic sect or society, θίσιος.

31. ἐρημίαν] Cp. the account Josephus gives (*Uita* c. 2) of the holy man Bannûs, with whom he lived from his fifteenth to his eighteenth year: πυθόμενός τινα Βάννου ὄνομα κατὰ τὴν ἐρημίαν διατρίβειν, ἐσθῆτι μὲν ἀπὸ δένδρων χρώμενον, τροφὴν δὲ τὴν αὐτομάτως φυομένην προσφερόμενον, ψυχρῷ δὲ ὕδατι τὴν ἡμέραν καὶ τὴν νύκτα πολλάκις λουόμενον πρὸς ἀγνείαν, ζηλωτὴς ἐγενόμην αὐτοῦ. The Armenian has ἡρεμίαν here and in 475. 11, and the reading is quite possible. ἐρημία is quite classical in the sense of solitude.

32. μισανθρωπίαν] Jos. C. Apion. 2. ch. 41. 291 περὶ τῶν νόμων οὐκ ἐδέησε λόγου πλείονος· αὐτοὶ γὰρ ἐωράθησαν δι' αὐτῶν οὐκ ἀσέβειαν μὲν εὐσέβειαν δ' ἀληθεστάτην διδάσκοντες, οὐδ' ἐπὶ μισανθρωπίαν, ἀλλ' ἐπὶ

τὴν τῶν ὄντων κοινωνίαν παρακαλοῦντες, ἀδικίας ἔχθροί, δικαιοσύνης ἐπιμελεῖς M. 474 κ.τ.λ. Plato used the word, *Phaed.* 89 D *μισολογία τε καὶ μισανθρωπία*. Aretaeus, a physician who wrote before Galen, had heard of some sect similar to, perhaps identical with, the *Therapeutae*, for in his treatise *περὶ χρόνιων παθῶν*, κεφ. ε' under the title *περὶ μελαγχολίης* we read as follows: 'Ἀτὰρ καὶ μαίνονται μὲν ἐς τὰ πλείστα τοῦ βίου ἀφρονέοντες, καὶ δεινὰ καὶ αἰσχρὰ πρήσσοντες· μελαγχολοῦσι δὲ οὐκ ἐπὶ ἐνὶ εἴδει ἕκαστοι, ἀλλ' ἢ μὲν πρὸς φαρμακίην ὑποποιοῦνται, ἢ ἐς ἐρημίην φεύγουσι μισανθρωπίῃ, ἢ ἐς δεισιδαιμονίην τρέπονται, ἢ μίσος ἐστὶ τοῦ ζῆν τουτέοισι.

33. *ἐπιμιξίας*] A word common enough in itself, e.g. *Plutarch* 'Ἑλληνικά 296 B, but here conjoined with *ἐκ* in an unusual way. In classical Greek *ἐπὶ* or *πρὸς* would be used with *ἐπιμιξία*; and we find *Philo* using *πρὸς* in *De Decal.* 2. 201. In *De Iustit.* 2. 366 he writes *τὰς ἐν τοῖς ἔθνεσιν ἐπιμιξίας*. Perhaps *ἐπιμιξία* may bear in this passage of the D. U. C. the sense of 'contagion,' rather than of the act of mixing with. In *Plutarch* *περὶ Ἰσίδος* 372 F we have *τὴν δὲ ἐκ τοῦ κακοῦ φεύγει καὶ διωθῆται μοῖραν*, which is perhaps hardly a parallel. In the *Apocalypse* of *John* we have similarly loose uses of *ἐκ*, e.g. ch. 15. 2 *τοὺς νικῶντας ἐκ τοῦ θηρίου*.

35. *γένος*] So in the *Apology* of *Aristides* the Christians are a *γένος* like the Jews and Greeks. But already in *Aristotle*, *Soph. Elenchi* 172 b 29 *γένος* is used to connote a philosophical sect or *αἵρεσις*.

37. *Βάρβαρον*] *Josephus* c. *Apion.* 2. 39. 282 οὐ μὴν ἀλλὰ καὶ πλήθεσιν ἤδη πολλὸς ζῆλος γέγονεν ἐκ μακροῦ τῆς ἡμετέρας εὐσεβείας, οὐδ' ἐστὶν οὐ πόλις Ἑλλήνων οὐδητισοῦν οὐδὲ βάρβαρον οὐδὲ ἐν ἔθνος, ἔνθα μὴ τὸ τῆς ἐβδομάδος, ἣν ἀργοῦμεν ἡμεῖς, τὸ ἔθος [δὲ] διαπεφοίτηκεν καὶ αἱ νηστεαίαι . . . μιμῆσθαι δὲ πειρῶνται καὶ τὴν πρὸς ἀλλήλους ἡμῶν ὁμόνοιαν καὶ τὴν τῶν ὄντων ἀνάδοσιν καὶ τὸ φιλεργὸν ἐν ταῖς τέχναις καὶ τὸ καρτερικὸν ἐν ταῖς ὑπὲρ τῶν νόμων ἀνάγκαις.

πλεονάζει] This verb generally = *redundo*. But here it simply = *is numerous*, as in *Polyb.* 4. 3, 12 *πλεοναζούσης τῆς παρουσίας τῶν πρεσβευτῶν*, which *Stephanus* renders: *quum frequentiores advenirent legationes*.

42. *Μαρέας*] I have followed the orthography of *codex A*, although *Strabo* spells it *Μαρείας*, *Geogr.* bk. 17, c. 7, C. 793. His description of the *Alexandrian* climate agrees with *Philo's*: ἡ δ' εὐκαιρία πολύτροπος· ἀμφέκλυστον τε γάρ ἐστι τὸ χωρίον δυσι πελάγεσι,

M. 474 τῷ μὲν ἀπὸ τῶν ἄρκτων τῷ Αἰγυπτίῳ λεγομένῳ, τῷ δ' ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας ἢ καὶ Μαρεώτις λέγεται . . . καὶ τὸ εὐάερον ἄξιον σημειώσεώς ἐστιν, ὃ καὶ αὐτὸ συμβαίνει διὰ τὸ ἀμφίκλυστον καὶ τὸ εὐκαιρον τῆς ἀναβάσεως τοῦ Νείλου· αἱ μὲν γὰρ ἄλλαι πόλεις αἱ ἐπὶ λιμνῶν ἰδρυμέναι βαρεῖς καὶ πνιγώδεις ἔχουσι τοὺς ἀέρας ἐν τοῖς καύμασι τοῦ θέρους· ἐπὶ γὰρ τοῖς χείλεσιν αἱ λίμναι τελματοῦνται διὰ τὴν ἐκ τῶν ἡλίων ἀναθυμίασιν· βορβορώδους οὖν ἀναφερομένης τοσαύτης ἱκμάδος, νοσώδης ὁ ἀὴρ ἔλκεται καὶ λοιμικῶν κατάρχει παθῶν. ἐν Ἀλεξανδρείᾳ δὲ τοῦ θέρους ἀρχομένου πληρούμενος ὁ Νεῖλος πληροὶ καὶ τὴν λίμνην καὶ οὐδὲν ἑᾷ τελματώδες τὸ τὴν ἀναφορὰν ποιῆσον μοχθηράν· τότε δέ, καὶ οἱ ἐτησῖαι πνέουσιν ἐκ τῶν βορείων καὶ τοῦ τοσούτου πελάγους, ὥστε κάλλιστα τοῦ θέρους Ἀλεξανδρεῖς διάγουσιν. Cp. Ammiani Marcell. lib. 22, ch. 16, 8 & 14.

43. γεωλόφου] Only used as a substantive by Philo in the De Mundi Incor. 2. 510, 19. The word is in Strabo, Diodorus. Xenoph. Cyr. 3. 3, 28 uses it as a substantive. Polyb. 1. 75, 4 &c. χθαμαλωτέρου is an Homeric word, used however by Xenophon, Plutarch, and Aristophanes.

46. ἐπαύλεις] 'Farm houses or homesteads.' So in Diodorus and Plutarch. We see that the Therapeutae were far from retiring into the desert, although they sought solitude. Strabo, speaking of the lake Mareotis, writes, bk. 17, c. 14, C. 799 ἔχει δ' ὀκτὼ νήσους καὶ τὰ κύκλῳ πάντ' οἰκούμενα καλῶς· εὐοινία τέ ἐστι περὶ τοὺς τόπους ὥστε καὶ διαχεῖσθαι πρὸς παλαίωσιν τὸν Μαρεώτην οἶνον.

475. 2. ἀνεστομωμένης] Used especially, as L. and S. remark, of one sea debouching into another, e.g. Diod. 3. 38 ὁ προσαγορευόμενος Ἀράβιος κόλπος ἀνεστόμωται εἰς τὸν . . . Ὠκεανόν. So Arist. Mund. 3. 8. In 479. 28 and 485. 12, I have kept the form θάλασσα. Cp. L. Cohn, De Opif. Mundi, p. xlix 'inter formas θάλασσα et θάλαττα fluctuat scriptura codicum.'

6. κατάστασιν] A medical word, such as Philo was prone to use. Cp. Hippoc. Epid. 1. 941 ἢ κ. τῶν ὥρέων, and often.

9. φλογμόν] Poetical in Attic, especially used by Euripides. Occurs in Aristotle 846 a 14, and in the Pseudo-Aristotelian De Mundo, a treatise of which the style and language often resemble Philo.

11. δυσάρεστον] In classical epoch, (Aesch., Eurip., Xen.) = difficult to please, morose. The sense 'unpleasing or disagreeable,' which it bears here, is not noticed by L. and S. or in Stephanus.

12. γειτνιασεις] Is used in plural by Plutarch, Pericl. 19 M. 475 βαρβαρικαῖς ἀναμεμιγμένη γειτνιασει. In singular, Arist. Pol. 1. 9; Theophr. C. P. 6. 18, 7; Polyb. 18. 19, 4; Alciphron 1. 3.

15. σεμνείον] In this passage the private sanctuary or shrine for private worship in each house. In 476. 23 the κοινὸν σεμνείον is the public building in which the Sabbath convention or σύλλογος is held. It is a word peculiar to Philo and to this treatise. Hesychius has: σεμνείον οἶκος ἱερός. In the Etym. M. under σεμνείον we read: φροντιστήριον, διατριβὴ ἢ μοναστήριον, ὅπερ Ἀττικοὶ σεμνείον καλοῦσι. Suidas, in relating the exploits of Longinus, brother of Zeno, uses the word, as also σύστημα in the sense of a conventual system. In Philo's day, as is clear from Matt. 6. 6, it was usual in a Jewish house to reserve a small room or closet for private prayer and meditation. In Matt. 6. 6 however, as in Luke 12. 3, ταμεῖον is the word used, not σεμνείον or μοναστήριον. But the similarity of practice is unmistakable as conveyed in the words of Jesus: 'Enter into thy closet and having shut thy door pray to thy Father who is in secret.' The antithesis is with public prayer offered in the synagogues and street corners.

μοναστήριον] This word, as the context shows, has here the sense of a room in which you are alone. It has the same sense in 476. 6. The phrase ὃ καλεῖται here indicates that these words were strange to the reader, and perhaps not in literary use. So in 2. 458 in describing the Essenes to a Greek audience, Philo writes εἰς ἱεροὺς ἀφικνούμενοι τόπους, οἱ καλοῦνται συναγωγαί. The word μοναστήριον is not again met with in any Greek document until the end of the third century, when it has acquired the sense of a building or establishment for a single monk or hermit, as in Athan. 2. 837 A; 844 B; 865 B; 904 A; 908 A; 920 A: Pachom. 949 B; Epiphan. 2. 805 A; Pallad. Laus. 1249 A; Cassian 1. 1111 A;—or for several monks together, passim in the fathers from Athanasius on.

μονούμενοι] Cp. Philo, In Fl. 2. 541, 42 βραχύ τι γήδιον πριάμενος, ἐν αὐτῷ πολλὰ διέτριβεν μονούμενος.

22. συναύξονται] Cp. Plutarch παραμυθητικὸς πρὸς Ἀπ., 102 D παρεκφέρεσθαι καὶ συναύξειν τὰ πένθη.

δνειράτων] The belief in the inspiration of dreams was shared by all the ancients alike, Pagans, and Christians. Cp.

M. 475 Cypriani Epist. 9 (ed. Gersdorf, 16. 4): castigare nos itaque diuina censura nec noctibus desinit nec diebus. Praeter nocturnas enim uisiones per dies quoque impletur apud nos Spiritu Sancto puerorum innocens aetas, quae in ecstasi uidet oculis et audit et loquitur ea, quibus nos dominus mouere et instruere uidetur; cp. Ep. 34 (Gersd. 39. 1). So also Matt. 1. 20, 2. 12, 2. 22, 27. 19.

23. **δυνάμεων**] I. e. the angels and powers to whom God entrusted the task of creating and watching over the world. Cp. De Confus. Ling. 1. 431 *Εἰς ὧν ὁ θεὸς ἀμυθήτους περὶ αὐτὸν ἔχει δυνάμεις ἀρωγὸν καὶ σωτηρίου τοῦ γενομένου πάσας . . . Δι' αὐτῶν τῶν δυνάμεων ὁ ἀσώματος καὶ νοητὸς ἐπάγῃ κόσμος*. In the Quaest. in Ex. 2, § 68, Philo discriminates two chief *δυνάμεις* in God, the *ποιητική* and the *βασιλική*. They both flow through the *λόγος* or *σπερματική* τῶν ὄντων οὐσία from God who is in himself 'Ενὸς καὶ μονάδος καὶ ἀρχῆς πρεσβύτερος. The δ. *ποιητική* is *εὐεργέτης*, the δ. *βασιλική* is *νομοθετική* and *κολαστήριος* and generates the *ιδέαι* which form the *κόσμος νοητός*. See Max Freudenthal, Erkenntnislehre Philos.

23-25. **ὀνειράτων . . . ὀνειροπολούμενοι**] For the thought, cp. Plutarch De E apud Delphos, 393 D *ὥς δὲ νῦν ἐν τῷ καλλίστῳ τῶν ἐνυπνίων τὸν θεὸν ὀνειροπολοῦντας ἐγείρωμεν καὶ παρακαλῶμεν ἀνωτέρω προάγειν καὶ θεᾶσθαι τὸ ὕπαρ αὐτοῦ καὶ τὴν οὐσίαν*. The verb *ὀνειροπολεῖν* is used in the active voice in Philo 1. 680, 20, 1. 646. 29, Aristoph. Nub. 16 and 27, in Plato, Rep. 7. 534 C and Tim. 52 B. No example of its middle use is given in L. and S.

24. **φαντασιουῶσθαι**] A favourite use with Philo. In other writers it is also used as a deponent, e. g. Plut. Instit. Lacon. 236 D *ἔτερος νυκτὸς μῆμα παριὼν καὶ φαντασιωθεὶς δαιμόνιον τι*. Also in Arist. ap. Euseb. P. E. 769 C *ἔμφυχον φαντασιούμενον*: Celsus apud Origen 1. 884 C of the risen Christ, *τίς τοῦτο εἶδε*; *Γυνὴ πάροις τρος καὶ εἴ τις ἄλλος τῶν ἐκ τῆς αὐτῆς γοητείας, ἥτοι κατὰ τινα διάθεσιν ὀνειρώξας, ἢ κατὰ τὴν αὐτοῦ βούλησιν δόξῃ πεπλανημένη φαντασιωθεὶς*.

ἐκκαλοῦσιν] Has usually the sense of 'divulging' a mystery. On the nature of the mysteries to which Philo alludes here and elsewhere, see the final Excursus below, § 44.

25. **δοῖδιμα**] A poetical word, but used in Herodotus, and common in late prose writers, e. g. Plutarch, Lucian, Josephus, Sextus Emp.

26. **δόγματα**] In Epictetus, ap. Stob. Serm. 29. 206, we meet with an explanation of this word: *εἰδέναι χρὴ ὅτι οὐ ῥάδιον δόγμα*

παραγίνεσθαι ἀνθρώπῳ, εἰ μὴ καθ' ἐκάστην ἡμέραν τὰ αὐτὰ λέγῃ τις, καὶ M. 475 ἀκούῃ, καὶ ἅμα χρῆτο πρὸς τὸν βίον.

δις δέ] This was the Jewish practice as Josephus remarks, *Antiquit. Iudaic.* 14. 4. 3 Δις τῆς ἡμέρας, πρῶί τε καὶ περὶ ἐννάτῃν ὥραν.

28. εὐημερίαν] A favourite word with Aristotle, who first so used it.

30. δυομένου] The Pythagoreans attaching, like the Therapeutae, great importance to dreams, insisted on the need of composing the mind before slumber, cp. *Iamblichi Vita Pythag.* § 65 ἐπὶ τε ὕπνον ἐσπέρας τρεπομένων τῶν ὁμιλητῶν ἀπῆλλαττε μὲν αὐτοὺς τῶν ἡμερινῶν ταραχῶν καὶ ἐνηχημάτων, διεκἀθαίρε τε συγκεκλιδασμένον τὸ νοητικόν, ἡσύχους τε καὶ εὐονείρους, ἔτι δὲ μαντικούς τοὺς ὕπνους αὐτοῖς ἀπειργάζετο. Cp. *Quintil. Inst. Or.* ix. 4, p. 832=473. However, the words which follow, especially ἀλήθειαν ἰχνηλατεῖν may refer not only to inspired dreams, but also to the practice of night vigils, followed in all ages by ascetics, cp. *Clem. Alex. Paedag.* ii. 9 (Sylb. 185 D) πολλὰκις καὶ τῆς νυκτός, ἀνεγερτέον τῆς κοιτῆς καὶ τὸν θεὸν εὐλογητέον . . . ὁ δὲ φῶς ἔχων, ἐγρήγορε, καὶ ἡ σκοτία αὐτὸν οὐ καταλαμβάνει· οὐδὲ μὴν ὕπνος, ἐπεὶ μὴ σκότος. ἐγρήγορεν ἅρα πρὸς τὸν θεὸν ὁ πεφωτισμένος. *Ibidem* (Sylb. 186 C) τὸ οὖν φῶς τοῦτο, οἱ τοῦ φωτὸς τοῦ ἀληθινοῦ υἱοί, μὴ ἀποκλείσωμεν θύραζε· ἔνδον δέ, εἰς ἡμᾶς ἀποστρέψαντες, τοῦ κεκρυμμένου τὰς ὄψεις ἀνθρώπου φωτίσαντες, τὴν τε ἀλήθειαν αὐτὴν ἐποπτεύσαντες, καὶ τῶν ταύτης ῥευμάτων μεταλαμβάνοντες, τοὺς ἀληθεῖς τῶν ὀνείρων ἐναργῶς καὶ φρονίμως ἀποκαλυπτώμεθα.

33. ἰχνηλατεῖν] A favourite word of Philo's, and according to L. and S. peculiar to him. But Stephanus refers to *Iamblichus ap. Phot. Bibl.* p. 75, 12 ἰχνηλατήσαντες δὲ αὐτοὺς μέχρι τοῦ τάφου.

39. συγγράμματα] *Justin M., Dialog. c. Tryph.* 224 D refers in somewhat similar terms to the Hebrew Prophets: Ἐγένοντό τινες πρὸ πολλοῦ χρόνου πάντων τούτων τῶν νομιζομένων φιλοσόφων παλαιότεροι . . . προφῆτας δὲ αὐτοὺς καλοῦσιν . . . συγγράμματα δὲ αὐτῶν ἔτι καὶ νῦν διαμένει καὶ ἔστιν ἐντυχόντα τούτοις πλείστον ὠφελῆθῃναι καὶ περὶ ἀρχῶν καὶ περὶ τέλους. See § 89 of my *Excursus* below.

αἰρέσεως] So in *Iamblichi Protrepticus* (ed. Pistelli) 14 K τὰ ἴδια προτρεπτικὰ τῆς Πυθαγορικῆς αἰρέσεως. In *Acts* 28. 22 Christianity is alluded to as τῆς αἰρέσεως ταύτης, and everywhere in that book the word means no more than 'persuasion' in no evil sense. St. Paul first uses it in an invidious sense (*1 Cor.* 11. 19; *Gal.* 5. 20), cp. *2 Pet.* 2. 1.

M. 475 40. ἀρχηγέται] Cp. Justin M., Dial. c. Tryph. ed. Princ. p. 55 of the Gnostic sects : ἄλλοι ἄλλω ὀνόματι, ἀπὸ τοῦ ἀρχηγέτου τῆς γνώμης ἕκαστος ὀνομαζόμενος.

476. 4. χαράττουσιν] Plut. de Parallelis 314 B ψευδεῖς κατὰ τοῦ σώφρονος ἐπιστολὰς ἐχάραξε. Theocr. 23. 46 γράψον καὶ τότε γράμμα, τὸ σοῖς τοίχοισι χαράξω. Diod. Sic. iii. 44 στήλας γράμμασι βαρβαρικοῖς κεχαραγμένας. The word may mean simple everyday writing on papyrus or engraving of hymns on stone tablets, such as are found at Delphi to-day. Hymns used in worship seem to have been thus cut on stone. I think ἀναγκαίως is added in reference to this practice. The Therapeutae could not carve their hymns on stone, but they wrote them out *as best they could*, probably upon papyrus, perhaps marking the rhythm.

7. τὴν αὐλειον] Plutarch, Ῥωμαικά 265 B οὐκ ᾔοντο δεῖν παρίναί τὴν αὐλειον, ἣ θύσαντες ἐξίσαι καὶ θύσαντες εἰσίσαι, describing a disability imposed on ὑστερόποτμοι, i. e. on persons who having died were so ill-advised as to come back again to life.

ἐξ ἀπόπτου] Galen, π. ψυχῆς ἀμαρτ. 95 ἐξ ἀπόπτου γούν θεασάμενοι παραγενόμενόν τινα. Axiochus, 369 A οὕτω λαλεῖ ὥς ἐξ ἀπόπτου θεώμενος. The Therapeutae never even looked out of window. αὐλειον is not to be understood after θεωροῦντες, as Hilgenfeld supposed.

10. σχήματος] In the De Somn. i. 675 the same attitude is described as that of the Jews in going to a synagogue, not as sitting therein. Professor Massebieau remarks that it was probably an attitude indicative of rest from all manual work and labour. I have seen Polish Jews on a sabbath day preserve the same attitude in walking. See also the Excursus below, § 83.

14. καθεστῶτι μὲν τῷ βλέμματι] Plutarch, περὶ τῆς Ῥωμαίων τύχης, 317 C ἀλλὰ τῆς μὲν ἀρετῆς πρῶόν τε τὸ βάδισμα καὶ τὸ βλέμμα καθεστηκός. Clem. Alex. Paedag. 2. 7 (Sylb. 174 D) Καθεστὸς δὲ καὶ τὸ βλέμμα ἔστω, καὶ ἡ τοῦ τραχήλου ἐπιστροφή καὶ ἡ κίνησις εὐσταθής· καὶ ἡ τῶν χειρῶν κατὰ τὰς ὁμιλίας προφορά.

17. παρεπιδεικνύμενος] Cp. Plut. περὶ τοῦ ἀκούειν, 43 D φυλακτέον δὲ καὶ τὸ πολλὰ καὶ πολλάκις προβάλλειν· ἔστι γὰρ καὶ τοῦτο τρόπον τινὰ παρεπιδεικνυμένον. Id. πῶς ἂν τις διακρίνει, 71 D τὸ μὴ παρεπιδείκνυσθαι μηδὲ δημαγωγεῖν. Also in the ὑγιεινὰ παραγγέλματα, 129 D μὴ σοφιστικῶς, μηδὲ περιέργως . . . λαλοῦντα καὶ παρεπιδεικνύμενον. Also Galen, 8. p. 50, Lucian and Pollux.

19. ἐφίξάνει] Cp. Philostratus, vita Apollonii, ch. 35 “οὐ γὰρ

καθεύδειν ἡγῇ" ἔφη "τοὺς τὸ ὕδωρ πίνοντας;" "καθεύδειν μὲν" ἔφη M. 476 "λεπτὸν δὲ ὕπνον, ὅνπερ ἄκροις αὐτῶν τοῖς ὀφθαλμοῖς ἐφρίζανεν φῶμεν, οὐ τῷ νῷ." The word is poetical and is frequent in Homer and Moschus. Cp. Il. 20. 26 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανεν.

25. **περίβολος**] This word more usually signifies an inner court or inclosure, e.g. Clem. Alex. Paedag. 3. 2 (Sylb. 216 C), of an Egyptian temple: ἀλλ' ἦν παρεισέλθης τὸ βάθος τοῦ περιβόλου, καὶ σπεύδων ἐπὶ τὴν θέαν τοῦ κρείττονος, ζητήσης τὸ ἄγαλμα τὸ ἔνοικον τοῦ νεώ. So Josephus, Cont. Apion. 1. 198 of the Jewish Temple enclosure: κατὰ μέσον μάλιστα τῆς πόλεως περίβολος λίθινος μῆκος ὡς πεντάπλεθρος, εὖρος δὲ πηχῶν ρ', ἔχων διπλᾶς πύλας, ἐν ᾧ βῶμος . . . καὶ παρ' αὐτὸν οἶκημα μέγα. Plato, Rep. 8. 548 A uses the word in nearly the same sense as does Philo in this passage: περιβόλους οἰκήσεων, ἀτεχνῶς νεοστιὰς ἰδίας. In church architecture it meant, at an early date, the low wall around the choir (Ducange, s.v.).

26. **γυναῖκες**] There is in this passage a tacit contrast of the Therapeutic sect with the Essenes, who not only abjured marriage, but excluded women from their communion and *συσσίτια*. Justin Martyr, Dialog. c. Tryph. (c. 23, edit. Princ. p. 47) implies that an inferior position was assigned to women in the Jewish religion, because they could not be circumcised. Christianity removed this feminine disability by superseding the rite: καὶ τὸ μὴ δύνασθαι δὲ τὸ θῆλυ γένος τὴν σαρκικὴν περιτομὴν λαμβάνειν, δείκνυσιν ὅτι εἰς σημεῖον ἡ περιτομὴ αὕτη δέδοται, ἀλλ' οὐχ ὡς ἔργον δικαιοσύνης· τὰ γὰρ δίκαια καὶ ἐνῆμετα ἅπαντα ὁμοίως καὶ τὰς θηλείας δύνασθαι φυλάσσειν ὁ θεὸς ἐποίησεν. But for the same reason it was easier for a Pagan woman than for a Pagan man to become a Jewish proselyte; and these female converts to Judaism seem to have been a chief seed-ground of Christian teaching, so soon as it was extended to the Gentiles. The prominence given to women in the Therapeutic sect is explained by the circumstance that it was not—like Essenism—a purely Jewish sect, but, as we read on p. 474. 35, numbered among its adherents Greeks and Barbarians alike. Clement of Alexandria insists on the equality of women with men in religious and moral matters, Paedag. 1. 4 (Sylb. 83), under the title, *ὅτι ἐπίσης ἀνδρῶν καὶ γυναικῶν ὁ λόγος παιδαγωγὸς ἐστι*. In language recalling Plato's *Politeia*, he writes thus: *τὴν αὐτὴν ἀρετὴν ἀνδρὸς καὶ γυναικὸς εἶναι νενοηκότας*. *Εἰ γὰρ ἀμφόιν ὁ θεὸς εἶς, εἷς δὲ καὶ ὁ παιδαγωγὸς ἀμφόιν, μία ἐκκλησία, μία σωφροσύνη, αἰδὼς μία, ἡ τροφή κοινή, γάμος συζύγιος,*

M. 476 ἀναπνοή, ὄψις, ἀκοή, γνῶσις, ἐλπίς, ὑπακοή, ἀγάπη, ὅμοια πάντα. ὧν δὲ κοινὸς μὲν ὁ βίος, κοινὴ δὲ ἡ χάρις, κοινὴ δὲ καὶ ἡ σωτηρία· κοινὴ τούτων καὶ ἡ ἀγάπη, καὶ ἡ ἀγωγή. ἐν γὰρ τῷ αἰῶνι τούτῳ, φησί, γαμοῦσι καὶ γαμίσκονται· ἐν ᾧ δὲ μόνῳ τὸ θῆλυ τοῦ ἄρρενος διακρίνεται· ἐν ἐκείνῳ δὲ οὐκέτι· ἔνθα τοῦ κοινωνικοῦ καὶ ἀγίου τούτου βίου τοῦ ἐκ συζυγίας τὰ ἔπαθλα, οὐκ ἄρρενι καὶ θηλείᾳ, ἀνθρώπῳ δὲ ἀπόκειται, ἐπιθυμίας διχαζούσης αὐτὸν κεχωρισμένον (potius -μένης).

26. συνακροῶνται] Found in Plato twice and in Clement of Alexandria.

30. θωρακίου] 'A breast-work.' Common in Diodorus, Aelian, and Polybius. The word *συνφοκοδόμησαν* recurs in Philo 2. 431, 18. The passage cited from the De Pr. et Poen. indicates that we should combine the reading of the Armenian Version with that of the Greek codices and read εὖ *συνφοκοδόμηται*.

31. ἀνάγειον] The spelling ἀνάγαιον is given in the oldest MSS. of Mark and Luke. The word elsewhere means an upper-chamber. Here it seems to mean the space from the top of the partition to the roof.

ἀχανές] This word is used of a roofless building in Dio Cass. 37. 17 νεὼν μέγιστον καὶ περικαλλέστατον πλὴν καθ' ὅσον ἀχανὲς τε καὶ ἀνῶροφος ἦν. A usage closer to this of Philo's is in the Papyr. post Aristoph. ed. Didot a Letron. p. 28. 18 συνέβη δὲ διὰ τὸ ἀχανῆ τὴν θύραν εἶναι ἀφεθῆναι.

33. ἀντίληψιν] Once in Plato, Tim. Loc. 100 B, and in Diodorus and Plutarch in this sense.

36. προκαταβαλλόμενοι] Common in Dio Cassius in its literal sense, and in the fathers in its metaphorical use. For the thought, M. Massebieau compares Xen. Mem. 1. 5, 4 Ἄρα γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι;

41. σκότους] So 472. 35 τὰς ἐν σκότῳ χρείας. The Therapeutae seem to have satisfied the wants of nature under cover of darkness. So the Essenes were careful to cover up their excrement with soil lest it should offend the eye of the Sun-god. The body was a θρέμμα (477. 6), to be fed or eased after night-fall only.

43. τριῶν] It is related of a Stoic of the time that he was so devoted to contemplation as habitually to fast three days at a time. Of the physical ability of men to fast three and even for six days

together there can be no doubt. Thus Dionysius Alex. Can. 1. M. 476 Pan. Can. tom. 2, p. 3 A, relates how the Christians early in the third century fasted during holy week: *ἐπεὶ μὴδὲ τὰς ἐξ τῶν νηστειῶν ἡμέρας ἴσως μὴδὲ ὁμοίως πάντες διαμένουσιν· ἀλλ' οἱ μὲν καὶ πάσας ὑπερτιθέασιν ἄσιτοι διατελοῦντες, οἱ δὲ δύο, οἱ δὲ τρεῖς, οἱ δὲ τεσσαράς.* So also Epiph. Expos. Fid. num. 22 (op. tom. 1, p. 1105, B, C). In the Vita Mosis, lib. 3. 2. 145, Philo writes upon the forty days' fast of Moses in a manner that admirably illustrates this passage, and also Matt. 4. 1-11 *ἔδει δὲ πρότερον, ὥσπερ τὴν ψυχὴν καὶ τὸ σῶμα καθαρεῦσαι, μηδενὸς πάθους προσαψάμενον, ἀλλ' ἀγνεῦσαι ἀπὸ πάντων ὅσα τῆς θνητῆς ἐστὶ φύσεως, σιτίων καὶ ποτῶν καὶ τῆς πρὸς γυναῖκας ὁμιλίας.* Ἀλλὰ ταύτης μὲν ἐκ πολλῶν χρόνων κατεφρόνησε, καὶ σχεδὸν ἀφ' οὗ τὸ πρῶτον ἤρξατο προφητεύειν, καὶ θεοφορεῖσθαι . . . σιτίων τε καὶ ποτῶν ἐπὶ τεσσαράκοντα ἡμέρας ἐξῆς ἡλόγησε, δηλὸν ὅτι τροφὰς ἔχων ἀμείνους τὰς διὰ θεωρίας, αἷς ἄνωθεν ἀπ' οὐρανοῦ καταπνεόμενος τὴν μὲν διάνοιαν τὸ πρῶτον, ἔπειτα δὲ καὶ τὸ σῶμα διὰ τῆς ψυχῆς ἐβελτιοῦτο, καθ' ἑκάτερον πρὸς τε ἰσχὺν καὶ εὐεξίαν ἐπιδιδούς, ὡς τοὺς ἰδόντας ὑστερον ἀπιστεῖν. Cp. S. John, 4. 32.

ὑπομνησκονται] This use of the middle voice with a genitive is post-classical, and occurs in Lucian, Catapl. c. 4. Cp. Hom. Od. 10. 177 *μνησόμεθα βρώμης*, which Philo imitates.

45. ἐνευφραίνονται] In the LXX, Prov. 8. 31. Not elsewhere, except Euseb. H. E. 428, 432, Basil, and Philo, 1. 232. 11 and 335. 34.

49. τεττίγων] Plato, Phaedr. 259 C *ἐξ ὧν τὸ τεττίγων γένος μετ' ἐκεῖνο φύεται, γέρας τοῦτο παρὰ Μουσῶν λαβόν, μὴδὲν τροφῆς δεῖσθαι, ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς γεγόμενον ἄδειν, ἕως ἂν τελευτήσῃ.*

477. 2. ἐξευμαριζούσης] A poetical word common in Philo. Eurip. H. F. 18 *συμφόρας δὲ τὰς ἐμὰς ἐξευμαρίζειν.* Ibid. 81. Euseb. H. E. 10. 9 *πάντων ἐξευμαρισθέντων αὐτοῖς ὑπὸ τοῦ θεοῦ.*

πανίερον] Rare, except in Philo, who uses it in the Quis Rerum, 1. 483. 24 *τῶν πανιέρων τεμένων*, and Leg. ad C. 2. 574. 5. It occurs also in Euseb. 2. 872 A and 1409 A and in Theophilus of Antioch.

3. πανέορτον] This passage is the only one to which L. and S. refer under this word. But Stephanus refers to Euseb. 6. 700 C — *ἡμέρα*: Alex. Mon. 4073 D; Damasc. 841 D.

5. λιπαίνουσιν] A rare word in the sense of 'to anoint.' It

M. 477 usually = to fatten. The Essenes did not anoint themselves. The Stoic discipline allowed it in moderation. Cp. Clem. Alex. (? = Musonius Rufus) Paed. 2. 8 (Sylb. 178 C) αὐταρκες μὲν οὖν τὸ ἔλαιον αὐτό, λιπᾶναί τε τὴν ἐπιφάνειαν καὶ ἀνείναι τὸ νευρώδες καὶ τινα τοῦ σώματος ὁσμὴν ἀναστεῖλαι βαρυντέραν. The Jews were careful not to use Greek oil in anointing themselves lest they should transgress the law, so they must have prepared their own (Josephus Vita, ch. 13). Athen. 5. 219 C uses λιπαίνω = ungo; also LXX, Ps. 22. 5; Erotian. 104. Philo uses it De Spec. Leg. 2. 347. 46 ἵνα τὸ σκληροδίατον τῶν ἀπόρων ἰλαραῖς μεταδόσσει λιπαίνῃ, where it rather = fatten.

5. ἀμέλει] Philo is fond of this use, e.g. 1. 201 καθάπερ ἀμέλει καὶ νῦν: Quod Deus Sit Immut. 1. 275 and 1. 298. Plato and Lucian have it.

7. ἄρτον εὐτελεῖ] Clem. Alex. (? = Muson. Rufus) Paedag. 2. (Sylb. 161 C) ὀβολιαῖον ἄρτον. Alciphron 1. 21 presents a curious identity of diction: σιτεῖται δὲ οὐδὲν τῶν πολυτελῶν ἀλλ' ἄρτον ἐξ ἀγορᾶς, καὶ ὄψον, εἴποτε εὐμερίας ἡμέραν ἐπιτελοίῃ, δρυπετείς ἢ φαυλίας. In the Letronne Papyri (Notices et extraits des MSS. de la bibliothèque impériale, tome 18, Paris 1865) we have records of the monks of the Serapeum near Memphis of about the year 164 B.C. The temple accounts prove that they lived chiefly on bread and salt; and the item καθαροὶ ἄρτοι καὶ ἄλς is of frequent recurrence. Oil was also in great request, and vegetables and flowers were sold in the temple itself. Under the head of dress we notice most often such items as ὀθόνια καὶ κιθῶνας, and for the priestesses σινδόνας and βαπτὰ (p. 330) and κειθῶνας λινοῦν (sic). Bread and salt and water formed the staple diet of the Egyptian poor man, and that is why the Therapeutae and the monks of the Serapeum and Christians when fasting (Constit. Apost. 5. 18, Tertul. De Patient. cap. 13 = p. 147 c, Herm. Past. lib. 3, simil. 5) alike partook of them.

8. παραρτύουσιν] 'Season by adding . . .' L. and S. give this reference only. It recurs p. 483. 10.

9. ναματιαῖον] A freshwater spring on the Lake Mareotis is mentioned by Athen. 1, p. 33 D τῆς ἐν Ἀλεξανδρείᾳ κρήνης Μαρείας. In the same passage he recommends the wine of the district, as also did Strabo, lib. 17 C. 14, C. 799. Cp. also Hirtius, Bell. Alex. ch. 9, on the numerous springs in the neighbourhood of Alexandria.

11. ἀπομειλίσσονται] This word means to propitiate, especially an evil power. Cp. Dionys. Halic. περὶ τοῦ Θουκυδ. ἰδιωμ. 120 (ed.

Francof. 2. 158. 18) ἀπομειλίξασθαι λόγοις τὰς ὀργὰς τῶν εἰκότως ἐπὶ M. 477 ταῖς συμφοραῖς ἀχθομένων. So in same author, Antiq. Rom. 24 (1. 30. 22) ἀπομειλιττομένοις τὴν τοῦ θεοῦ μῆνιν. So Porphy. de Abstin. 43 and 44 (ed. Nauck, p. 173, ll. 4 and 23). Joseph. A. I. 19. 9, 2 Κλαύδιον ἀπεμειλίξατο.

13. ἐσθίουσι . . . διψῆν] Cp. the ancient saying attributed to Socrates by Diogenes Laert. (Soc. 2. 34) ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, ἢ ἐσθίουεν· αὐτὸν δὲ ἐσθίειν, ἵνα ζῶη. So also Musonius Rufus ap. Stob. Serm. 18. p. 167; Athen. 4, p. 158 F; Quint. Inst. Or. 9. 3, p. 824 = 468; Clem. Alex. Paedag. lib. 2, c. 1 (? = Musonius Rufus).

16. σκέπη] Cp. Musonius Rufus ap. Stob. T. 1, p. 18, 84 ἐπεὶ δὲ σκέπης ἔνεκα καὶ τὰς οἰκίας ποιούμεθα, φημὶ καὶ ταύτας δεῖν ποιεῖσθαι πρὸς τὸ τῆς χρείας ἀναγκαῖον, ὥς ἀπερύκειν μὲν κρύος, ἀπερύκειν δὲ θάλπους τὸ σφοδρόν.

18. Cp. Galen προτρεπτικός 26 μόνη γὰρ ἦν (Φρύνη) ἀκαλλώπιστός τε καὶ αὐτοφνῶς καλή. Elsewhere only in Lucian, Pisc. 12 οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἑῷσα.

αὐτοσχέδιος] Poetical, in Hom. Hymn. Merc. 55, but Aristot. fr. 558; fairly common in Dion. Hal.; Plutarch; Dio Chr.; Pausan.

20. ἀλέξημα] Clem. Alex. (? = Muson. Rufus) Paed. 2. 10 (Sylb. 200 A) φημὶ τοῖνυν οὐκ ἄλλον τινος ἔνεκα δεηθῆναι ὑφασμάτων τὸν ἄνθρωπον, ἢ σκέπης σώματος, πρὸς ἀπαλέξισιν κρυμῶν τε ὑπερβολῆς καὶ καυμάτων ἐπιτάσεως. Synes. Ep. 147, p. 286 A ὁ κυκεὼν τῆς θερμῆς ὥρας ἀλέξημα. Perhaps a poetical word originally, for it occurs Aesch. Prom. 479. Also in Dion. Hal.

22. ἀντὶ λασίου δορᾶς] The evidence in favour of ἀντί as against ἀπό is overwhelming, and it is also the potior lectio. The reading ἀπό, though very old, must be due to a scribe who misunderstood the drift of the passage, which is this. The Therapeutae scrupled to wear fur or skin, as being a dead and unclean refuse of animals. Therefore, like the Essenes and modern Hindoos and ancient Isiaci, they wore linen only. Plutarch (περὶ Ἰσιδος) 352 C gives the reason: ἐφ' ὅτ' τὰς τρίχας οἱ ἱερεῖς ἀποτίθενται καὶ λινᾶς ἐσθῆτας φοροῦσιν . . . καθαροῦ γάρ, ἣ φησιν ὁ Πλάτων, οὐ θεμιτὸν ἅπτεσθαι μὴ καθαρῷ· περισσῶμα δὲ τροφῆς καὶ σκύβαλον οὐδὲν ἀγνὸν οὐδὲ καθαρὸν ἐστὶ· ἐκ δὲ τῶν περισσωμάτων ἔρια καὶ λάχλαι, καὶ τρίχες καὶ ὄνυχες ἀναφύονται καὶ βλαστάνουσι. Γελοῖον οὖν ἦν, τὰς μὲν αὐτῶν τρίχας ἐν

M. 477 ταῖς ἀγνεύαις ἀποτίθισθαι ξυρουμένους καὶ λεαινομένους πᾶν ὁμαλῶς τὸ σῶμα, τὰς δὲ τῶν θρεμμάτων ἀμπέχεσθαι καὶ φορεῖν . . . τὸ δὲ λίνον φύεται μὲν ἐξ ἀθανάτου τῆς γῆς, καὶ καρπὸν ἐδώδιμον ἀναδίδωσι, λιτὴν δὲ παρέχει καὶ καθαρὰν ἐσθῆτα, καὶ τῷ σκέποντι μὴ βαρύνουσιν, εὐάρμοστον δὲ πρὸς πᾶσαν ὥραν ἤκιστα δὲ φθειροποιόν. Cp. Apuleius, *Apologia*, p. 310 (ed. Casaub. p. 69) Quippe lana, segnissimi corporis excrementum pecori detracta, iam inde Orphei et Pythagorae scitis, profanus uestitus est. Sed enim mundissima lini seges, inter opimas fruges terra exorta, non modo indutui et amictui sanctissimis Aegyptiorum sacerdotibus, sed opertui quoque in rebus sacris usurpatur. On similar grounds Clem. Alex. condemns the ladies who wore false hair (*Paedag.* bk. 3. 248 B ὀθνεῖας δὲ ἐπισκευάζεσθαι τῇ κεφαλῇ τὰς κόμας, ἀθεώτατον, νεκροῖς ἐνδιδυσκούσαις (?-σας) πλοκάμοις τὸ κρανίον. τίνι γὰρ ὁ πρεσβύτερος ἐπιτίθισι χεῖρα; τίνα δὲ εὐλογήσει; οὐ τὴν γυναῖκα τὴν κεκοσμημένην, ἀλλὰ τὰς ἀλλοτρίας τρίχας καὶ δι' αὐτῶν ἄλλην κεφαλὴν. In Philostratus *uita Apollonii*, 6. 11, p. 111, we read concerning Pythagoras, βωμῶν τε ὡς καθαρὸς ἄψαιτο καὶ ὡς ἀχράντῳ μὲν ἐμψύχου βρώσεως γαστρίᾳ χρῆσταιτο, καθαρῷ δὲ σώματι πάντων ἐσθημάτων, ὅποσα θνησιδίων ἐξυγκείται. So in the same author, 6. 11, p. 112, still describing the Pythagorean discipline: οὐδὲ χλαῖνα θάλψει αὐτόν, οὐδὲ ἔριον, ὃ ἀπ' ἐμψύχου ἐπέχθη, ὑπόδημα δὲ αὐτοῖς βύβλον διδωμι. So also Iamblichus *uita Pythag.* c. 28. The modern Hindoo loses caste if he puts on leathern shoes, and the leather-workers are the lowest of all Indian castes. The new Benares water-works were a few years ago boycotted by the natives, because it was rumoured that washers of leather were used inside the taps. Pythagoras according to Apollonius (*Philostr.* 8. 7, p. 156) ἐσθῆτά τε, ἣν ἀπὸ θνησιδίων οἱ πολλοὶ φοροῦσιν, οὐ καθαρὰν εἶναι φήσας λίνον ἡμίσιχετο καὶ τὸ ὑπόδημα κατὰ τὸν αὐτὸν λόγον βύβλον ἐπλέξατο. Apollonius himself says, *ibidem*: λίνον δὲ . . . ἐπειδὴ μὴ ἀπ' ἐμψύχου ἐδρέφθη, καθαρὸν μὲν Ἰνδοῖς δοκεῖ, καθαρὸν δὲ Αἰγυπτίοις, ἐμοὶ δὲ καὶ Πυθαγόρᾳ διὰ τοῦτο σχῆμα γέγονε διαλεγόμενοις εὐχομένοις θύουσι. καθαρὸν δὲ καὶ ἐννυχέειν ὑπ' αὐτῷ, καὶ γὰρ τὰ ὀνείρατα τοῖς, ὡς ἐγώ, διαιωμένοις ἐτυμωτέρας τὰς αὐτῶν φήμας ἄγει. Cp. also *Carmen Sibyl.* E 492 (of Christ) καὶ ποτὲ τις ἐρέει ἱερεὺς λινόστολος ἄνθρωπος. Philo himself insists on the necessity of linen as material of a priest's dress, *De Ebriet.* 1. 369 τὸν γὰρ σοφὸν . . . δεῖ τῇ . . . φρονήσει κεκοσμηθῆναι, καὶ ὅποτε μὲν τῶν ἀνθρωπείων σπουδασμάτων ὑποκεχώρηκε, τὸ δὲ θεραπεύων μόνον, τὴν ἀποϊκίλον ἀληθείας ἐνδύεσθαι στολήν, ἧς οὐδὲν ἐφάπεται θνητόν, καὶ γὰρ ἐστὶ λινῆς ὕλης ἐξ οὐδενὸς τῶν πεφυκῶτων ἀποθνήσκειν γεννωμένης. Cp. *Ezech.* 44. 17 καὶ ἔσται ἐν τῷ εἰσπορεύεσθαι αὐτοὺς τὰς πύλας τῆς

αὐλῆς τῆς ἑσωτέρας, στολὰς λινᾶς ἐνδύσονται· καὶ οὐκ ἐνδύσονται ἔρια ἐν τῷ M. 477 λειτουργεῖν αὐτοὺς κ.τ.λ. So the church's raiment in Rev. 19. 8 is βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἀγίων. Philo says of this raiment, 1. 653, 38 ἡ δὲ ἐστὶ σύμβολον εὐτονίας, ἀφθαρσίας, αὐγοειδεστάτου φέγγους. Ἀρραγέστατον γὰρ ἡ δθόνη, καὶ ἐξ οὐδενὸς τῶν ἀποθνησκόντων γίνεται . . . διὰ δὲ τούτων ἐκείνο αἰνίττεται, ὅτι τῶν ἀδόλως καὶ καθαρῶς θεραπευόντων τὸ ὄν, οὐδεὶς ἐστιν ὃς μὴ . . . ἰσχυρογνωμοσύνην κέχρηται, καταφρονήσας τῶν ἀνθρωπίνων πραγμάτων, ἃ δελεάζοντα κηραίνει. The Therapeutae then were like the Essenes and Pythagoreans, scrupulous about the purity of their linen raiment. On the other hand, the monks of the fourth century, with whom Lucius would identify them, wore skins.

22. ἐξωμῖς] Gellius 7. 12 defines this to be substricta et brevis tunica citra humerum desinens, Pollux. 4. 118 ἐσθῆτα κωμικὴν, also χιτῶνα λευκόν, ἄσημον, κατὰ τὴν ἀριστεράν πλευράν ῥαφήν οὐκ ἔχοντα. But according to the Scholiast on Aristoph. Vesp. 444 it was a χιτῶν ἑτερομάσχαλος with one sleeve, leaving one shoulder bare. Cynics wore it, Sext. Emp. P. 1. 153, and Dio Chr. Or. 4 (ed. Casaub. p. 69 D); also poor people and slaves, Lys. 662, 1021. So the poongye or Buddhist friar in Burmah leaves his left shoulder bare.

ἡ δθόνη] All the Greek books read ἡ δθ. But no particular habiliment was called δθόνη, linen being a material of which all habiliments alike could be made. The reading ἡ δθ. therefore makes no sense, and I have preferred the Armenian ἡ δθ. The ἐξωμῖς worn by the Therapeutae was not of any unclean material but of linen. See the note above on ἀντὶ λασίου δορᾶς.

25. πηγῆς] Cp. Plutarch περὶ ἀρετῆς καὶ κακίας, 100 C ὁ ἀνθρώπος τοῖς περὶ αὐτὸν πράγμασιν ἡδονὴν καὶ χάριν, ὥσπερ ἐκ πηγῆς τοῦ ἡθους, προσιτίησιν.

29. συνόδους] The testimonia show that this was the regular word in Alexandria for the meeting of a brotherhood, club or θιάσος. Strabo, 17. 8, C. 794, after mentioning the common repasts of the members of the Alexandrian museum, calls their association a σύνοδος. M. Massebieau notes this, and also that (according to M. Boissier, Religion Romaine, 2. 267), a society of Greek mimes and athletes would have a high-priest at its head and call itself a 'holy synod.'

32. ἐμφορήσονται] Common in Diodorus, Athenaeus, Porphyrius,

M. 477 and Alciphron with the accusative: in Plutarch, Lucian, and Herodianus with the genitive; and in all these authors used in conjunction with ἄκρατος. 'To swill oneself full.'

33. παρακινήματικόν] This reading best combines what we find in the better MSS. With παρακινήτικόν read in BDγ, cp. Plutarch, Ῥωμαικά 291 A (κιττός) πνεῦμα μανίας ἔχων ἐγερτικόν καὶ παρακινήτικόν, ἐξίστησι καὶ σπαράττει, καὶ ὁλως ἄουον ἐπάγει μέθην. Neither παρακινήματικός nor περικινήματικός are in the lexica.

μανιώδες] Common in sense of insanus, but rare in the sense here required of insaniam faciens. Dioscor. 4. 69 De Hyoscyamo μανιώδεις καὶ καρωτικοί is the only instance given in Stephanus.

34. φυσικόν] The Arm. = φυσικὸν φάρμακον, which should probably be read; for φυσικὸν φάρμακον according to L. and S. means a superstitious drug or a magical charm. The lexicons give very few examples of φυσικόν used absolutely. The diplomatic evidence is against φυσικοῦ, which moreover detracts from the sense. In the Geopon. 2. 18, 8 we have τοῖς φυσικοῖς χρῆσθαι, where, as Steph. remarks, 'φυσικά non tam sunt prauae artes magicae quam ea quae fiunt latente natura siue causa.' Alexander Trall., a late writer, often uses the term φυσικὸν φάρμακον = amuleta, cantiones, s. incantamenta.

36. ἀποτρώγουσι] In the Q. O. P. L. 2. 462 Philo uses this word: ἀποτρώγων τοῖς ὁδοῦσι τὴν γλῶτταν. In Lucian, vol. 2, p. 279 ὀλίγον δέουσι τὴν ῥίνα τοῦ παιδὸς ἀποτρώγειν (Steph.).

37. ῥίνας, ὤτα] Compare Plutarch's description of barbarians overcome, not by drink, but by grief, παραμυθητικὸς πρὸς Ἀπ. 113 B τινὲς δὲ τῶν βαρβάρων καὶ μέρη τοῦ σώματος ἀποτέμνουσι, ῥίνας καὶ ὤτα καὶ τὸ ἄλλο σῶμα κατακίζοντες, δοκοῦντές τι χαρίζεσθαι τοῖς τετελευτηκόσιν.

40. Perhaps ἐπessθίοντας, 'eating up,' should be read. Poetical, at least in this sense. Cp. Aristoph. Plut. 1005 πάντ' ἐπῆσθιεν. I have followed A in reading ἐσθίοντας. The reference is to Od. 9. 374 φάρυγος δ' ἐξέσσυτο οἶνος ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρείων.

44. ἄσπονδα] Athen. 10, ch. 17, p. 420 E foll. is the best commentary on this passage of Philo: οἱ δὲ νῦν συναγαγόντες ἐπὶ τὰ δείπνα, καὶ μάλιστα οἱ ἀπὸ τῆς καλῆς Ἀλεξανδρείας, βοῶσι, κεκράγασι, βλασφημοῦσι τὸν οἰνοχόον, τὸν διάκονον, τὸν μάγειρον. κλαίονσι δ' οἱ παῖδες τυπτόμενοι κονδύλοις ἄλλος ἄλλοθεν. καὶ οὐχ οἶον οἱ κεκλημένοι

μετὰ πάσης ἀηδίας δειπνοῦσιν, ἀλλὰ κὰν τύχη θυσία τις οὖσα, παρακαλυψά- M. 477
μενος ὁ θεὸς οἰχήσεται . . . καὶ τοῖς δειπνοῦσι δ' ἂν εἴποι ὁ τοιοῦτος· Νῦν
δ' ἔρχεσθαι ἐπὶ δείπνον ἵνα ξυνάγωμεν Ἄρηα.

45. παρακόπτοντες] L. and S. render by 'counterfeit,' and certainly the mere stamping a coin awry did not prevent its being δόκιμον, for many ancient coins found were so struck. Philo is fond of the metaphor and calls an eunuch ἀνθρωπεῖον παράκομμα νομίσματος. Cp. Lucian, adv. Ind. c. 2 κίβδηλα καὶ νόθα καὶ παρακεκομμένα. So Diod. 1. 78 νόμισμα παρακοπόντων: Aristoph. Ach. 517.

47. ἀθλητῶν ἄθλιοι] A common pun in antiquity. Cp. Galen προτρεπτικός 31 οὐδὲν ἄλλο γένος ἀθλιώτερόν ἐστι τῶν ἀθλητῶν. ὥστ' εἰκότως ἂν τις εἴποι εὐφυνῶς οὕτως ὀνομάζεσθαι, τῶν ἀθλητῶν προσαγορευθέντων (ἀπὸ τοῦ ἀθλίου) ἢ ἀπὸ τοῦ ἀθλητοῦ τὴν προσηγορίαν τῶν ἀθλίων ἐσχηκότων.

ἐπιφημιστέον] Stephanus does not give this form. It occurs again, Philo Q. O. P. L. 2. 452, 4 τοῖς δὲ . . . δουλείαν ἐπιφημιστέον.

49. Clem. Alex. Cohort. ad Gentes § 21 Πίσσα δὲ ὑμῖν τάφος ἐστίν, ὦ Πανέλληνες, ἡνιόχου φρύγος. Ibid. Strom. lib. 2. 1 (Sylb. 359 C) αὐχοῦσι γὰρ δὴ καὶ ἐπὶ ταῖσδε οἱ Πανέλληνες. Philodemus De Musica 4. 13, 1 (edit. Kemke, p. 78) νομίζουσι[ν οἱ Π]ανέλληνες. The word Πανέλληνες also occurs in Hesiod, Op. 530; Eurip. Suppl. 526, 671 and Tro. 413 &c.; Athen. 13. 590 F of Phryne bathing ἐν ὕψει τῶν Πανελλήνων.

478. 1. Ὀλυμπιονίκαι] A few years before Christ, Herod the Great, as we learn from Josephus, Antiq. Jud. 16. 149 (5. 3. 4) τὸν Ὀλυμπίασιν ἄγωνα πολὺν τῆς προσηγορίας ἀδοξότερον ὑπ' ἀχρηματίας διατεθειμένον τιμώτερον ἐποίει καὶ . . . ἐσεμνοποίησεν τὴν πανήγυριν. This helps to explain how it is that Philo speaks so approvingly of the Olympic games.

3. ἐμπαροινοῦντες] Clem. Alex. (? = Muson. Rufus) Paedag. lib. 2 (Sylb. p. 154 D) μέθη μὲν οὖν ἐστίν, ἀκράτου χρῆσις σφοδρότερα, παροιμία δέ, ἣ ἐκ τῆς χρήσεως ἀκοσμία. Used in Lucian, Tim. 14 and Josephus, A. I. 6. 12, 7.

4. κακοτέχνως] 'With evil art,' i.e. with art which, instead of benefiting, injures men. Galen illustrates this sense in his προτρεπτικός 20 ἐπὶ τέχνης μάθησιν ὁρμᾶσθε, μή τις ὑμᾶς ἀπατεῶν καὶ γόνης ἀνὴρ παρακρουσάμενός ποτε ματαιοτεχνίαν ἢ κακοτεχνίαν διδάξεται, γιγνώ-

M. 478 *σκοπτες, ὡς ὁπόσοις τῶν ἐπιτηδευμάτων οὐκ ἔστι τὸ τέλος βιωφελές, ταῦτ' οὐκ εἰσὶ τέχναι.* Cp. Ignatius ad Polyc. 5 *τὰς κακοτεχνίας φεύγε*,—advice which it hardly seems needful to address to a fellow-saint. Lightfoot in his note points out that Simon Magus was frequently accused of *κακοτεχνία* and that it answers to the Latin *maleficia* of Tacit. Ann. 2. 69.

6. *βραβευτής*] Pollux 3. 145 *τοῖς δὲ γυμνικοῖς ἐφεστᾶσι βραβευταί, οὓς καὶ βραβέας ὁ Πλάτων καλεῖ.* So Hesych. *βραβευτής· διαλλάκτης.*

7. *καταπαλαίουσι*] ‘*Eluctantur.*’ Plato, Rep. 2. 362 D in sense of to ‘wrestle with and conquer,’ used by Philo also in the Q. O. P. L. and elsewhere, and common in Plutarch, Lucian, Philostratus.

10. *παρπαίοντες*] In Plato, Symp. 173 E *μαίνομαι καὶ παρπαίω.* So Athen. 15. 675 A; Plut. Mor. 963 E; Polyb. 12. 9, 1. The word seems to have been rare after Athenaeus.

ὁ *κωμικός*] Philo often makes such anonymous references. So does Clem. Alex., e.g. Paedag. lib. 2 (Sylb. p. 141 D) *φοιτητὴς μανίας ἐπὶ δείπνων κατὰ τὸν κωμικόν*, where he is probably copying Musonius, as also in the following passage, Paedag. lib. 2 (Sylb. p. 152 C) *ὁ γὰρ ἄκρατος, κατὰ τὸν κωμικόν, ὀλίγα ἀναγκάζει φρονεῖν.*

15. *ἡκρωτηριασμένοι*] In classical writers of cutting the beaks off the prows of ships, Hdt. 3. 59 and Xen. Hell. 6. 2, 36. In the sense of mutilating a human being, L. and S. refer to Polyb. 5. 54, 10. Athen. 12. 524 D has *ἡκρωτηρίαζον τὰς ρίνας.*

16. *καταπλαστῶν*] ‘*Eorum qui illinunt, . . .*’ Stephanus and Sophocles give no other instance, but we find *καταπλαστὸν φάρμακον* in Aristoph. Plut. 717, in the sense of a drug smeared on. So also in Menander.

18. *μετριωτέρων*] Compare and contrast the graceful picture of ὁ *κῶμος* in Philostratus, *εἰκονες* 381 *καὶ ὁ κῶμος ἦκει νέος παρὰ νέους ἀπαλὸς καὶ οὐπω ἔφηβος, ἐρυθρὸς ὑπὸ οἴνου καὶ καθεύδων ὀρθὸς ὑπὸ τοῦ μεθεῖν. καθεύδει δὲ τὸ μὲν πρόσωπον ἐπὶ στέρνα ρίψας καὶ τῆς δειρῆς ἐκφαίνων οὐδέν, τὴν δὲ ἀριστερὰν προβολίῳ ἐπέχων, εἰληφθαι δὲ ἡ χεὶρ δοκοῦσα λύεται καὶ ἀμελεῖ, τὸ εἰωθὸς ἐν ἀρχῇ τοῦ καθεύδειν, ὅταν σαίνοντος ἡμᾶς τοῦ ὕπνου μετέρχεται ὁ λογισμὸς ἐς λήθην ὧν συνέχει, ὅθεν καὶ τὸ ἐν τῇ δεξιᾷ λαμπάδιον ἔοικε διαφεύγειν τὴν χεῖρα, καταρραθυμούντος αὐτὴν τοῦ ὕπνου.* But Philo sets himself to bring out the swinish side of the reveller's nature.

19. **μανδραγόραν]** Wine was even supposed to owe some of its M. 47⁸ soporific power to the fellow-growth of mandragoras. Cp. Plutarch's *Quomodo Adolescens*, 15 F ὥσπερ γὰρ ὁ μανδραγόρας ταῖς ἀμπέλοις παραφυόμενος, καὶ διαδίδους τὴν δύναμιν εἰς τὸν οἶνον, μαλακωτέραν ποιεῖ τὴν καταφορὰν τοῖς πίνουσιν κ.τ.λ. Cp. also his *συμποσιακῶν*, bk. 3, ch. 2, 652 C. 'To drink of mandragoras' was a proverbial phrase. So Demosth. 133. 1 μανδραγόραν πεπωκόσιν, ἥ τι φάρμακον ἄλλο τοιοῦτον εἰόκαμεν ἀνθρώποις: and Xen. *Symp.* 2. 24 τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχάς, τὰς μὲν λύπας, ὥσπερ ὁ μανδραγόρας τοῖς ἀνθρώποις (so Wytttenbach corrects from τοὺς ἀνθρώπους) κοιμίζει, a passage which may have been in Philo's mind. Plato, *Rep.* 6. 488 C μανδραγόρα ἢ μέθη ἢ τινι ἄλλῳ συμποδίσαντας. Hippoc. 420. 19.

ὑποβεβλύκασι] The verb ὑποβλύζω is not in the lexicons, but must have nearly the same meaning, 'overflow or bubble over,' as ὑπερβεβλύκασι, which Mangey suggests with great probability as the true reading, giving two examples of it from *De Ebriet.* 1. 391 ἡ τῶν ὄγκων ἀποπληρωθέντων ὑπερβλύση τὸ ἐπεισχεόμενον. Also *De Incor. Mundi*, 2. 515 ὅθεν ὑπερβλύσαντας εἰς τὴν παρακειμένην ἀναχεῖσθαι πεδιάδα. The same word occurs in Dio Chr. vol. 1, p. 411 (Reiske) ὥσπερ ἐκ πηγῆς ὕδατος ὑπερβλύσαντος and often in the fathers.

21. **ἀνερευγόμενοι]** Clem. Alex. *Paedag.* 3 (Sylb. p. 217 A) τὸν ἑαυτοῦ τῆς πλάνης ἐνερευγόμενος ἰόν. A poetical word in classical age, e.g. Aristoph. *Vespae* 913 τυροῦ κάκιστον ἀρτίως ἐνήρυγεν.

25. **ἀκροθώρηκες]** This condition is described in Clem. Alex. (? = Muson. Rufus) *Paed. lib.* 2 (Sylb. p. 153 A) ἀλλὰ καὶ τούτοις ὅρος ἔστω τοῦ ποτοῦ, μέχρις οὗ τὸν λογισμὸν ἄσειστον διατηρῶσι, καὶ τὴν μνήμην ἔνεργον, καὶ τὸ σῶμα ἀσάλευτον οἶνῳ καὶ ἀκράδαντον, ἀκροθώρακα τοῦτον καλοῦσιν οἱ περὶ ταῦτα δεινοί. Plutarch, *Symp.* 3. 656 D τῶν γὰρ ἀκροθωράκων ἡ διάνοια μόνον τετάρακται, τὸ δὲ σῶμα ταῖς ὁρμαῖς ἐξυπηρετεῖν δύναται, μήπω βεβαπτισμένον. Erotian, in his *Glossary of Hippocrates*, written about A.D. 60 (ed. Klein, p. 76, 8) writes thus: Θωρήξαι. οἰνοποτῆσαι, ἐπεὶ καὶ ἡ οἰνοποσία θώρηξις ὑπ' αὐτοῦ λέγεται καὶ μέχρι νῦν τοὺς μὴ ἐπιπλέον οἰνωμένους ἀκροθώρηκας καλοῦμεν. Therefore as early as A.D. 60 the use was becoming rare. Perhaps its occurrence in Clem. Alex. is due to the fact that his *Paedagogus* is copied wholesale from Musonius Rufus, a first century Stoic writer, banished by Domitian. Philo here, as often, when he is quoting Hippocrates, retains the Ionic form.

26. **βαπτισθῆναι]** Clem. Alex. (= Muson. Rufus), *Paedag. lib.* 2

M. 478 (Sylb. p. 155 A) ὑπνώδης γὰρ πᾶς, ὁ μὴ εἰς σοφίαν ἐγρηγορῶν, ἀλλὰ ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον. Plutarch, Symp. 3. 656 C (see preceding note). Plato, Symp. 176 B, Euthyd. 277 D.

27. ἐξ ἐπιδόσεως] Plutarch, ἀποφθέγ. βασιλ. 188 A πρὸς δὲ θυσίαν τινὰ τῶν Ἀθηναίων αἰτούντων ἐπιδόσεις, καὶ τῶν ἄλλων ἐπιδιδόντων κληθεὶς πολλάκις, αἰσχυνοίμην ἂν εἶπεν, ὑμῖν ἐπιδιδούς, τούτῳ δὲ μὴ ἀποδιδούς· ἅμα δεικνύων τὸν δανειστήν. Here the word rather equals a 'largess.' In Demosthenes it equals a 'benevolence' or voluntary gift to the state. In Philo, I have not met with it elsewhere, except in the sense of 'increase,' e.g. De Confus. Ling. 1. 435.

συμβολῶν] 'From common contributions.' πίνειν ἀπὸ συμβολῶν is quoted by Athenaeus 365 D from Hegesander. So de symbolis esse in Terent. Eun. 3. 4, 2, and the phrase was very common.

προευτρεπιζομένους] A favourite word with Philo. We also meet with it in Iamblichus Protrept. 10 K ἐπὶ τὸ ἀκρότατον καὶ τελειότατον ἀγαθὸν προευτρεπίζειν τινά. Also in Josephus, A. I. 20. 4, 2 and 20. 5, 3; Origen 3. 1096 A, B and 4. 265 B.

31. ἀνέστιοι] In Attic a poetical word. Lucian, Sacr. 11 has ἄοικοι μὴδὲ ἀνέστιοι as here. Also Athenaeus of the Cynics ἄνοικοι καὶ ἀνέστιοι, βιοῦντες ἔξω πάντων. Epict. Diss. 3. 22, 45. Josephus, A. I. 3. 15, 1.

34. ὑγρός] Cp. Heraclit. ap. Stob. T. 5. 120 (Bywater, p. 73) ὑγρὴν τὴν ψυχὴν ἔχων. So Plut. 2. 713 A.

35. ἐπιπολάζουσιν] Plutarch, ἀποφθέγμ. βασιλ. 198 D τὴν ἐπιπολάζουσιν γυναικοκρατίαν. Plato, Axioch. 369 D ἐκ τῆς ἐπιπολαζούσης τανῦν λεσχηνείας. So Arist. H. A. 4. 1.

37. Ἰταλικῆς] Plato, Epist. 7 (326 B) ἐλθόντα δέ με ὁ αὐτὴν λεγόμενος αὖ βίος εὐδαίμων, Ἰταλιωτικῶν τε καὶ Συρακουσίων τραπεζῶν πλήρης, οὐδαμῇ οὐδαμῶς ἥρεσεν.

πολυτελείας] With the words which follow, cp. Clem. Alex. (= Muson. Rufus) Paedag. lib. 2. 3 (Sylb. pp. 159, 160) ὅτι οὐ χρὴ περὶ τὴν πολυτέλειαν τῶν σκευῶν ἐσπουδακέναι. Ἐκπωμάτων τοίνυν ἀργυρίου ἢ χρυσίου πεποιημένων, λιθοκολλήτων τε ἄλλων, ἄθετος ἢ χρηστὸς, ὅψις ἀπάτη μόνον . . . Ἐρρέτων τοίνυν θηρίκλειοι τινες κύλικες, καὶ Ἀντιγονίδες, Κανθαροὶ τε καὶ Λαβρώνιοι, λεπασταί, καὶ τῶν ἐκπωμάτων εἶδη τὰ μυρία . . . Ναὶ μὴν καὶ τορευτῶν περιέργος ἐφ' ὑέλφ κenoδοξία, . . . πρὸς ἐπὶ τούτοις σκεύη ἀργυρὰ τε καὶ χρυσά, τὰ μὲν εἰς διακονίαν τροφῆς· τὰ δὲ καὶ εἰς ἄλλας τινὰς αἰσχύνονται καὶ λέγειν χρειάς, κέδρου τ' εὐκαίτοις, καὶ θύου, καὶ ἐβένου

καὶ ἐλέφαντος· τρίποδες ἡσκημένοι, κλίνει τε ἀργυρόποδες, καὶ ἐλεφαντό- M. 478
 κολλητοί· χρυσόστικτοί τε καὶ χελώνης πεποικιλμένοι κοίτης κλισιάδες·
 στρωμαί τε ἀλουργεῖς καὶ ἄλλων χρωμάτων δυσπορίστων, ἀπειροκάλου τρυφῆς
 τεκμήρια, φθόνου καὶ βλακείας ἐπίβουλα πλεονεκτήματα, παραπεμπτία ἅπαντα.
 Cp. Musonius Rufus, ap. Stobaeum T. 85 [83], 489. Dr. Wendland
 has proved that the Paedagogus of Clement is little more than a
 transcript of Musonius Rufus, the Roman Stoic and teacher of
 Epictetus, excerpts of whose works are preserved in Stobaeus. In
 quoting Clement, I have been careful to note this fact which
 accounts for the appearance in Clement's writing of features which
 belong rather to the first century than to the end of the second.

38. ἐξήλωσαν] M. Massebieau justly remarks that the luxury
 of Rome would spread to Alexandria sooner than to any other
 place. Philo himself, in his treatise De Legatione, testifies to the
 security and general well-being which the reigns of Augustus and
 Tiberius bestowed on Alexandria; and Strabo 17. 13, C. 798 calls
 it the μέγιστον ἐμπόριον τῆς οἰκουμένης, from which, he says, the
 mightiest fleets set sail as far as India and the extremes of
 Ethiopia, bringing the most precious freights to Egypt, thence
 to be re-exported all over the world. Cp. Athenaeus 6, p. 274 E
 and note upon p. 479. 50.

41. τρίκλινά τε καὶ περίκλινα] L. & S. give no other example of
 περίκλινον, but translate it 'a couch that ran all round a table.' The
 Arm. reading πολύκλινα, i.e. couches to seat several is probably
 right, for it best suits τρίκλινα. Philo would then speak of 'couches
 on which three or more can recline.' That such large pieces of
 furniture should be made of precious materials was a sign of
 excessive luxury. Τρίκλινος and its allied compounds usually mean
 'with three couches,' 'with four couches,' &c., οἶκος or θάλαμος being
 supplied or understood. L. & S. give no example of the neuter
 use which we have in this passage. The word πολύκλινος occurs in
 Heliod. 5. 18, but in the sense 'with many seats or couches'; so
 ἐπτάκλινος οἶκος in Plutarch, Moralia 130 F.

τιμαλφεστέρας] Plato, Tim. 59 B, has this word. Also
 Aristoph.

42. λιθοκόλλητα] Common in Theophrastus, Plutarch, Athenaeus,
 Strabo.

43. ἐνυφασμένου] Galen, π. ψυχῆς παθῶν 46 τὰ χρυσοῦφῃ τῶν
 ἱματίων ἣ τι περιέργον ἔργον ἔχοντα. The verb ἐνυφαίνω occurs in

M. 478 Menander, Herodotus, and Athenaeus, 535 F τούτω (sc. calceo) χρυσοῦ πολλὴν ἐνύφαινον ποικιλίαν.

44. ἀνθοβαφεῖς] In Sext. Emp. P. 1. 148 and Lucian, Amor. 41.

46. ἐκπωμάτων πλήθος] So Plutarch, ἀποφθέγ. βασιλ. 175 E ἐκπωμάτων χρυσῶν καὶ ἀργυρῶν πλήθος.

48. θηρίκλια] Pollux uses this as a neuter noun and instances it as one of the ἐκπωμάτων in bk. 6. 95 τὰ δ' ἐκπώματα καὶ ποτήρια ἄν τις εἴποι . . . τὰ δὲ τούτων εἶδη κύλικα, κυλίσκη, φιάλην, ἀγκύλην . . . καρχήσιον καὶ θηρίκλειον μὲν καὶ κάνθαρον ἀπὸ τῶν ποιησάντων, ἀντιγονίδα δὲ καὶ σελευκίδα καὶ ῥοδιάδα ἀπὸ τῶν χρησαμένων. Among the single-handed cups he mentions ῥυτά, σκύφοι, κότυλος. Athenaeus, 2. 470–472, gives numerous citations from the comedians in which θηρίκλια are mentioned, cp. Pliny, Hist. 5. 32.

τορείαις] Plutarch περὶ τοῦ ἀκούειν 42 D καθάπερ οἱ πίνοντες ὅταν παύσωνται διψῶντες, τότε τὰ τορεύματα τῶν ἐκπωμάτων ὑποθεωροῦσι. The same writer in the ἀποφθέγμ. βασιλ. 174 D speaks of σκεῖη . . . εὐθραυστα καὶ λεπτά, πιθανῶς δὲ καὶ περιττῶς εἰργασμένα γλυφαῖς τισι καὶ τορείαις. Philo, Leg. Alleg. 1. 105, 3 εἰς ἄκρον διατορεῦσαι. Plut. Gryllus 989 E παίγνιον . . . τορείαις διηκριβωμένον. Id. Apophth. 174 D.

479. 1. περικαλλέστατα] An Homeric word which occurs once in Herodotus and once in Aristophanes, but common in Plutarch, Alciphron (3. 59), and Athenaeus who uses the superlative, bk. 15, p. 680 C. Philo uses it also De Cherub. 1. 157 ἵνα δὲ βέβαιος καὶ περικαλλέστατος εἴη ὁ οἶκος of the human soul being the ἀξιόχρεων ἐνδιαίτημα θεοῦ. U. M. 2. 91, 20 μορφή τις περικαλλεστάτη.

4. ὕδροφοροῦσι] The alternative reading is strongly evidenced and may even have stood in the margin of the Greek Archetype Σ. Cp. Plutarch's περὶ πολυφιλίας 94 A ἐν δὲ ταῖς τῶν πλουσιῶν καὶ ἡγεμονικῶν οἰκίαις, πολλὴν ὄχλον καὶ θόρυβον ἀσπαζομένων καὶ δεξιουμένων καὶ δορυφορούντων ὄρωντες, εὐδαιμονίζουσι τοὺς πολυφίλους.

βούπαιδες] 'Big boys.' The word belongs to Greek comedy, e.g. Aristoph. Vesp. 1206. Eupol. Incert. 95.

5. λελειασμένοι] An Ionic form, cp. Hippoc. 622. 25. Philo has λελειάνθαι in De Mundi Incor. 2. 510, 24. Clem. Alex. (?= Muson. Rufus), Paedag. 3. 3 (Sylb. 223 B) τὸ γὰρ ἄνδρας ὄντας, ξύρεσθαι καὶ λεαίνεσθαι, πῶς οὐκ ἀγεννές; Athen. 12, 518 A and 522 D Ταραντίνους . . . εἰς τοσοῦτον τρυφῆς προελθεῖν, ὥστε τὸν ὅλον χρώτα παραλεαίνεσθαι: Plato, Pol. 270 E: Philo, De Agric. 1. 302 ὥσπερ κηρὸν λελειασμένον.

ὑπογράφονται] Cp. Philostr. *Uita Apol.* (6. 10, p. 111) ἐσθῆτί M. 479 τε ἀλιπορφύρῳ καὶ παρειᾷς ἄνθει καὶ χαίτης ἀναπλοκαῖς καὶ γραφαῖς ὁμμάτων. So Clem. Alex. *Paedag.* 2. 10 (Sylb. 198 D) ὀφθαλμῶν ὑπογραφῆς, παρατίλσεων τε καὶ παραφυκισμῶν: Athen. 12, p. 523 A: Lucian, *De Merc. Cond.* c. 33 φῦκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς ὀφθαλμούς.

7. διαπλέκονται] Homer uses in active voice. In the middle voice it is rare. Aristaenetus 1. 25 διαπλεξαμένη τὰς κόμας. With σφηκούμενοι = 'binding up tightly.' Cp. Hom. *Il.* 17. 52 πλοχομοί θ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκωντο, and the phrase was still in use in Philo's day, for Poll. 2. 25 gives κόμη ἐσφηκωμένη.

βαθυχαίται] Only in Hesiod, *Th.* 977; 'with thick long hair.'

8. προμετωπίδιους] 'The forelocks.' The word is used in Herodotus, Aelian *N. A.* 14. 26, E. M. and Xenophon. The hair of these slaves was either not cut at all or over the forehead only; it was cut at the tips to make it even in length all over, and to give it the exact figure of a curving line. In other words it formed a rounded fringe over the forehead. We learn from Dio Chr. *Or.* 11 (ed. Casaub. p. 20 D) that juvenile dandies in his day had their hair cut round in the same way in front and left long behind: μόνους αὐτοὺς (i.e. τοὺς Εὐβοίας) τῶν Ἑλλήνων περιέκειρεν αὐχίστα (sc. Ὀμηρος), κομᾶν ὀπισθεν ἀφείς, ὥσπερ οἱ νῦν τοὺς παῖδας τοὺς ἀπαλούς. Cp. Jer. ix. 26; Lucian, *Tim.* 4. Varro *Fragm.* Alii sunt circumtonsi, et torti atque unctuli, ut mangonis uideantur esse serui. Seneca *Ep.* 115 circumtonsa est et fucata et manufacta. Sueton. *Aug.* 45 in puerilem habitum circumtonsam matronam. Artem. *Oneiroc.* 2. 6.

9. ἐπανίσωσιν] This word occurs in Philo *De Migr. Abr.* 1. 463. The lexicons give no example of it except Greg. Naz. 3. 133 A, where it equals 'assessment.'

11. χιτῶνας] The passage which follows is obscure; for it is not clear whether by χιτωνίσκων in l. 15 is meant the same garment as the χιτῶν, or whether it was a smaller garment worn over the χιτῶν. The use of χιτωνίσκος in p. 482. 45, in describing the feast of the Therapeutae, and its identification with the χιτῶν in *De Mon.* 2. 225 (cited on p. 112), incline me to think that in this passage two garments are not implied, but only one. I would provisionally render as follows: 'They wear tunics fine as cobwebs and of dazzling white girt high up, the front part hangs below the under-knee, the back part a little below the back of the knees; and they

M. 479 draw together each part with curly bows of ribbon along the line of join of the tunics; and then they let the folds dangle down obliquely, broadening out the hollows along the ribs (or of the wings or sides of the garment).’ The chiton was made of a single piece of material folded over on the top side where it hung from the shoulders. This fold was known as the *apoptygma*. This overhanging fold (to be distinguished from the *κόλπος* formed by drawing up the part below the waist through the girdle and letting it hang over in a *bulge*) would form hollows (*κοῖλα*) all round the body, but especially on each side (*πλευραί*), under the arms, where it projected somewhat owing to its breadth.

ἀραχνοῦφείς] A rare word used in Philo, *De Provid.* (cited p. 85) and in *De Somn.* i. 666 *τίς οὖν τὰς πολυτελεῖς ἀλουργίδας, τίς τὰ διαφανῆ καὶ λεπτὰ θέριστρα, τίς τὰς ἀραχνοῦφείς ἀμπερόνας*. Stephanus and L. & S. give no instance of the word being used in any other writer than Philo.

ἐκλεύκους] This word usually = *minus albus*, ‘verging on white.’ But Arist. *De Mundo*, c. 4, p. 394. 35, seems to use it like Philo *ἐργάζεται ἡ κοπή τὸ ἀφρώδες καὶ ἔκλευκον*, ‘very white.’

ἐπαναζωσάμενοι] This word occurs in this passage only. The contrast is with p. 482, l. 44 *ἄζωστοι δὲ καὶ καθειμένοι*. At an ordinary banquet the slaves who waited drew up the lower part of the *χιτῶν* through the girdle over which it then hung in folds. In the luxurious banquet the slaves are *ἐπαναζωσάμενοι*, i.e. girt up very high, to give them facility in moving about with the dishes, &c. In the simple repast of the *Therapeutae*, the *χιτωνίσκοι* of the deacons were allowed to flow down to their feet. Seneca *de Breuit. Vitae*, ch. 12 *Quam solliciti argentum ordinent, quam diligenter exoletorum suorum tunicas succingant*.

13. γονατίους] L. & S. render ‘hip-joints.’ In Lucian, *As.* 10 *παλαίειν καὶ ποιεῖν τὰ ἀπὸ γονατίου*. The Schol. Nicand. *Ther.* 541 writes: *κατὰ τὸν βουβῶνα ἤγουν τὸ γονάτιον* : id. 591 *ἤτρον τὸ γονάτιον ἢ τὸν ὀμφαλὸν τοῦ νάρθηκος λέγει*. Stephanus infers from these passages that *γονάτιον* = femur or inguen, ‘groin.’ In this passage of Philo the plural must mean the hip-joints or the back parts of the thighs, or possibly of the knees.

14. οὐλοτέrais] The literal sense is ‘rather woolly.’ But here it probably means ‘rather wavy or twisted.’ A poetical word and Homeric. So *Od.* ψ. 157 *καδδὲ κάρητος Οὐλᾶς ἦκε κόμας*.

σειραίαις] In Pollux 1. 148 *σειραία ἱμάς* is the *attaching* trace M. 479 of a horse. In Eurip. H. F. 1011 *σ. βρόχοι* is rendered 'twisted nooses.' Here perhaps it means no more than 'of ribbon.' The run of the sentence requires *σειραίαις* to agree with *ἐπιδιπλώσει*, and it must needs agree with some noun, for it is never used except as an adjective.

ἐπιδιπλώσει] Only used here and Paul. Alex. Apotelesm. 35. 8 *μηνῶν ἐπιδίπλωσιν*. In Ex. 26. 9 *συνάψεις τὰς πέντε δέρρεις ἐπὶ τὸ αὐτό . . . καὶ ἐπιδιπλώσεις τὴν ἔκτην κατὰ πρόσωπον τῆς σκηνῆς*, which our version renders 'thou shalt double.' Philo's word should therefore = 'with folds or turnings over.' Yet how could a fold of a dress be said to be *σειραίαις*, i.e. ribbon-like? I conjecture that *σειρ. ἐπιδιπλ.* or 'over-doubling of a ribbon' was what we nowadays call a bow of ribbon.

15. συμβολήν] 'The join.' So of the 'meeting' of curtains in Ex. 26. 4, 5, where however our version renders by 'coupling'; but cp. Ex. 28. 28 *τὴν συμβολὴν συννυφασμένην ἐξ αὐτοῦ*. So Herodot. 4. 10. In Pollux, Plato, and Hippocr. of a bone-suture. The *χιτών* or *χιτωνίσκος* was open all down one side of the body, usually the right side, hence the epithet *φαινομηρίς*. This vertical opening down the right side of the body from the shoulder to the feet was, I imagine, the *συμβολὴ τῶν χιτωνίσκων*, which phrase may mean the join of the two halves of the chiton, the diminutive being chosen to express the idea of half. This join was usually closed by sewing or pins (*vide* chapters on Greek Dress, by M. M. Evans, p. 19). In this case bows of ribbon were used.

16. κόλπους] Plutarch, *ἀποφθέγματα βασιλέων* 173 C, refers to the *φορεῖν κολπωτοὺς χιτῶνας* as a mark of luxury and effeminacy.

ἀπαιωροῦσιν] Clem. Alex. Paedag. 2. 10 (Sylb. 203 D) *κρασπέδων αἱ ἀπαιωρήσεις*, a sign of luxury. Alciphron uses the word, Ep. 3. 55, 4 *πλοκάμους ἄκρας τῆς κεφαλῆς ἄχρι στερνῶν αὐτῶν ἀπαιωρεῖν*.

17. πλευρῶν] This word must here have the sense which it bears in Greek mathematics from Plato downwards, of 'sides.' Taken off the body and laid out flat, the chiton would have the exact shape of an oblong sack. The long sides of it were *πλευραί*, and the folds where the garment was doubled over at the top and hung down all round were the *κοῖλα τῶν πλευρῶν*. Or *εὐρύναντες* may mean that they frilled or puffed out laterally or vertically the

M. 479 hollows formed on each side by drawing the χιτών up through the girdle.

17. ἐφεδρεύουσιν] For this use = 'wait in relays.' Cp. Plutarch, De Defectu Orac. 414 B δυσιν ἐχρῶντο προφήτισιν ἐν μέρει καθιεμέναις, καὶ τρίτῃ δ' ἐφεδρος ἦν ἀποδεδειγμένη. So Polyb. 18. 15, 2; Onosander, Strat. c. 22 ὥσπερ ἐφεδρους τοῦ πολέμου πρὸς τὰ καταπονούμενα μέρη. So idem c. 36 β.

πρωτογένεια] 'Primae lanuginis adolescentes.' In Philo, fr. ap. Euseb. Mangey, 2. 632 Ἑσσαιῶν μὲν κομιδῇ νήπιος οὐδεὶς, ἀλλ' οὐδὲ πρωτογένειος ἢ μειράκιον. So De Cherub. 1. 159, 38 ποῦ τὸ μειράκιον, ὁ πρωτογένειος, ὁ νεανίας, ὁ τέλειος ἀνὴρ; A word used by no other writer but Philo.

18. ἰούλους] Hom. Od. λ. 318 πρὶν σφῶν ὑπὸ κροτάφοισιν ἰούλους Ἀνθήσαι. So Aesch. Septem 534; Callimach. Ion. 56; Apoll. Arg. 3, 519; Xen. Symp. 4. 23 τούτῳ μὲν παρὰ τὰ ὄτα ἄρτι ἰούλος καθέρπει.

ἀθύρματα] A poetical word in classical Greek. Suidas, s.v. gives a citation from Josephus ὃς ἦν τοῦ βασιλέως ἄθυρμα.

20. περιέργως] 'Daintily.' In later Greek περιέργως and its derivatives acquired a predominant meaning of 'magical' or 'occult.'

24. ἡδυσμάτων] Cp. Clem. Alex. (= Musonius Rufus) Paedag. lib. 2 (Sylb. p. 140 C, D) ταῦτα τοῖς ἡδύσμασιν ἐξαλλάσσοντες οἱ γαστρίμαργοι, τοῖς ὄψοις ἐπικεχρήνασιν· ὅσα τε χθῶν, πόντου τε βένθη καὶ ἀέρος ἀμέτρητον εὖρος ἐκτρέφει, τῇ αὐτῶν ἐκποριζόμενοι λαιμαργία . . . οὐκ ἔχει δὲ ὄρον παρὰ τοῖς ἀνθρώποις ἢ λιχνεία. Καὶ γὰρ εἰς τὰ πέμματα καὶ τὰ μελίπηκτα, πρὸς δὲ καὶ εἰς τὰ τραγήματα ἐξώκειλεν, ἐπιδορπισμάτων πλήθος εὐρίσκουσα παντοδαπὰς θηρωμένη ποιότητας.

26. ὄψιν] Cp. Clem. Alex. Paedag. lib. 2 (Sylb. p. 145 D) πολλῶν δὲ ἐστὶν ἀνοητότερον τὰς ὄψεις τοῖς προσοψήμασι δεδουλωκέναί.

27. ἐπτὰ] On the number of 'tables' at a banquet, cp. Juvenal, Sat. 1. 94 quis fercula septem secreto cenavit ausus, with the Rev. J. E. B. Mayor's note, which says that Augustus (Suet. 74) gave three fercula or at the utmost six. This then was the limit in Augustus' time, to exceed which was gluttonous luxury. Philo's words are therefore exactly applicable to his age. Seneca, Ep. 95, § 18, says: Multos morbos multa fercula fecerunt.

31. διαλλάσσει] Rare in the sense of 'excel,' and according to

L. & S. only in Dion. Hal. de Thuc. 51. In the allied sense of 'to M. 479 differ' it is common in Attic. But Diod. Sic. 3. 29 *μεγέθει διαλλάττον*.

33. *ἀκροδρύν*] 'Nuts and apples.' In Plato the word refers rather to the tree than to the fruit, Critias 115 B *δυσθησαύριστος ἀκροδρύνων καρπός*. In Athenaeus a damson is an *ἀκρόδρυνον* (Deipnosoph. 49 E). The word occurs in Plutarch, Symp. 683 C of an apple. The fruit came as the last course of a banquet, 'ab ovo usque ad mala.'

34. *εἰς τοὺς κώμους . . . ἐπιδειπνίδας*] Cp. Plutarch, *τῶν ἐπὶ τὰ σοφῶν συμπ.* 148 A *ὁ δὲ Αἰγύπτιος σκελετὸς . . . ἄχαρις καὶ ἄωρος ἐπικόμωος ἦκων*. Athen. 14, p. 664, describes the *ἐπιδειπνίδας* or *entremets*: *περιεφέρετο περδίκια ὀλίγα, καὶ χηνία ὅπτα καὶ τρυφή πλακούντων· τὸ δὲ τοιοῦτον δεῖπνον οἱ μὲν Ἀττικοὶ προσηγόρευον ἐπιδόρπισμα, οἱ δὲ Δωριεῖς ἔπαικλον, τῶν δ' ἄλλων Ἑλλήνων οἱ πλείστοι ἐπιδείπνα*. And id. p. 658 E *καὶ ἴσως πάντα τὰ τοιαῦτα ἐπιδειπνίδας ἔλεγον Μακεδόνες· Κώθωνος γὰρ ἡδύσματα ταῦτα*. Thus the Macedonian term survived in Alexandria where Philo wrote. Martial has the word, 11. 31 *huic seras epideipnidas parabit*.

37. *κατοψοφαγούσιν*] Clem. Alex. (? = Muson. Rufus) *Paedag.* lib. 2 (Sylb. 146 B) *ἤγουν ὀψοφαγία οὐδὲν ἑτερόν ἐστιν ἢ ἀμετρία περὶ χρῆσιν ὄψου*. The verb = 'are so gluttonous.' So Pollux, 6. 7, 37. Athen. 4. 186 D *ἔτυχε δ' ὁ κατοψοφαγῶν Τήλεφος καλούμενος*.

38. *ἐπεντραγεῖν*] L. & S. under *ἐπεντρώγω* refer to this passage only.

39. *λωβήσαντες*] L. & S. under *λωβάομαι* remark that the active *λωβάω* only occurs in Pseudo-Phocyl. 33, Or. Sibyl. 11 (9). 71; and *κατελώβησαν* in Polyb. 15. 33, 9; however, the perfect is used passively, *λελωβημένος* = 'mutilated' in Herodotus and Plato.

44. *περιάγοντες*] Plato, Rep. 7. 515 C *περιάγειν τὸν αὐχένα*.

περιλιχνεύουσι] Also in Philo, De Mundi Op. 1. 38, 32 *σιτοπόνων . . . καὶ ὀφартуτῶν κάματος περιλιχνεύουσι*. The word is peculiar to Philo. *περιμχνεύω* is not found at all.

εὐσαρκίας] A rare word. It occurs in Hipp. Art. 821, and Arist. H. A. 1. 15, 2 in the sense of 'a good condition of body.'

47. *διακορεῖς*] 'Surfeited.' Occurs in Plato, Laws 1. 629 B, Aelian, Dio Cassius, and Plutarch.

50. *καταγινώσκεται*] M. Massebieau remarks that this passage may give some clue to the date of the composition of the D. U. C.

M. 479 It probably refers to the crusade against luxury, headed by C. Bibulus and his fellow aediles in the year A.D. 22. Tacitus, Ann. 3, ch. 52 foll., reports the emperor Tiberius' letter on the subject read in the Senate. Compare especially the words of Tacitus, c. 52: *domi suspecta seneritate aduersum luxum, qui immensum proruperat ad cuncta quīs pecunia prodigitur. Sed alia sumptuum, quamuis grauiora, dissimulatis plerumque pretiis occultabantur: uentris et ganeae paratus assiduis sermonibus uulgati fecerant curam, ne princeps antiquae parcimoniae durius aduerteret. Nam incipiente C. Bibulo ceteri quoque aediles disseruerant, sperni sumptuariam legem, uetitaque utensilium pretia augeri in dies, nec mediocribus remediis sisti posse.* In his letter in c. 53, Tiberius speaks of the: *argenti et auri pondus, aeris tabularumque miracula, promiscuas uiris et feminis uestes . . .* c. 54 *nec ignoro in conuiuīis et circulis inculsari ista et modum posci.* In c. 55, Tacitus relates that on this occasion no new law was made, but only protests made; and he adds: *luxusque mensae, a fine Actiaci belli ad ea arma quīs Ser. Galba rerum adeptus est, per annos centum profusis sumptibus exerciti, paullatim exoleuere . . .* Of the old families, some were extinguished by their own excesses, others by proscription and exile. *Simul noui homines, e municipiis et coloniis atque etiam prouinciis in senatum crebro assumpti, domesticam parcimoniam intulerunt . . . sed praecipuus astricti moris auctor Uespasianus fuit, antiquo ipse cultu uictuque.*

51. *προσαναρρηγνύντα*] Used in Plut. Uit. Cleom. c. 30 and Uita Crassi, c. 25.

μείωσις] Galen, π. *ψυχῆς παθῶν* 56 *ἀσκήσει καθ' ἃσπερ ἡττᾶται καὶ μειοῦται τὰ πάθη.* Polyb. 9. 43, 5. A stoical term quoted by Cicero, Tusc. Quaest. l. 4 [7, 15] *μείωσιν τῆς ψυχῆς.*

52. *ἀπευκταϊότατα*] Used in Philo, vol. 2. 68, 8 *ὁδόν*, and 2. 172, 36 *τὸ ἀπευκταῖον καὶ παλίμφημον.* Also in Plut. Mor. p. 289 B. Origen, Sozomen, Plat. Axioch. p. 369 B *ἐπιστήμην ἀπευκταϊοτάτην.*

480. 4. *σημειωδέστατα*] 'Most notable.' Rare in this sense, but in Philo, U. M. 2. 177, 32 *ἔχω δέ τι μνηῖσαι σημειωδέστερον λόγιον.* So in Strabo 8, p. 146 [334] and Dionys. Hal. Uita Isocratis, § 2 *ἀπρηχαιωμένων καὶ σημειωδῶν ὀνομάτων ἀπειροκαλία.* In Aristotle and Theophrastus it = significans, 'yielding a sign.'

6. *Καλλίου*] Cp. Athen. lib. 5, 187 F *Καλλίας μὲν γὰρ συνάγει τὸ συμπόσιον, ἐπειδήπερ τὰ παιδικὰ αὐτοῦ Αὐτόλυκος Παναθήναια παγκράτιον*

ἐστεφανώθη. Καὶ εὐθὺς οἱ κατακλιθέντες τῷ παιδὶ προσέχουσι τὸν νοῦν M. 480 καὶ ταῦτα, τοῦ πατρὸς παρακαθημένου.

7. Ἀγάθωνος] Cp. Plato, Coniui. p. 173 A ὅτε τῇ πρώτῃ τραγωδίᾳ ἐνίκησεν Ἀγάθων, τῇ ὑστεραίᾳ ἐν ἣ τὰ ἐπινίκια ἔθνην αὐτός τε καὶ οἱ χορευταί.

18. ποιηταὶ γελοίων] Cp. Plutarch's reference to the same subject, De Pythiae Orac. 401 C καθάπερ γὰρ ὁ Σωκράτης ἐστιώμενος ἐν Καλλίῳ τῷ μύρῳ πολεμεῖ μόνον, ὀρχήσεις δὲ παίδων καὶ κυβιστήσεις καὶ φιλήματα καὶ γελωτοποιοὺς ὀρῶν ἀνέχεται. See Xenophon, Symp. 2. 3 sqq.

19. The text should be restored from the Armenian thus: *μεγαφρονούντες εἰσιν* ἔστι δέ τινα κ.τ.λ. Such a use of the substantive verb with a participle is common in the N. T.

20. Πλατωνικόν] Philo, like St. Paul, was insensible to, if not unconscious of, those higher and more ideal aspects of Greek chivalry, which had in a measure once redeemed it, but had not survived the decay of the old Greek city life. In Plutarch's *περὶ παίδων ἀγωγῆς*, 11 D, the matter is touched upon as follows: *πότερα δεῖ τοὺς ἐρώντας τῶν παίδων εἶναι τοῦτοις συνεῖναι καὶ συνδιατρίβειν, ἢ τοῦναντίον εἰργεῖν αὐτοὺς καὶ ἀποσοβεῖν τῆς πρὸς τούτους ὁμιλίας προσῆκεν. Ὅταν μὲν γὰρ ἀποβλέψω πρὸς τοὺς πατέρας τοὺς αὐθεκάστους καὶ τὸν τρόπον ὁμφακίας καὶ στρυφνούς, οἱ τῶν τέκνων ὕβριν οὐκ ἀνεκτὴν τὴν τῶν ἐρώντων ὁμιλίαν ἡγοῦνται, εὐλαβοῦμαι ταύτης εἰσηγητῆς γενέσθαι καὶ σύμβουλος. Ὅταν δ' αὖ πάλιν ἐνθυμηθῶ τὸν Σωκράτη, τὸν Πλάτωνα, τὸν Ξενοφῶντα, τὸν Αἰσχίνην, τὸν Κέβητα, τὸν πάντα χορὸν ἐκείνων τῶν ἀνδρῶν οἱ τοὺς ἄρρενας ἰδοκίμασαν ἔρωτας, καὶ τὰ μειράκια προήγαγον ἐπὶ τε παιδείᾳ καὶ δημιουργίᾳ καὶ τὴν ἀρετὴν τῶν τρόπων, πάλιν ἕτερος γίνομαι, καὶ κάμπτομαι πρὸς τὸν ἐκείνων τῶν ἀνδρῶν ζῆλον. Μαρτυρεῖ δὲ τούτοις Εὐριπίδης οὕτω λέγων:*

Ἄλλ' ἔστι δὴ τις ἄλλος ἐν βροτοῖς ἔρως,

Ψυχῆς δικαίας σῶφρονός τε κἀγαθῆς.

21. *περὶ ἔρωτος*] Cp. Plato, Symp. 172 B βουλόμενος διαπυθέσθαι τὴν Ἀγάθωνος ξυνουσίαν . . . *περὶ τῶν ἐρωτικῶν λόγων, τίνες ἦσαν.*

22. ἐπιμανέντων] In the classical age the middle voice of this verb occurs in poets only, as Homer, Moschus, Aeschylus. In post-classical writers it is common. Plut. Brut. c. 5 *τὴν Σερβιλίαν ἐπιμανεῖσαν αὐτῷ.* The use occurred before in this treatise 472. 27.

23. ὑποτελοῦσι] 'Pay a debt or tribute to.'

26. *κεκομψεύσθαι*] Κομψεύω in Plato, who often uses it, means to quibble, invent a subtlety, or parade a dainty paradox. Any one of these allied senses serves here. In 1. 448 Philo uses the middle: *οἱ τὰ πολιτικά κεκομψευμένοι.*

M. 480 26-28. οὐρανίου . . . πάνδημος] Plut. Mor. Ἑρωτικός, 764 B Αἰγύπτιοι δύο μὲν Ἑλλήσι παραπλησίως ἔρωτας, τὸν τε πάνδημον καὶ τὸν οὐράνιον ἴσασι. The reference is to Plato, Symp. 180 D δύο ἀνάγκη καὶ Ἑρωτε εἶναι . . . τὸν μὲν τῇ ἐτέρᾳ συνεργόν, πάνδημον ὀρθῶς καλεῖσθαι, τὸν δέ, οὐράνιον. And ibid. 181 A ὁ μὲν οὖν τῆς πανδήμου Ἀφροδίτης (sc. ἔρωτος) . . . ἐξεργάζεται ὃ τι ἂν τύχῃ· καὶ οὗτός ἐστιν ὃν οἱ φαῦλοι τῶν ἀνθρώπων ἐρώσιν.

27. παρείληπται] I.e. has been dragged in, without belonging to the main purpose of Plato's treatise. So Epict. Diss. 1. 20, 5.

29. διείληφεν] 'Has taken entirely up.' This is a rare sense. Cp. Plato, Phaed. 81 C διελημμένην (ψυχὴν) . . . ὑπὸ τοῦ σωματοειδούς. Dio Chr. 18. 258 A. The opposition is with παρείληπται just above.

39. τετάσθαι] Plato, Rep. 9. 581 B ᾧ γε μαθάνομεν . . . πρὸς τὸ εἶδέναι τὴν ἀλήθειαν ὅπῃ ἔχει πᾶν ἀεὶ τέταται. A common use in Plato. Epictetus uses the phrase διάνοιαν τετάσθαι.

41. τὸ δὲ σῶμα] I have restored these words from the version. For after what proceeds the words ὑπὸ τῆς ἐπιθ. down to συντήκεσθαι can hardly apply to νοῦν, and it is rather the body than the νοῦς which wastes away from disappointed longing.

42. συντήκεσθαι] Cp. Plutarch τῶν ἐπὶ σοφῶν συμπόσιον, 156 D ἡ Ἀφροδίτη τοῖς σώμασιν ὑφ' ἡδονῆς ἅμα συμμυγνύουσα καὶ συντήκουσα τὰς ψυχάς. Eurip. Or. 34 ἀγρία συντακεῖς νόσφ. So also in Theophrastus, Aretaeus, and Galen.

45. παραφύεσθαι] The infinitive depends on ἀνάγκη just above.

46. The γάρ after ἐρημίαν must be omitted if τεχναζόντων instead of τεχνάζονται be read. The Greek books γ A P read τεχναζόντων, yet retain γάρ.

47. στείρωσιν] Philo uses again 2. 310, 14 and 371. 9. Otherwise it only occurs in Basil: Melamp. Phys. p. 483; Theodoret. Euc. Io. Bapt. p. 23; Greg. Nyss. vol. 1, p. 158 D, and other fathers.

49. γεωργίας] Cp. Clem. Alex. Paed. 2. 10 (Sylb. 191 D) μὴ εἰς πέτρας τε καὶ λίθους σπεῖρειν, φησὶν ὁ ἐκ Μωσέως φιλόσοφος.

481. 1. ὑφάλμους] This seems to be imitated from Plato, Laws 8. 838 E ὅτι τέχνην ἐγὼ πρὸς τοῦτον τὸν νόμον ἔχοιμι τοῦ κατὰ φύσιν χρῆσθαι τῇ τῆς παιδογονίας συνούσιᾳ, τοῦ μὲν ἄρρενος ἀπεχομένου, μὴ κτείνοντάς τε ἐκ προνοίας τὸ τῶν ἀνθρώπων γένος, μηδ' εἰς πέτρας τε καὶ

λίθους σπείροντας, οὐ οὐ μήποτε φύσιν τὴν αὐτοῦ ῥιζωθὲν λήψεται γόνιμον, M. 481 ἀπεχομένους δὲ ἀρούρας θηλείας πάσης, ἐν ἣ μὴ βούλοιτ' ἂν σοι φύεσθαι τὸ σπαρέν. Philo therefore was aware of the censure which Plato passed upon the Greek vice and borrows its phraseology. In Laws 8. 838 B, Plato pronounces such practices to be *μηδαμῶς ὄσια, θεομισῇ δὲ καὶ αἰσχροῶν αἰσχιστα*. ὕψαλμος only in Diosc. 3. 153.

4. *μύθων πλάσματα*] Porphyrii De Antro 36 ὡς ἐν μύθου πλάσματι εἰκόνας τῶν θειοτέρων ἡνίσσεται.

5. *δισωμάτους*] Philo glances at Plato, Symp. 189, 190, where however the word does not occur. It is in Orphei Hymn. in Melin. 5. 4 and Diodor. 4. 12 *δισωμάτους θῆρας*. The lexicons give no other instance.

6. *ένωτικαῖς*] Cp. Plutarch *γαμικά παραγγέλματα*, 142 F τῶν σωμάτων οἱ φιλόσοφοι τὰ μὲν ἐκ διεστώτων λέγουσιν εἶναι, καθάπερ στῶλον καὶ στρατόπεδον· τὰ δὲ ἐκ συναπτομένων, ὡς οἰκίαν καὶ ναῦν· τὰ δὲ ἡνωμένα καὶ συμφυῆ, καθάπερ ἐστὶ τῶν ζώων ἕκαστον. The reading *ένωτικαῖς* is better evidenced than *έρωτικαῖς* in this passage. Plutarch, Mor. 428 A has *σύγκρασιν ένωτικήν*, also 878 A. It also occurs in Justin M., Clem. Alex. 1. 940 A. Also Plut. *πρὸς Κολ.* 1112 A ὁ μὲν Ἐμπεδοκλῆς τὰ στοιχεῖα κολλῶν καὶ συναρμόττων . . . μίξιν αὐτοῖς καὶ συμφυῖαν ένωτικὴν ἀμωσγέπως ἐνδίδωσιν.

8. *εύπαράγωγα*] 'Seductive'—a rare use. Cf. Philostr. *Uita Apol.* 7. 40. p. 148 *νοσοῦντες γὰρ εύπαράγωγον οὕτω νόσον* (i.e. love). Aretaeus, p. 119 *εύπαράγωγος ἡ γνώμη*. Plato, Tim. 69 D *ἐλπίδα τ' εύπαράγωγον αἰσθήσει*. But in these last two examples it = 'easily deceived' and not 'easily deceiving.'

10. *Μωϋσέως*] Captain Burton, however, suggests with much plausibility that the verse, Gen. 1. 27, ending 'male and female created He them,' refers to the creation of a compound bi-sexual human being of the kind so commonly represented in Hindoo sculptures.

14. *διωνομασμένα*] = 'widely known.' So in Strabo and Isocrates.

17. *κατωρθωμένων*] = 'successful': a common use in Plato, Plutarch, Polybius, and other writers, especially the Stoics.

21. *ύφηγήσεις*] 'Praecepta.' So in Polybius, Plutarch, Dio Cassius, and Sextus Empiricus.

24. *δύναμιν*] Cp. Plutarch *περὶ Ἰσίδος*, 373 F *Αἰγυπτίους δὲ ἂν τις*

M. 481 εικάσειε τῶν τριγώνων τὸ κάλλιστον (ζηλῶσαι πλείστον), μάλιστα τούτῳ τὴν τοῦ παντὸς φύσιν ὁμοιοῦντας, ὡς καὶ Πλάτων ἐν τῇ Πολιτείᾳ δοκεῖ τούτῳ προσκερῆσθαι, τὸ γαμήλιον διάγραμμα συντάττων. Ἔχει δὲ ἐκεῖνο τὸ τρίγωνον, τριῶν τὴν πρὸς ὀρθίαν, καὶ τεττάρων τὴν βάσιν, καὶ πέντε τὴν ὑποτείνουσαν ἴσον ταῖς περιεχούσαις δυναμένην. The passage cited from Philo's Commentary explains the reference in the D.U.C. Let the sides of a right-angled triangle be in length respectively as 3, 4, and 5; then the squares of the sides which contain the right angle equal the square on the hypotenuse; that is to say $9 + 16 = 25$. Also the sum of the three squares $9 + 16 + 25 = 50$. This sum of the squares Philo calls the δύναμις τοῦ ὀρθογωνίου τριγώνου.

τεθηπότες] An Homeric word, used in Philo, U. M. 3 ὡς τοὺς ὀρώντας τεθηπέναι καὶ καταπεπλήχθαι. Also in Lucian, Tim. c. 28. Dionys. Areop. and Procopius.

ἀειπάρθενον] A favourite word with Philo. Sappho used the term, also Dio Cass. 56. 5 of the Vestals. Soph. Ajax 835 of the Furies.

25. προέορτιος] The form προέορτος read in codex A is equally correct, and is found in Euseb. 6. 697 C and Athan. 1. 613 A. The word first occurs in Philo, but was common in later church Greek.

26. πεντηκοντάς] Cp. Josephus, Antiq. 3. 10, 6 πεντηκοστή, ἢ Ἑβραῖοι Ἀσαρθὰ καλοῦσι· σημαίνει δὲ τοῦτο πεντηκοστήν.

30. Cp. Porphyrii De Abstin. 45 ἀνδρὸς ἄρα θείου ἢ ἔσω καὶ ἡ ἐκτὸς ἀγνεία, ἀποσίτου μὲν παθῶν ψυχῆς σπουδάζοντος εἶναι, ἀποσίτου δὲ καὶ βρώσεων αἱ τὰ πάθη κινουσί, σιτουμένου δὲ θεοσοφίαν καὶ ὁμοιουμένου ταῖς περὶ τοῦ θείου ὀρθαῖς διανοίαις καὶ ἱερωμένου τῇ νοερᾷ θυσίᾳ καὶ μετὰ λευκῆς ἐσθῆτος καὶ καθαρᾶς τῷ ὄντι τῆς ψυχικῆς ἀπαθείας καὶ τῆς κοφότητος τοῦ σώματος προσιόντος τῷ θεῷ. For cleanliness of hands regarded as the symbol of Innocence, cp. Ps. 26. 6, 73. 13.

32. ἐφημερευτῶν] A fairly old word in Egypt, indicating one who in daily rotation takes the service in a temple. So in the Papyr. Egypt. apud Mai. Class. Auct. vol. 4, pp. 445, 446, we read ἀδικούμαι ὑπὸ τῶν ἐν τῷ αὐτῷ ἱερῷ καλλυντῶν καὶ ἀρτοκόπων τῶν νυνὶ ἐφημερευόντων. The complainant is Ptolemy, son of Glaucias. Diodor. 11. 8 and Polyb. 22. 10, 6 use the same verb in the sense 'to devote one's entire day to a task.' In the N.T., LXX, and Josephus, ἐφημερία means 'a division of the priests for the daily

service of the temple. Of the word *ἐφημερευτής*, L. & S. give no M. 481 other example, but it occurs in Pseudo-Athanas. vol. 2, p. 408 Α θυσιαστήριον μὲν ἡ φάτις, ἐφημερευτής δὲ ὁ Ἰωσήφ, διάκονοι δὲ οἱ ποιμένες, ἱερεῖς οἱ ἄγγελοι. Here the order is distinguished from the deacons and priests; nor does the context in Philo oblige us to identify it with the order of *πρόεδρος* or of deacon or of priest, all three of which orders are mentioned in this treatise. The word had a technical sense or Philo would not add as he does: οὕτω γὰρ ὀνομάζειν ἔθος κ.τ.λ. In 475. 15 he qualified *σεμνείον καὶ μοναστήριον* in the same way. The use of *ἐφημερία* suggests that the *ἐφημερευταί* were in the Therapeutic community the same as the *πρόεδροι* or presidents, and this is confirmed by a Greek inscription of Tyre, of the year 174 A.D., given in Boeckh's Corpus, vol. 3, no. 5853, l. 20 ἀπὸ ἁκτων βουλῆς ἀχθείσης καὶ Δίου τοῦ ἔτους τ̄, ἐφημερεύοντος Πανσανίου προέδρου.

37. καθαραί] Cp. Carm. Sibyll. Γ. 573 foll.

Εὐσεβέων δ' ἀνδρῶν ἱερὸν γένος ἔσσεται αὐτῖς . . .
οἳ τινες οὐκ ἀπάτησι κεναῖς οὐδ' ἔργ' ἀνθρώπων
χρύσεια καὶ χάλκεα καὶ ἀργύρε' ἢδ' ἐλέφαντος
καὶ ξυλίνων λιθίνων τε θεῶν εἰδῶλα καμόντων
τιμῶσιν, ὅσα πέρ τε βροτοὶ κενεόφρονι βουλή·
ἀλλὰ μὲν αἰέρουσι πρὸς οὐρανὸν ὠλένας ἀγνάς
ὄρθρισι ἐξ εὐνῆς αἰεὶ χέρας ἀγνίζοντες
ὔδατι καὶ τιμῶσι μόνον τὸν αἰὲ μεδέοντα
ἀθάνατον.

Paul 1 ad Tim. 2. 8 βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας.

39. προσεύχονται] Cp. Carm. Sibyll. Δ. 24 foll.

Ὀλβιοὶ ἀνθρώπων κῆνοι κατὰ γαίαν ἔσονται,
ὅσοι δὴ στέρξουσιν μέγαν θεὸν εὐλογέοντες
πρὶν πιεῖν φαγέειν τε πεποιθότες εὐσεβήσιν.

Cp. Philo, De Plant. Noe § 39, 1. 353 τὸ ἄκρατον οὐχ ὁμοίως οἱ νῦν τοῖς πάλαι προσφέρονται (uide Testim. 477. 35) . . . πρότερον γὰρ εὐξάμενοι καὶ θυσίας ἀναγαγόντες καὶ ἱλασάμενοι τὸ θεῖον, σώματα καὶ ψυχὰς καθηράμενοι, τὰ μὲν λούτροις, τὰ δὲ νόμων καὶ παιδείας ὀρθῆς ρεύμασι, φαιδροὶ καὶ γεγηθότες πρὸς ἀναιμῆν διαιταν ἐτρέποντο, μηδὲ οἴκαδε πολλὰκίς ἀφικόμενοι, ἀλλ' ἐν οἷς ἔθυσαν ἱεροῖς διαπατοῦντες, ἵνα καὶ τῶν θυσιῶν μεμνημένοι καὶ τὸν τόπον αἰδούμενοι, ἱεροπρεπεστάτην ὡς

M. 481 ἀληθῶς ἄγωνιν εὐωχίαν. This description of the banquet of the wise men of old fits that of the Therapeutae very closely.

39. **θυμήρη]** In the form *θυμαρής* frequent in Homer. Steph. gives besides a single prose reference to Herodian. 8. [5, 23].

40. **ἀπαντήσαι]** Cp. Joseph. A. I. 6. 4, 2 τῷ Σαούλλῳ δὲ πάντα κατὰ τὴν Σαμονήλου προφητείαν ἀπήντησεν.

42. **εἰσκρίσεσιν]** 'Following the order of their election.' This word occurs in Plutarch, Mor. 901 A εἰδῶλων εἰσκρίσεις = imaginum insertiones, so in Origen 4. 225 C (cp. Philo, 1. 49, 40). But I have met with no other example of it in the sense in which Philo here uses it. Cp. 482. 38. From this passage we also learn that the Jews of Alexandria reclined at table. So did the Jews of Palestine, Luke 9. 14, 14. 8, 22. 14, 24. 30 ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε. Matt. 14. 19, 26. 20; Mark 14. 8; John 13. 12, 23, &c.

43. **πολυετείς]** A poetical word in the classical age. Eurip. Hel. 651 and Or. 473. Used in Lucian. Pollux 1. 58 has πολυετής ἄνθρωπος, οἶνος χρόνος. παλαιός = aetate proeuctus, occurs three times in Plato, and often in Homer and Sophocles.

45. **προαιρέσεως]** 'The vocation.' In Plut. De Musica 1137 A it = a philosophic school, οἱ ἀκολουθήσαντες τῇ τούτων προαιρέσει. So in Lucian. In his Apology for the Jews, Philo had used the same word to describe the 'vocation' of the Essenes. Mang. 1. 632 ἔστι δ' αὐτοῖς ἡ προαίρεσις, οὐ γένει· γένος γὰρ ἐφ' ἑκουσίοις οὐ γράφεται. Add to the Testimonia this, Philo, De Abrahamo 2. 36, spoken of Rachel, γένει μὲν Αἰγυπτίαν, τὴν δὲ προαίρεσιν Ἑβραίαν.

πρώτης ἡλικίας] We have in Josephus, Vita 2. 9, an instance of what seems to us the extreme precocity of Jewish youths of the time: ἔτι δ' ἀντίπαις ὧν περὶ τεσσαρεσκαίδέκατον ἔτος διὰ τὸ φιλογράμματον ὑπὸ πάντων ἐπηνούμην συνιόντων αἰετῶν ἀρχιερέων καὶ τῶν τῆς πόλεως πρώτων ὑπὲρ τοῦ παρ' ἐμοῦ περὶ τῶν νομίμων ἀκριβέστερόν τι γινῶναι. The same is recorded of Jesus of Nazareth, who in the acts of early martyrs is often represented as a stripling, e.g. in the Acta Abercii he manifests himself as a youth of twelve years old, in the Acts of Polyuctes as a youth.

482. 1. **ἐνηβήσαντας]** A poetical word found in Nicander ap. Athen. 370 A σπειρομένη πολύφυλλος ἐνηβῆσαι πρασιῆσιν, where it = 'flourish' as a plant; the Philonean use can only be paralleled in Longus 3. 13, a writer of uncertain date.

ἐνακμάσαντας] A rare word only found in Aelian, V. H. 3. 1. M. 482

3. *συνεστιῶνται*] Cp. Plutarch, *γαμικὰ παραγγέλματα*, 140 B τοῖς τῶν Περσῶν βασιλεῦσιν αἱ γνήσiai γυναῖκες παρακάθηνται δειπνοῦσι καὶ συνεστιῶνται. Clem. Alex. (? Musonius Rufus) *Paedag.* 2. 7 (Sylb. 171 C, D) forbids even married women, much more so, unmarried, to recline with men at a banquet: ὅσαι δὲ μὴ ὕπανδροι, ἐσχάτη ταύταις διαβολὴ εἰς ἀνδρῶν παρεῖναι συμπόσιον καὶ ταῦτα οἰνωμένων. The verb *συνεστιῶμαι* occurs in Demosth., Lucian, and Athenaeus.

5. *Ἑλληνισιν*] E. g. the Pythian priestesses, cp. Plutarch, *De Defectu Oraculorum*, 435 D φυλάττοντας ἀγνήν διὰ βίον καὶ καθαρεύουσιν. So some priests of Herakles were vowed to chastity during their year of office (Plutarch, *De Pythiae Orac.* 403 F). Perhaps Philo uses the word *Ἕλληνες* in a wide sense as in p. 474. 37, and has in mind the vestal virgins. Cp. Origen, c. Celsum 7. 48 (365).

7. *συμβιοῦν*] So Demosth. p. 313. 5 τοιαύτη συμβεβίωκα τύχη. So id. 315. 18. Cp. Athen. 12 p. 548 D περὶ οὗ (sc. Gorgias) φησὶν ὁ Κλέαρχος . . . ὅτι, διὰ τὸ σωφρόνως ζῆν, σχεδὸν ὀγδοήκοντα ἔτη τῷ φρονεῖν συνεβίωσε.

8. *ἡλόγησαν*] The necessity, as a step to true perfection, of virginity was therefore among the Therapeutae, as among the early Christians, a cardinal principle. As regards the Christians, cp. Justin M., *fragm. De Resurrectione* 589 D Ἀλλὰ καὶ μὴ στέραι μὲν ἐξ ἀρχῆς, παρθενεύουσαι δέ, κατήγγησαν καὶ τὴν συνουσίαν ἕτεραι δὲ καὶ ἀπὸ χρόνου. καὶ τοὺς ἄρρενας δὲ τοὺς μὲν ἀπ' ἀρχῆς παρθενεύοντας ὀρώμεν, τοὺς δὲ ἀπὸ χρόνου, ὥστε δι' αὐτῶν καταλύεσθαι τὸν δι' ἐπιθυμίας ἄνομον γάμον. Cp. *Apologia* 1. 62 B. That is to say even lawful marriage was repudiated as ἄνομος on account of the ἐπιθυμία involved in it. So in the *Apology of Athenagoras*, ch. 33, we read (Donaldson's translation): 'Nay, you would find many among us, both men and women, growing old unmarried, in the hope of living in closer communion with God. But if the remaining in virginity and in the state of an eunuch brings nearer to God, while the indulgence of carnal thought and desire leads away from him, in those cases in which we shun the thoughts, much more do we reject the deeds.' Justin and Athenagoras represent Christian feeling on this point as it was in the middle of the second century; but many indications prove that the feeling was not different in the very earliest age of the religion. Cp. Paul ad 1 Cor. 7. 25 foll., and Acts of Thekla, § 6, in which Paul's teaching is given

M. 482 thus: 'Blessed are the souls and bodies of virgins, for they shall be pleasing to God and shall not lose the reward of their chastity: for the working of the Father's words shall be found in them, and they shall inherit life in the day of the Son of God, and rest eternal shall be theirs.' The Shepherd of Hermas bears similar testimony. So also the Apocalypse of John, 14. 4.

Mangey thinks that the custom was older than Christianity among the Jews, and (note on p. 482, l. 3) remarks: 'Liquet uero hinc (i. e. from Philo) uirginitatis uotum a Iudaeorum moribus non abhorruisse. Uide an de uirginibus uoto obligatis interpretandus sit autor libri secundi Maccab. iii. 19 αἱ δὲ κατὰ κλειστοὶ τῶν παρθένων, αἱ μὲν συνέτρεχον ἐπὶ τοὺς πυλῶνας, αἱ δὲ ἐπὶ τὰ κ.τ.λ. Talis forsan Anna etiam in uiduitate, memorata a D. Luc. c. ii.'

12. **ψυχῇ, σπείραντος**] The idea of a woman being made pregnant by the impact of light is common in ancient thought. Thus Plutarch, De Iside 368 D, speaks of Isis as being filled and impregnated by the Sun: *πληρουμένην ὑπὸ ἡλίου καὶ κυισκομένην*. Cp. ibidem 368 C *τὸν δὲ Ἄπιν, εἰκόνα μὲν Ὀσίριδος ἔμφυχον εἶναι, γενέσθαι δὲ ὅταν φῶς ἐρείσῃ γόνιμον ἀπὸ τῆς σελήνης καὶ καθάψηται βοὸς ὀργώσης*. So Herodotus 3. 28 *Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μιν ἐκ τούτου τίττειν τὸν Ἄπιν*. The legend of Danae conceiving by Zeus through a shower of gold is similar. So also is that of Okresia related in Plut. Mor. 323 B. It is not quite clear from the De Mutatione Nominum, §§ 23 and 24, 1. 598, 599, and from many similar passages, that Philo did not believe in parthenogenesis as a literal fact, holding that Isaak and other leaders of ancient Israel were conceived of the Spirit only, just as Plato was conceived ἀπὸ τῆς Ἀμφικτιόνης . . . *κωλυθέντος τοῦ Ἀρίστωνος αὐτῇ συνελθεῖν, ἕως ἀποκῆσαι τὸν ἐξ Ἀπόλλωνος σπαρέντα* (Origen in Celsum, lib. 1, c. 37). However this may be, he is much addicted to the idea of parthenogenesis as a metaphor or symbol of moral and metaphysical truths, and his language, of which I have in my testimonia to p. 482. 9 given but a few samples, often recalls—as it probably suggested—Christian speculations, whether gnostic or orthodox, concerning the birth of Jesus, the Word of God. Thus in some old pictures of the Annunciation rays of light descend from heaven and enter the ears of the Virgin Mary, who then conceives the λόγος without ordinary human coition. Compare the language of our text: *ἐκγόνων . . . ἀθανάτων . . . ἡ μὲν τίττειν ἀφ' ἑαυτῆς οἷα τέ ἐστιν ἡ θεοφιλὴς ψυχῇ, σπείραντος εἰς*

αὐτὴν ἀκτίνας νοητὰς τοῦ πατρός. Also compare such language as: M. 482 τὴν τοῦ πεποιηκότος Ἐπιστήμην, . . . ἢ συνὼν ὁ θεός, οὐχ ὡς ἄνθρωπος, ἔσπειρε γένεσιν. ἢ δὲ παραδεξαμένη τὸ τοῦ θεοῦ σπέρμα . . . τὸν μόνον καὶ ἀγαπητὸν αἰσθητὸν υἱὸν ἀπεκύησε, τόνδε τὸν κόσμον. Cp. Luke 3. 22, John 1. 3, 3. 18.

We learn from Plutarch that the λόγος was conceived through the ears, and hence the veneration of the cat among the Egyptians, De Iside, 381 A. τὴν μὲν γὰρ γαλῆν ἔτι πολλοὶ νομίζουσι καὶ λέγουσι κατὰ τὸ οὗς ὀχευομένην, τῷ δὲ στόματι τίκτουσαν, εἴκασμα τῆς τοῦ λόγου γενέσεως. So the Virgin Mary, according to Christian dogmatics, conceived the Word through her ears. Cp. Nersetis Claiensis Opera, Latine, Uenetiis, 1832, vol. 2, p. 267: iuxta Angeli annunciationem, qua *per aures* (Uirginis) *ingrediebatur uerbum* incomprehensibile, ex sanguine uirginis attrahens sibi, uiuum sibi fecit corpus, idque Dei corpus. Also Ruffin. in Symb. Apost. c. 13.

13. κατὰκλισις] The Therapeutae seem to have lain in two rows, the women being on one side of the table and the men on the other. The custom was to lean on the left elbow, with a cushion under the arm. The person lying to the right of another in a banquet was said to ἀνακείσθαι ἐν τῷ κόλπῳ of the person to his left; and the phrase has only this formal and technical sense in John 13. 23. It only means that John as the beloved disciple reclined next to Jesus.

16. πολυτελείς] Plutarch, Uita Lycurgi, ch. 10. 45 οἴκοι δὲ μὴ διαιτᾶσθαι κατακλινέντας εἰς στρωμὰς πολυτελείς καὶ τραπέζας.

18. στιβάδες] Greek philosophers loved to pourtray such simple apparatus of a feast, e.g. Plato, Rep. 2, p. 372 B ἐπὶ στιβάδων ἐστρωμένων σμίλακι τε καὶ μυρρίναις. So we learn from Plut. Uita Lycurgi, ch. 16. 50 C, that the Lacedaemonian youths slept ἐπὶ στιβάδων ὥς αὐτοῖς συνεφόρουσαν τοῦ παρὰ τῷ Εὐρώτᾳ πεφυκότος καλάμου τὰ ἄκρα ταῖς χερσὶν ἄνεν σιδήρου κατακλάσαντες. Compare the account of the κοπίς in Athen. 4. 138 F.

εἰκαιτέρας] So Philo elsewhere αὐτοσχέδιον ἀνιστῶσι βῶμον εἰκαιστάτης ὕλης, 'of anything that came handy,' dona obuia dextrae. In Attic poetical, but common in late prose, e.g. Plut. Mor. p. 80 B, Athenaeus and Polybius in whom it = temerarius.

20. ἀγκῶνας] Clem. Alex. Paed. 2. 7 (Sylb. p. 171) οἱ δὲ ἐπὶ τὴν κλισίαν τὰς ὄψεις πήξαντες, ἀμετασάλευτοι τοῖς ἀγκῶσιν ἐρηρεισμένοι μόνοις παρέστων τοῖς ὤσιν. Philo elsewhere uses χαμαίστρωτα in the

M. 482 sense of rugs or quilts such as Orientals wrap round themselves at night. These might be fastened to or hung from the *στιβάς* or mattress as *ἀφ' ὧν* implies; but it is rather the *στιβάς* than the *χαμαίστρωτα* that one would expect to be raised (*ὑπερέχειν*) under the elbow.

21. *σκληραγωγίαν*] Except in Philo this word is only found in the fathers according to Stephanus.

22. *ὑπανιείσιν*] 'Remittunt.' Cp. Plut. U. Dio c. 7 ἡ τυραννὶς τὸ λῖαν ἀπάνθρωπον ὑπανήκεν. Philo, p. 1057 D=1. 591 ἀσκητῆς . . . διαπνεῖ πάλιν καὶ ὑπανιέται. Philostr. Vita Ap. c. 37, p. 90, 19 φιλοσοφία . . . ξύμμετρος μὲν καὶ ὑπανειμένη.

εὐκολίαν] A favourite word with Plutarch, also used by Plato, Alcib. I. p. 122 C, and Laws 12, p. 942 D. Plut. Caes. c. 17 τῆς περὶ τὴν δίαυταν εὐκολίας.

24. *ἀπεχθόμενοι*] A rather similar use is read in the Legatio ad Caium, 2. 577 τοῖς δὲ ἥδη καθαιροῦσιν ἢ χλευάζουσιν ὡς πολεμιοτάτοις ἀπέχθονται, 'They (the Jews) hate bitterly as their worst enemies those who go so far as to destroy or mock at (their religion).' L. & S. under *ἀπεχθάνομαι*, of which *ἀπέχθομαι* is a late and probably Alexandrine form, only give the sense of 'to incur hatred or to make oneself hated by others.' Both these passages of Philo, however, require the sense 'to treat a thing inimically, to resent it or resist it as hated.' The same use is found in Plutarch, γυναικῶν ἀρεταί, 257 A τιμὴ δέ τις ὁμῶς ἦν τῆς Ἀρεταφίλας παρ' αὐτῷ καὶ δύναμις, οὐκ ἀπεχθανομένης οὐδὲ πολεμούσης ἄντικρυς, which Xylander renders 'non inimicam se gerenti, neque palam repugnanti.' In Plutarch, Marcell. 22 we have a still better parallel to this use in the D. U. C.: καὶ γὰρ ὁ αὐλὸς εἰρήνης μέρος καὶ τὸ μύρτον Ἀφροδίτης φυτόν, ἡ μάλιστα λεῶν ἀπέχθεται βίᾳ καὶ πολέμοις. So Plutarch, De Defectu Oraculorum, 426 D οὐ γὰρ ἀπεχθάνεται μεταβολαῖς ἀλλὰ καὶ πάνν χαίρει τὸ θεῖον. The reading of the Gk. MSS. may therefore stand.

28. *ἀρχέκακον*] A rare word. Hom. Il. E. 63; Plut. Mor. 2. 861 A; frequent in Nonnus Dionysiaca; Clem. Alex. Protr. p. 13, 1 (Potter).

29. *καταζεύξασαι*] Cp. Pindar, Pyth. 2. 21 ὅταν ἐν ἄρματι καταζευγνῇ σθένος ἵππιον. Philo uses the word in the same sense: 'yoked (and so subdued) and then attached the power over the weaker to the stronger.'

31. δοῦλος] In this passage there seems to be a covert reference M. 482 to the Greek festivals, like that of the *σεμναὶ θεαί* referred to in the Q. O. P. L. p. 467, in which no slave was permitted to bear a part in the ceremonies. Comp. especially with the words οὐδὲ γὰρ οἱ τυχόντες ἐλεύθεροι, the passage 2. 467 δοκοῦσιν . . . Ἀθηναῖοι . . . τὴν ἐπὶ ταῖς σεμναῖς θεαῖς πομπὴν ὅταν στέλλωσι δοῦλον μηδένα προσλαμβάνειν τοπαράπαν, ἀλλὰ δι' ἐλευθέρων ἕκαστα τῶν νενομισμένων ἀνδρῶν τε καὶ γυναικῶν ἐπιτελεῖν, καὶ οὐχ οἷον ἂν τύχη, ἀλλὰ βίον ἐξηλωκῶτων ἀνεπίληπτον.

35. ἐπικελεύσεις] Once in Thuc. 4. 95 and Aristid. Rh. 7, 2, p. 269, 11 (Steph.). Philo 1, p. 642. 14.

38. συστήματι] A regular word for a guild found according to L. & S. in the Corpus Inscr. 2508, 2562, 2699. In Polyb. it means a college of priests or magistrates (21. 10, 11); so Strabo 806, &c. With what follows cp. Iambl. Vita Pythag. chs. 17 and 18.

39. ἀστέιους] In classical Greek = 'urbanus'; in late prose = 'noble, good.' Isocrates uses it in latter sense, Ad Nic. p. 21 D ἀστέιος εἶναι πειρῶ καὶ σεμνός. Also Xen. Cyrop. 2. 2, 12 and 8. 4, 10. Acts 7. 20, of Moses, καὶ ἦν ἀστέιος τῷ θεῷ. Ex. 2. 2; Num. 22. 32. A favourite word of Philo's to denote the ideal man of the Stoics, the φρόνιμος of Aristotelian ethics. L. & S. hardly notice this sense.

42. οἰκειοτέπους] Matt. 12. 47 foll. 'And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples, and said, Behold, my mother and my brethren,' &c. So Mark 3. 35. To the testimonia, cited on p. 112, add De Mose, lib. 3, 2. 161, 10 φιλίαν καὶ συγγένειον ὑπολαβὼν εἶναι μόνην ἀνδρῶν ἀγαθῶν οἰσιότητα. Also De Iustit. 2. 362, 38 τὸν ὁμόφυλον καὶ συγγενῆ, μετέχοντα τῆς πρὸς τὴν ἀνωτάτω συγγένειαν οἰκειότητος ἢ δ' ἀνωτάτω συγγένεια ἐστὶ πολιτεία μία, καὶ νόμος ὁ αὐτὸς καὶ εἷς θεός, ᾧ πάντες οἱ ἀπὸ τοῦ ἔθνους προσκεκλήρωνται. The monks of the Serapeum near Memphis, B. C. 164, called each other 'brothers,' according to the conjecture of M. Brunet de Prestle (see Notices et extraits des MSS. de la Bibl. Imp. Tome 18, Paris 1865, p. 261 ff.). The seclusion of such monks is termed κατοχή in the Papyri, and they could not leave the temple in which they voluntarily confined

M 482 themselves. It is worth notice that their life was called *θεράπευσις* (Pap. no. 34 *ἐν τῷ Σεραπείῳ θεραπεύω*). Maidens entered the service of the god in the same way with the title of *ιερόδουλοι*. Like other religionists, they attached much importance to their dreams, some of which are written down and preserved to us in the Papyri. Their leisure they devoted to philosophic and scientific inquiries, Chrysippus being among the authors they read. Cp. p. 486. 5 and note on p. 477. 7.

45. *χιτωνίσκουσ*] Plutarch, *γυναικῶν ἀρεταί*, 250 C *ἀναδησαμέναι περὶ τὰς κεφαλὰς τοὺς χιτωνίσκουσ*, of women fording a river. Ib. 261 F we read that Aristodemus, tyrant of Cumai, *τὰς θηλείας ἡνάγκαζε περιτρόχαλα κείρεσθαι, καὶ φορεῖν ἐφηβικὰς χλαμύδας καὶ τῶν ἀνακώλων χιτωνίσκων*, and just below that Xenocrita his mistress at his approach *ἐξέκλινε καὶ παρεκαλύψατο τῷ χιτωνίσκῳ τὸ πρόσωπον*. See note on p. 479. 9. Mangey remarks that among the Jews the custom was for the slaves waiting at a banquet to have their raiment girt up, and cites Luke 17. 8 *περιζωσάμενος διακόνει μοι*.

483. 3. Add to the testimonia the following from the Uita Iosephi, § 22, 2. 59 *ἴσως μὲν οὖν γελάσονται τινες τῶν εἰκαιτέρων ἀκούσαντες*.

4. *κλαυθμῶν*] Poetical in Attic, but used in Herodotus, Plutarch, LXX, and late prose writers.

5. *διαυγέστατον*] Aristotle, 840 b 34, has *διάνγες ὕδωρ*.

6. *θερμόν*] Cp. Justin M., Dial. c. Tryph. Edit. princ. p. 50 *μηδὲ ὅτι θερμόν πίνομεν ἐν τοῖς σάββασιν δεινὸν ἡγείσθε*. Also the inscription Da Caldam, in the representations in Catacombs of early Eucharist. But this feast of the Therapeutae was not being celebrated on the Sabbath. See the Excursus at the end of this book.

8. *καθαρά*] Pythagoras rejected the eating of meat. See note on p. 477. 22. Cp. also Philostr. Uita Apoll. 6. 11, p. 112 *εἰ γὰρ ἀφίκοιτό τις ἐς ἥβη τὰ ἐμά, τράπεζαν μὲν, ὅποση ἐμψύχων, ἀνρηῆσθαι πᾶσαν ἂν ἔλοιτο, οἶνον δὲ ἐκλεῖψθαι καὶ τὸν σοφίας μὴ ἐπιθολοῦν κρατῆρα, ὃς ἐν ταῖς αἰνοῖσι ψυχαῖς ἔστηκεν*. The Therapeutae, however, only abstained from wine and flesh on certain days. At least, if that is the implication conveyed in the words in p. 483. 4 *ἐν ἐκείναις ταῖς ἡμέραις*. Clem. Alex. Paedag. lib. 2 (Sylb. p. 145 C) advises such abstinence: *καλὸν μὲν οὖν τὸ μὴ φαγεῖν τὰ κρέα, μηδὲ οἶνον πιεῖν, αὐτὸς (ὁ ἀπόστολος) ὁμολογεῖ, καὶ οἱ ἀπὸ τοῦ Πυθαγόρου*.

11. **νηφάλια . . . θύειν**] Cp. Plutarch, *ύγεινὰ παραγγέλματα*, 132 E M. 483 *καὶ γὰρ αὐτῷ τῷ Διονύσῳ πολλάκις νηφάλια θύομεν, ἐθιζόμενοι καλῶς μὴ ζητεῖν αἰετὸν ἄκρατον*. The Scholiast ad Oedip. Col. 99 quotes Polemon (*ἐν τῷ πρὸς Τίμαιον*) to the effect that the Athenians *νηφάλια μὲν ἱερὰ θύουσι Μνημοσύνη, Μούσαις, Ἡοί, Ἡλίῳ, Σελήνῃ, Νύμφαις, Ἀφροδίτῃ Οὐρανίᾳ*. From Plutarch, *De Ira Cohib.* p. 464 C and *Sympos.* 4, p. 672 B; also from Porphyrius, *De Abstin.* 2. 20, we know that such libations of water were often followed by libations of honey and oil. Chrys. *De Sacerd.* vol. 1, p. 465 E writes, *νηφάλιον εἶναι δεῖ τὸν ἱερέα καὶ διορατικόν*, imitating Philo. So Theophyl. in *Timoth.* 1, 3, 2, p. 763. Idem in 3, 11. p. 767. Paul ad *Tim.* lays down that the bishop must be *νηφάλιον σῶφρονα κόσμιον φιλόξενον διδακτικόν, μὴ πάροινον*.

13. **φάρμακον**] Cp. *De Plantat. Noe*, 1. 351 *φάρμακον δέ, εἰ καὶ οὐ θανάτου, μανίας γοῦν ἄκρατον*.

14. **διερεθίζει**] A rare word which occurs in Philo, *De Mutat. Nom.* 1. 602, 34, also in Polybius and Appian.

15. **μετὰ δέ**] The *σύμποται* have lain down and the waiters taken their appointed places. Then begins the exposition of holy writ by the president. It would appear that the Therapeutae did not partake of their repast of leavened bread and salt until this exposition, along with the singing of hymns which followed it, was finished. Their feast was therefore not conducted on quite the same lines with a sober pagan feast of the time, during which a *lector* or *anagnostes* read out Homer or Ennius or some other classic, while the guests reclined and ate.

18. **ὁ πρόεδρος . . . γέγονεν**] The Armenian here supplies a lacuna which runs through all the Greek MSS. alike. Perhaps instead of *ὅτε . . . γέγονεν* we might retranslate the version thus: *κοινῇ πάντων γενομένης σιωπῆς*, but I have preferred to give its meaning quite literally. The Pythagoreans equally imposed silence upon themselves, and we read in Philostratus *Vita Apollonii*, 6. 11, p. 111, that Pythagoras *πρῶτος ἀνθρώπων ξυνέσχε βοῦν ἐπ' αὐτῇ σιωπῆς εὐρῶν δόγμα*. So in 6. 11, p. 112 *δεσμὰ γλώττης*. The Essenes seem to have vowed themselves to silence, and in the Old Armenian Version of Philo's Dictionary of Hebrew Names, the word *Essen* is explained as = 'in silence,' though in his surviving works it is connected with the Greek *ὁσιος*. Such vows of self-imposed silence are still registered by monks of some orders, as by the Trappists.

M. 483 20. **μηδὲ γρύξαι**] οὐδὲ γρῦ and οὐδὲ γρύζειν were proverbial expressions. Hence ἀγρυξία=σιωπή; L. & S. cite Menand. Ψευδ. 4 **μηδὲ γρῦ λέγει**. Aristophanes often uses the verb γρύζειν, e.g. Pl. 454, Nub. 963, Eq. 294, Pax 97, and comp. Isae. 71. 42 οὐκ ἐτόλμα γρύξαι τὸ παράπαν. Also Philostratus, Uita Apollonii 7. 11, p. 133 ἡμῖν δὲ οὐδὲ γρύξαι συγγνώμη. Epistle of the Smyrnaeans, ch. 2 (of the martyrs): τοὺς δὲ καὶ εἰς τοσοῦτον γενναιότητος ἐλθεῖν ὥστε μηδὲ γρύξαι μήτε στενάξαι τινα αὐτῶν.

21. **ζητεῖται**] The alternative reading **ζητεῖ τις** is impossible after the restoration of the subject of the main clause ὁ πρόεδρος just above. **τις** was added in order to provide a subject after the words had fallen out. **ζητεῖ** without **τις** may be the true reading, and **ζητεῖται** may have been written in order to help out the sentence, taking **ζητεῖται** as passive and **τι** as its subject. **ζητεῖται** can hardly have been used by Philo in the middle sense. Longus, Proem. 2, is given in L. & S. as the only instance of such an use.

22. **ἐπιλύεται**] The active voice is used in the same sense. Mark 4. 34 and Acts 19. 39, also in Aristot. Fr. 164. The use of the middle voice is rare, but occurs in Athen. 450 F; Theodot. Hos. 3. 4; Schol. Hom. Od. λ. 271 ἐπιλυσάμενος τὸ τῆς Σφιγγὸς αἶνιγμα. Philo termed his commentary on Genesis and Exodus **ζητήματα καὶ λύσεις**. In Athenaeus 450 F ἐπιλύομαι is used of guessing a riddle: ἐν δὲ Σαπφοί ὁ Ἀντιφάνης αὐτὴν τὴν ποιήτριαν προβάλλουσιν ποιεῖ γρίφους . . . ἀπολυομένου τινος οὕτως. Philo's meaning is thus quite clear: 'the president, so soon as silence is established, either of himself raises and discusses some point in sacred scripture or unravels some knotty point put forward by another.' With **προταθέν τι** compare the phrase in Athenaeus **προβάλλουσιν γρίφους**. At a profane feast it was similarly the custom to ask riddles.

26. **ἔξυδορκοῦσι**] Common in Plutarch, Strabo, Lucian, Lycophron.

28. **διαμέλλων**] A rare word which has the force here of 'pausing at intervals.' It occurs in Thuc. 1. 71, 142, Dio Cass. 600. 13, and Plutarch in the sense of to 'delay, tarry.'

29. **ἐπαναλήψεσιν**] A rare word which L. & S. only instance as occurring in the sense of 'repetition' in Demetrius Phalereus, a philosopher of 317 B.C. But **ἐπαναλαμβάνω** is common enough in the sense of 'resume a theme, recapitulate.' Stephanus remarks that it was a regular rhetorical device or σχῆμα, thus described by Rutilius Lupus (a pre-Christian writer), 1. 11, p. 39 quum id

quod semel dictum est, quo grauius sit, iteratur. So Hermogenes M. 483 (A.D. 160) 1, p. 50 est iteratio et repetitio sententiae, quae fit post interiectas alias, perspicuitatis causa. Cp. Clem. Alex. Strom. 4, p. 539 (Sylb.) ὁ πάνσοφος Μωϋσῆς, εἰς ἑπταπλάσιον τῇ ἐπινοήσῃ χρησάμενος.

ἐγχαράττων] A rare word, but found in Dio Cass. and Plutarch with εἰς or κατά with gen. following. With the dative only in Schol. Aristoph. Nub. 23 κοππατίας ἵππους . . . οἷς ἐγχεχάρακτο τὸ κ. στοιχείον, and in Dion. Halic.

31. ἀπνευστί] Dem. 328. 12 λόγους συνείρει τούτους σαφῶς καὶ ἀπνευστί. Philo uses the word De Congr. Erud. Grat. 1. 528, 34 διεξέρχονται δὲ ἀπνευστί συνείροντες τοὺς περὶ ἀρετῆς λόγους οἱ φιλοσοφούντες. So De Mutat. Nom. 1. 587, 40 συνείρων ἀπνευστί.

32. συνομαρτεῖν] Poetical in classical age and rare, occurring only in Eurip. Or. 950. Found in Plutarch, Mor. 786 E; Iamblichus, De Myst. 3. 27, 96; Clem. Alex. Strom. 6. 641 D.

33. ἀνωρθιάζω is generally followed by τὰ ὄτα. The Armenian perhaps implies the addition of ὄτα καὶ ὀφθαλμούς, or else it is a paraphrase of ἀνωρθιακότες used absolutely. No other writer than Philo uses the verb, except Andocides in the sense of to 'shout aloud.'

37. σχέδην] = 'sensim,' 'pedetentim.' Common in Plutarch. Hesychius interprets ἡσυχῇ, βάδην. Also in Xenoph. Hipparch. 3. 4; Pollux 1. 214; Aretaeus 38. 36.

39. διαπόρῃσιν] Only in Polybius 28. 3, 6, according to L. & S.

42. δι' ὑπονοίων ἐν ἀλληγορίαις] The same words occur in Plutarch's De Audiendis Poetis 19 E Παρὰ δὲ Ὀμήρῳ σιωπώμενον ἐστὶ τὸ τοιοῦτον γένος τῆς διδασκαλίας· ἔχει δὲ ἀναθεώρησιν ὠφέλιμον ἐπὶ τῶν διαβεβλημένων μάλιστα μύθων. Οὗς ταῖς πάλαι μὲν ὑπονοίαις, ἀλληγορίαις δὲ νῦν λεγόμεναις, παραβιαζόμενοι καὶ διαστρέφοντες ἔνιοι κ.τ.λ. As early as the days of Plato the Greeks were conscious that the sacred books of Homer did not always inculcate the highest morality, and pretended to find a deeper meaning behind the literal sense. Plato (Rep. 2. 378 D) preferred to suppress altogether the offending myths: ὁ γὰρ νέος οὐχ οἶός τε κρίνειν ὅ, τί τε ὑπόνοια καὶ ὁ μή. Already before Philo's time, as we read above p. 475. 42, the Jews also had come to be conscious of a certain discrepancy between the O. T. narratives and their highest moral aspirations, and begun to try to surmount it by that method of allegorical interpretations which they found the Greeks applying to Homer.

M. 483 I have, following the Armenian version, corrected αἱ ἐξηγήσεις to ἡ ἐξήγησις. ἐξηγήσεις for ἐξήγησις is the commonest of early corruptions and led to the substitution of αἱ for ἡ. We thus get in ἡ ἐξήγησις a substantive with which after the long parenthesis ἅπαντα γὰρ as far as νοῦν, and the removal of the words bracketed the participle κατιδούσα can agree. Yet no change is necessary; for it must be the logical soul, and not the explanation, which *beholds* through the names its kindred truths. The lacuna of the version must have also been in Eusebius' text of Philo, and the confusion of that text is the result of efforts made by scribes to replace the words omitted. Eusebius' text and the Greek text of the Armenian must have flowed from a common archetype. Therefore remove the brackets, and for the general sense of the passage cp. Philo 1. 215. 37 foll. οὗτος ὁ λόγος (sc. προφορικὸς) ἐμοὶ τε καὶ σοὶ καὶ πᾶσιν ἀνθρώποις φωνεῖ τε καὶ λαλεῖ καὶ ἐρμηνεύει τὰ ἐνθυμήματα . . . Ἐπειδὴν γὰρ ὁ νοῦς ἐξαναστὰς πρὸς τι τῶν οἰκείων ὁρμὴν λάβῃ . . . ὠδινεῖ τὰ νοήματα καὶ βουλόμενος ἀποτεκεῖν ἀδυνατεῖ, μέχρις ἂν ἡ διὰ γλώττης . . . ἡχὴ δεξαμένη, μαίας τρόπον, εἰς φῶς προαγάγῃ τὰ νοήματα κ.τ.λ. The entire passage is illustrative of this part of the D. U. C. ἤρξατο in l. 46 is the gnomic aorist, of which Philo is very fond. The force of ἐν ᾧ is not clear. The idea may be that the logical soul finds itself again in the unseen 'nous,' which inspired the scriptures. Elsewhere (653. 24) Philo says that there are two temples of God: the world, of which the firstborn of God, the divine Logos, is high priest; and the λογικὴ ψυχὴ, of which the true man is priest. Cp. 1 Cor. 13. 12.

45. ἐναποκείμενον] Porphyrii De Abstin. 22 τὰ περὶ τὰς νοήσεις, ἃς ἐναποκειμένας μὲν ἐννοίας καλοῦσιν, κινουμένας δὲ διανοήσεις. Clem. Alex. Cohort. ad Gentes, § 7 αἰνίττονται μοι τὴν ἐναποκειμένην σωτηρίαν.

484. 1. ἐμφερόμενα] The Eusebian reading ἐμφαινόμενα is even better; cp. Plato, Rep. 3. 402 B εἴ που . . . ἐν κατόπτροις ἐμφαίνονται. Philo too is fond of the word. Ἐμφερόμενα must mean 'conveyed in' the names. Erotian. in Prooem. ad Gloss. Hippoc. has τὰς ἐμφερόμενας αὐτοῦ τοῖς συγγράμμασι λέξεις. Philo often so uses the word.

3. ἐνθύμια] L. & S. only give ἐνθύμιος as an adjective = 'weighing on the mind.'

4. ὑπομνήσεως] 'Reminding.' It might be supposed that Philo is thinking of the Platonic view (Meno 81), = τὸ γὰρ ζητεῖν ἅρα καὶ τὸ μαρθάνειν ἀνάμνησις ὅλον ἐστίν. The ἐνθύμια are latent in the immortal soul from all eternity, ready to be resuscitated and

brought out into consciousness by the names, which are their M. 484 palpable symbols (*φανερὰ σύμβολα*). So according to Plato (*Rep.* 7. 529) the visible heavens should serve the true astronomer merely as a diagram to illustrate the unseen necessary truths which are independent on the senses. It is a little against such an interpretation of this passage that Philo uses not *αναμνήσεως*, but *ὑπομνήσεως*. Cp. *Dio Chr. Or.* 4 (ed. Casaub. 64 B).

Still more against it is such a passage as the following, which gives a simpler explanation of the allusion, Philo *De Concupiscentia* (= *De Sp. Leg.*) 2. 353, 21 *καθάπερ γὰρ τὸ μηρυκόμενον ζῶον, ὅτε διατέμνον τὴν τροφήν ἐνοπερείσθαι τῇ φάρυγγι, πάλιν ἐκ τοῦ κατ' ὀλίγον ἀναμασῶται καὶ ἐπιλεαίνει, καὶ μετὰ ταῦτα εἰς κοιλίαν διαπέμπεται· τὸν αὐτὸν τρόπον καὶ ὁ παιδευόμενος, δεξάμενος δι' ὠτων τὰ σοφίας δόγματα καὶ θεωρήματα παρὰ τοῦ διδάσκοντος ἐπὶ πλέον ἔχει τὴν μάθησιν, οὐχ οἷός τε ὦν εὐθὺς συλλαβέσθαι καὶ περιδράξασθαι κραταιότερον· ἄχρισ ἂν ἕκαστον ὦν ἤκουσεν ἀναπολῶν μνήμην συνεχέσι μελέταις—αἱ δὲ εἰσι κόλλα νοημάτων—ἐνσφραγίσθαι τῇ ψυχῇ βεβαίως τὸν τύπον.*

5. *πρόεδρος*] As a political president common in Thucydides, Plato, Demosthenes, Plutarch, Aristotle. The church borrowed its organization and the names of its officers from secular and political institutions, and so we find *πρόεδρος* used commonly by the fathers as synonymous with *ἐπίσκοπος*. So in Eusebius, *Greg. Naz.*, *Greg. Nyss.*, *Asterius*, *Synesius*, *Evagrius*, &c.

6. *ἀπηνητηκέναι*] Cp. p. 481. 40. I have removed the comma. The sense is as follows: 'When the president seems to have discoursed long enough and (when) the discourse in his case (seems) to have done justice in a satisfactory way to the ideas presented by its relevance and pertinence, while as listeners they seem to have done justice to the same by their attention.' *ἀπηνητηκέναι ταῖς ἐπιβολαῖς* goes with both *διάλεξις* and *ἀκρόασις*. The speaker shows his appreciation of the 'points' (*ἐπιβολαί*) by the relevant manner in which he brings them out, the audience by the attention with which they listen to him.

7. *ἐπιβολαῖς*] In *Diog. L.* this word = 'act of perception or of appreciation.' So *Longin.* 35. 3 *διανοίας . . . ἐπιβολῇ*. *Plut. Mor.* 901 E and 921 C in the sense of the 'impact' of light on the eye.

9. *συνηδομένων*] Cp. *Demosth.* 519. 10 *θόρυβον καὶ ἔπαινον τοιοῦτον ὡς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποιήσατε*.

τὸ τρίτον μόνον] I have here ventured to restore the text from the Armenian. *τὸ τρις μόνον* would render the version equally

M. 484 well. It is likely enough that on a solemn occasion the applause was restricted by rule. Clapping and applause of a preacher by the congregation was usual in the early church, but had to be restricted occasionally.

‘Ter crepare’ is a common phrase in Latin writers. Cp. Prop. 3. 8, 4 et manibus faustos ter crepuere sonos. Hor. C. 2. 17, 25. Ibis 228. We also hear of the *compostus plausus* of a theatre, which may however refer to *clâqueurs*. If the Greek reading be retained it must mean: ‘*plausus ab omnibus propter consequentiam aboritur*,’ which makes poor sense and we must read with Q *ἐψόμενον*, and cp. Dion Chr. de Regno Or. 1 (ed. Casaub. p. 3 B) πολλοὶ μὲν οὖν κατὰ φιλοσοφίαν λόγοι, καὶ πάντες ἀκοῆς ἄξιοι, καὶ θαυμαστὴν ὠφέλειαν ἔχοντες, τοῖς μὴ περιέργως ἀκρωμένοις. ἀλλὰ δεῖ τὸν ἐγγὺς τε καὶ μάλιστα ἐψόμενον ἀνευρόντας . . . ὡς δυνατόν προθύμως διελθεῖν.

10. Probably *ὁ μὲν προστάτης ἀναστάς* should be read. Cp. Euseb. H. E. 2. 17 *προστασίας τρόπον*, and see my Excursus, n. 1 on § 54.

13. *τριμέτρων*] Joseph. Ant. lib. 7, c. 12, 3 De Dauide *ᾠδὰς εἰς τὸν θεὸν καὶ ὕμνους συνετάξατο μέτρου ποικίλου* τοὺς μὲν γὰρ *τριμέτρους*, τοὺς δὲ καὶ *πενταμέτρους ἐποίησεν*.

14. *προσφώδιον* is perhaps not less correct than *προσοδίων*. Cp. Etym. Magn. *προσφώδια γὰρ Ἀθηναῖοι προσιόντες ναοῖς ἢ βωμοῖς πρὸς αὐτὸν ἦδον*. Common in Plutarch and Athenaeus.

παρασπονδείων occurs here only. *παραβωμίων* occurs in Soph. O. T. 184 and Lucian. Syr. D. 42 of priests.

19. *ἀκροτελεύτια*] Thuc. 2. 17 *Πυθικοῦ μαντείου ἀκροτελεύτιον*. Also in Pollux 2. 161; Dio Cass. 80. 5, 3; 63. 10; and Euseb. lib. 8, c. 8 (De Arianis) καὶ εἰς συστήματα μεριζόμενοι κατὰ τῶν ἀντιφώνων τρόπον ἔψαλλον *ἀκροτελεύτια* (Steph.). The refrain: ‘for his mercy endureth for ever,’ in the Psalms, would be such an *ἀκροτελεύτιον*.

ἐφύμνια] ‘Solemn refrains.’ So Apoll. Rh. Arg. 2. 712, 713:

θαρσύνεσκον ἔπασσιν, Ἰῆϊε κεκληγγύϊαι

ἔνθεν δὴ τότε καλὸν ἐφύμνιον ἔπλετο Φοῖβῳ.

So in Athen. 15, p. 701 E *ἡ παιὼν* is instanced as an *ἐφύμνιον*, which is no mere *παροιμία*. Perhaps the words ‘Alleluiah’ and ‘Amen’ constituted such refrains. The Scholiast on Pindar Ol. 9. 1 writes *ἐφυμνίῳ δὲ κατεχρῶντο τοῦτῳ, τήνελλα καλλίνικε*.

20. *ἐξηχοῦσι*] Perhaps intransitive here, as in Pollux 1. 118 *ἐξήχησε βροντῇ*. So LXX, Sirak 40. 13 *ὡς βροντῇ μεγάλη ἐν ὑετῷ ἐξηχήσει*. After Philo’s age, the word seems to have had a secondary

meaning only, viz. 'to annoy another with one's noise,' as in Clem. M. 484 Alex. 1. 464 C. In Hippol. Haer. 214. 13 ἐξηχθέντες = 'instructed.'

23. παναγέστατον] = 'all pure.' So Plutarch, *Ῥωμαϊκά*, 286 τῶν παναγῶν παρθένων, of the vestals. Also Pollux 1. 135 Ἱέρειαι παναγείς. Dionys. Hal.; Maxim. Tyr. 121. 3. In later writers the word usually meant 'all-accursed,' e.g. Greg. Theol., Eusebius, Manetho, &c.

24. προσοψήματος] 'Flavouring.' Occurs also in Dioscor., Athen. 4. 162 C and 7. 276 E; in Diodorus and Clem. Alex. in whom it = 'epulae' (1. 396 B, 817 B).

25. αἰδῶ] Matt. 12. 3 'Have ye not read what David did . . . how he entered into the house of God and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?' Cp. Ex. 25. 30, and 29. 32, 33; Lev. 24. 5-9, and 8. 31; 1 Sam. 21. 4-6. Since the shew-bread was offered only in the temple of Jerusalem and not in synagogues at all, either before or after the destruction of the temple by Titus, this reference to the shew-bread must have been penned before the latter event.

31. λειτουργίας] In the sense of religious service this word occurs in Diodor. 1. 21 τὰς τῶν θεῶν θεραπείας τε καὶ λειτουργίας. Aristot. Pol. 7. 10, 11; LXX, Num. 8. 25 and Luke 1. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ.

33. προνομίαν] 'Privilege.' Common in Lucian, Strabo, Dio Cassius, Josephus, Plutarch 2. 279 B, &c. Philo's respect for the sons of Zadok (see Ez. 40. 46, and 42. 13, 14) is thoroughly in keeping with the Pharisaism of his time. All priests were Levites, but not all Levites priests. Elsewhere, 2. 236, Philo writes τοῖς τῆς ἀμείνονος τάξεως ἱερεῦσι of the priests as distinct from the νεωκόροι. Cp. Joseph. c. Apion. lib. 1, p. 918 ὅπως τὸ γένος τῶν ἱερέων ἄμικτον καὶ καθαρὸν διαμένῃ.

μετὰ δὲ τὸ δεῖπνον] So Plutarch in the *ὑγιεινὰ παραγγέλματα* 133 D, E recommends dancing after dinner by way of relaxation: ὥσπερ οἱ τὰ σώματα κινεῖν μετὰ δεῖπνον ἀξιοῦντες, οὐ δρόμοις οὐδὲ παγκρατίοις τοῦτο ποιοῦσιν, ἀλλ' ἀβληχροῖς περιπάτοις, καὶ χορείαις ἐμμελέσιν. Night-long vigils, sometimes attended with dancing, were common among the early Christians, though not confined to them. In the East the cool of night invites to mild revels of all kinds. Cp. Clem. Alex. Paedag. lib. 2, c. 1 (Sylb. p. 42 D) ἀλλὰ γὰρ τὸ δεῖπνον ἔστω λιτὸν ἡμῖν καὶ εὖζωνον, ἐπιτήδειον εἰς ἐργήγορσιν, ποικίλαις ἀνεπίμικτον ποιότησιν. Potter ad loc. compares the στάσιν ἑννυχον of Greg. Naz. Or. 4; John Chrys. Hom. 1. Hermae Pastor, lib. 3, simil. 5.

M. 484 Athen. 13. 600 E, ex Critia παννυχίδας δ' ἱερὰς θηλείς χόροι ἀμφιέπωσιν. The early Christians celebrated the Eucharist by night in an antelucanus coetus or conventus, and only concluded their feast at cock-crow (gallicinium).

34. παννυχίδα] Cp. Plutarch, τῶν ἑπτὰ σοφῶν συμπ. 160 E τῇ τελευταίᾳ παννυχίδος οὔσης, καὶ χορείας τινὸς καὶ παιδιᾶς πρὸς τὸν αἰγιαλόν. Also Herodian 3, 8, 10 παννυχίδας ἐπιτελεσθείσας εἰς μυστηρίων ζήλον. Euseb. H. E. 6. 34 ἐν ἡμέρᾳ τῆς ὑστάτης τοῦ πάσχα παννυχίδος.

485. 1. αἰρεῖται] 'Is chosen.' The present tense is rare in this sense, but occurs in Aristot. Pol. 4. 15, 3.

2. ὕμνους] So the Last Supper in Matt. 26. 30 ended with a hymn: καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ελαιῶν.

4. ἀντιφώνοις ἀρμονίαις] This is in contrast with τῇ μὲν συνηχοῦντες. Sometimes they sang all together, sometimes antiphonally, one choir taking up the strain from the other as in a modern rondo.

ἐπιχειρονομοῦντες] In no writer except Philo. = 'gesticulating' or perhaps 'clapping their hands in the dance.' Cp. Plut. περὶ σαρκοφαγίας 997 C πυρρίχαις χαίρειν μὴδὲ χειρονομίαις, μὴδὲ ὀρχήμασι γλαφυροῖς. Cp. Juv. Sat. 5. 121.

5. ἐπορχοούμενοι] So in Demosth. De Cor. 313 βοῶν εὐοῖ σαβοῖ καὶ ἐπορχοούμενος ὅς αὐτῆς αὐτῆς ὅς. So Plut. Mor. 2. 336 C. Philo is employing the language of the Greek mysteries, which also passed into Christianity. Cp. Basil, t. 1, p. 512 B ἐνθῆοις χορείαις τοῖς ἐκείνων (i.e. Sanctorum) ἐπορχούμεθα τάφοις. In that age the Christians, like the Therapeutae, ended every saint's-day with a dance. Cp. the Acta Polyeuctis par B. Aubé, Paris, 1882: 'Let us dance our customary dances, . . . and recall to memory the deeds of the Saint.' Dancing at Christian festivals had to be restricted and even forbidden altogether in the fourth century: cp. Canon 53 of Laodicea, forbidding βαλλίζειν ἢ ὀρχεῖσθαι. The Jews danced at their festivals, and throughout the first night of the Feast of Tabernacles men and women danced in the court of the Temple.

ἐπιθειάζοντες] This word may here mean either 'crying out the name of the god,' or 'prophesying, being inspired.' It is difficult to see how it can govern τὰ προσόδια and τὰ στάσιμα, as Mangey makes it to by removing the comma after it and setting one after ἐπορχοούμενοι. I would take προσόδια and στάσιμα, which mean processional and stationary hymns, as explanatory of ὕμνους, or it can be regarded as dependent on ποιούμενοι. Stephanus gives

the sense 'numine diuino afflor.' Pollux conjoins the word with M. 485 καταληφθῆναι and ἐνθουσιάζει.

8. ἰδίᾳ] Cp. Justin M., Dial. c. Tryph., Ed. Princ. p. 52 αἱ γυναῖκες κατ' ἰδίαν καὶ οἱ ἄνδρες κατ' ἰδίαν.

11. μίμημα] The dancing of the Therapeutes is a kind of rehearsal of the passage of the Red Sea. So in Plutarch, περὶ Ἰσίδος, we read that the wife and sister of Osiris commemorated his sufferings and trials, ταῖς ἀγιωτάταις ἀναμίξασα τελεταῖς, εἰκόνας καὶ ὑπονοίας καὶ μίμημα τῶν τότε παθημάτων, εὐσεβείας ὁμοῦ δίδαγμα καὶ παραμύθιον ἀνδράσι καὶ γυναιξιν ὑπὸ συμφορῶν ἔχομένοις. Christian rites and mystery plays have ever arisen out of the same deeply-seated desire of the human heart to be consoled and assured of an ultimate triumph of joy over sorrow, of life over death, of good over evil.

13. θαυματουργηθέντων] Plato, Tim. 80 C; Xen. Symp. 7. 2; Plut. Mor. 1004 E, and others use this word.

16. ὑποσυρέντος] In Plutarch, Lucian, Clem. Alex.

Plutarch uses ἀνακοπή of the recoil of a wave, U. Pyrrhi, c. 15 τὸ κύμα μετὰ ψόφου μεγάλου καὶ τραχείας ἀνακοπῆς.

18. λεωφόρον] Cp. Philo, De Abrahamo 2. 3 ταύτην οἶα λεωφόρον ὁδὸν ἢ φιλάρετος ἀνατέμνει . . . ψυχῇ.

19. ἐπέξευσεν] Cp. Isocr. 58 E of Xerxes πεξεῦσαι δὲ διὰ θαλάσσης. Also in Xenoph. Anab. 5. 5, 14; Acts 20. 13; Philostr. 774 πεξεύοντι τὴν θάλασσαν τῷ Ποσειδῶνι. So in Gregory, Jesus is spoken of as πεξεύων τὸ πέλαγος (Steph.). Also found in Lucian; Dio Chr. 1. 110; Strabo, &c.

27. εὐχαριστηρίους] 'Hymns of thanksgiving.' Cp. Dion. Hal. Ant. Rom. 643. 36 θυσίας εὐχαριστηρίους. So Polyb. 5. 14, 8 τοῖς θεοῖς ἔθυσεν εὐχαριστήρια. Diod. 2. 621, 79. Also in LXX, Macc. 2. 12, 45. There is therefore no reason with Mangey to prefer χαριστηρίους.

28. σωτήρα] Philo often applies to God this epithet, which was applied to the deity in many heathen cults.

29. ἐξάρχοντος] ἐξαρχος=praecentor in Hom. Il. ω. 721; Eurip. Bacch. 141. Demosthenes, De Cor. 313, and Plutarch, Mor. 65 C. In patristic Greek it=exarch of a province or overseer of a monastery.

30. προφήτιδος] Rare. Used in Eur. Ion 42, 321; Diod. 1. 2; Plut. De Defectu Orac. p. 431 B ᾧ χρώμενοι ποιοῦσι κατόχους τοῖς ἐνθουσιασμοῖς καὶ φαντασιαστικούς τοὺς προφήτας καὶ τὰς προφήτιδας. Plato, Phaedr. 244 A.

M. 485 32. ἀντήχοις] Not in L. & S. or Stephanus.

ἀντιφώνοις] Cp. Plutarch, *περὶ πολυφιλίας* 96 E ἡ μὲν γὰρ περὶ ψαλμοὺς καὶ φόρμιγγας ἁρμονία δι' ἀντιφώνων ἔχει τὸ σύμφωνον, ὁξύτῃσι καὶ βαρύτῃσιν ἁμωσγέως ὁμοιότητος ἐγγυνομένης. Plato, *Laws* 7. 812 D τάχος βραδυτῇτι καὶ ὁξύτῃτα βαρύτῃτι ξύμφωνον καὶ ἀντίφωνον παρεχομένους.

34. ἀνακινάμενος] Poetical in classical age, but used in Plat. Axioch. 371 D; Longin. 20. 1; Athen. 1, p. 33 E.

ἐναρμόνιον] Common in Plato and Plutarch. Dionys. Hal. *περὶ συνθέσεως* 28 (vol. 2, p. 19, l. 45 of ed. Francof.) contrasts μελωδία ἐναρμόνιος with chromatic and diatonic melodies. Philo, however, does not seem to use the word ἐναρμόνιον technically, but as simply = 'concinnus, consentaneus,' as does Plato, *Rep.* 7. 530 D ἐναρμόνιον φοράν, and *Laws* 2. 654 A τὴν ἔνρυθμόν τε καὶ ἐναρμόνιον αἰσθῆσιν.

38. εὐσέβεια] Cp. Joseph. c. Apion. 2. 181.

μεθυσθέντες] For this metaphorical use cp. Clem. Alex. *Cohort. ad Gentes*, § 74 (Potter, p. 92, 1) ἀγνοία μεθύων ἀκράτῃ. Cp. Cyprian. *Epist.* 63 (Gersd. ed. 63. 11) quia ebrietas dominici calicis et sanguinis non est talis, qualis est ebrietas uini secularis, cum diceret spiritus sanctus in psalmo: calix tuus inebrians, addidit: perquam optimus, quod scilicet calix dominicus sic bibentes inebriat, ut sobrios faciat.

40. καρῃβαρύντες] Clem. Alex. *Paed.* 2. 5 (Sylb. p. 168 B) ὁ λόγος, ἐν αὐτῇ τῇ ψυχῇ καρῃβαρήσας τῇ μέθῃ. Also in Lucian, Aristotle, Chrysostom, &c.

καταμύοντες] This word occurs in Aristophanes, Sophocles, and Xenophon; also in LXX, *Esai.* 6. 10, and in N. T. *Matt.* 13. 15, *Acts* 28. 27, in the form καμύω.

486. 4. ἐμπορευσόμενοι] Porphyrii *Uita Pythag.* 12 ὁ Πυθαγόρας τὸ πλεῖστον τῆς σοφίας ἐνεπορεύσατο. Cp. Porphyrii *De Abstin.* 34. Clem. Alex. *Strom.* lib. 1 (Sylb. 302 D) τὰ κάλλιστα εἰς φιλοσοφίαν παρὰ τῶν βαρβάρων ἐμπορεύεσθαι. The same secondary sense occurs in Pseudo-Plato, *Ep. ad Dion.* 313 D, E. So 2 Peter 2. 3 πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται. Themistius 298 has σοφίαν καὶ φρόνησιν ἐμπορεύεσθαι. Cp. Macar. *Hom.* 16 οὐράνιον ἐμπορεύεσθαι πλοῦτον. As the hands of the Therapeutae were καθαραὶ λημμάτων, their philosophy was the only 'trade' they had.

γεωργήσοντες] A common Stoical use. Plutarch, *Mor.* 2. 776 B

φιλίαν τιμῶν καὶ μετιέναι καὶ προσδέχεσθαι καὶ γεωργεῖν. Common also M. 486 in the fathers.

6. ψυχῇ μόνη βιωσάντων] The Armenian variant θεωρησάντων has much to recommend it and may be paralleled from many sources, e.g. Plutarch, παραμυθητικός πρὸς Ἀπ. 108 B αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα and Plato, Phaedo 66 E αὐτῇ τῇ ψυχῇ θεατέον.

7. πολιτῶν] This Stoical conception to which Philo is so attached was embraced by Christian writers from Paul onwards. Cp. Paul, Phil. ch. 3. 20 ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει. The following passage of Clement of Alexandria is an echo of Philo in tone and style, Cohort. ad Gentes, § 72 (Potter, p. 90) ὡς τῆς ἀγίας καὶ μακαρίας ταύτης δυνάμεως, δι' ἧς ἀνθρώποις συμπολιτεύεται θεός. λώϊον οὖν καὶ ἄμεινον, τῆς ἀρίστης τῶν ὄντων οὐσίας μιμητὴν ὁμοῦ καὶ θεραπευτὴν γενέσθαι. οὐ γὰρ μιμῆσθαι τις δυνήσεται τὸν θεόν, ἢ δι' ὧν ὁσίως θεραπεύει· οὐδ' αὖ θεραπεύειν καὶ σέβειν, ἢ μιμούμενος. ὁ γέ τοι οὐράνιος καὶ θεῖος ὄντως ἔρως, ταύτῃ προσγίνεται τοῖς ἀνθρώποις, ὅταν ἐν αὐτῇ που τῇ ψυχῇ τὸ ὄντως καλὸν ὑπὸ τοῦ θείου λόγου ἀναζωπυρούμενον, ἐκλάμπειν δυνήθῃ.

11. ἀκρότητα] Clem. Alex. Cohort. ad Gentes, § 15 ἀκρότητες ἀμαθίας, ἀθεότης καὶ δεισιδαιμονία. Hippocrates and Aristotle (in the Nicomachean Ethics) first use this word.

EXCURSUS

ON THE

PHILONEAN AUTHORSHIP OF THE DE VITA
CONTEMPLATIUA.

I. IN Philo no thought so often recurs, no rule is so firmly insisted upon, as this, that the claims of the purer religion, of Jewish monotheism, are paramount over those of house and home, of city and kindred and country. To adopt that religion, even to persevere in it, was in his age an effort, an act of renunciation, which he figures sometimes as a flight from the idolatry, which deified nature and created things, to the worship of the one God, Father and Maker of all things; sometimes in more metaphysical language, as an ascent from the changing shows of sense to the eternal truths of reason; sometimes, merely ethically, as a victory of the highest element in man, the moral reason, over the discordant chaos of the passions; sometimes mystically as the *διαβατήρια* or transition from Egypt into the promised land. But although he emphasizes, now one aspect, now another, of the complex process of spiritual emancipation, he does not hold them to be separable from one another, but one involves all the rest; so that a man could not abandon his idolatrous cults without also reaching a higher stage of moral development; nor, on the other hand, remain a polytheist and pagan without dwarfing his moral nature and stultifying his human intelligence. Of this purification of the soul, Philo held the call of Abraham and the passage of the Israelites out of the land of Egypt, to be the most conspicuous types and examples; though not the only ones which the pages

of his national scriptures offered for the confirming in their faith of his countrymen and the encouragement of the Gentiles who still sat in the shadow of darkness. For it must never be forgotten that the Jews of Alexandria were in the days of Philo inspired with an intensely missionary spirit; and that their ideal comprised not merely the reunion of all the Jews scattered far and wide over the world, but the conversion to Monotheism, and to the observance of the sabbath and of the other Jewish feasts and fasts, of Greeks and Romans as well. Of Philo's writings, a large number have therefore a missionary aim; and in his *Lives of Abraham*, of *Joseph*, of *Moses*, in his partly preserved *Apology for the Jews* and in many of his other works, he addresses himself to the Greek reading public, setting forth to them the providentially wrought illumination of his race and imploring them to repent, to forsake their polytheistic opinion, and participate in the privileges assured to the chosen race. 'To be quite sinless,' he writes in his tract upon *Repentance*, 'belongs to God alone, or perhaps to a divine man; but to pass over from sin unto a life that is without reproach, is within the compass of a thoughtful man, who has not utterly ignored his own good. Wherefore doth Moses bring such ones together and invite them to his most secret mysteries, holding out to them teachings of reconciliation and love, teachings which exhort to the practice of perfect simplicity and to the rejection of all pride; that they may embrace truth and humility, the most needful of virtues and the most productive of happiness, and emerge from the myths and inventions, which, from their first youth, parents and nurses and tutors and a thousand others of their intimates imprinted on their still tender souls, so entangling them in a maze of error as concerns the knowledge of what is the best. And what is the best of things that are, except God? the honour due to whom they apportioned to false gods, which they exalted above all measure, whilst in their vanity of mind they utterly forgot the true God. We must therefore regard as our dearest and most intimate kinsmen all those who, even though they were not from the very beginning called to worship him, yet did so afterwards, espousing the rule of the One instead of the rule of many. They have tendered to us the best earnest of their love and intimacy, in the character that loves God; and we ought to rejoice in common with them, as if they had before been blind and had suddenly received their sight,

looking upon the most dazzling light, when before they were plunged in the deepest darkness. . . . For 'tis a noble and expedient course to desert and flee, without looking back, into the camp of virtue, abandoning vice, the most treacherous of mistresses. And in sooth, as a shadow must follow a material body in the sunlight, so must all the company of the other virtues follow upon reverence for the true God. For the converts become forthwith wise, temperate, modest, gentle, good, kind, holy, just, high-minded, lovers of the truth, superior to money and pleasure; just as on the contrary one may see the backsliders from the sacred laws to be profligate, shameless, unjust, unholy, small-minded, quarrelsome and addicted to false words and false oaths, men who have sold their freedom for meats and strong wine and dainty dishes and delicate shapes, for the pleasures of the stomach and for venery, enjoyments which work the gravest harm to body and soul.'

II. An ancient city, with its narrow noisy thoroughfares, its foul bazaars wherein misery and disease jostled wealth and insolence and vice, was displeasing to a philosopher, who wished to spend his life in meditation. In the first century of our era, the golden age of city life was already a far-off memory; and we of to-day, before whose eyes the drama of political life is for ever being acted out, not without our own keen participation therein, are more able to appreciate and understand the pages of Herodotus or Thucydides than was Philo. The citizen of ancient Athens loved his city, because he did so much for it by his own efforts; because he personally fought and legislated for it. But for three hundred years before Philo was born, the patriotism which can once more inspire the citizens of to-day, had among the Greeks died out. And as we turn over the pages of the *Ethics* of Aristotle we realize that man had already even in his day, not so much outgrown his surroundings, as discovered that the old all-absorbing devotion to the city state could not survive its independence. For in them the life of contemplation is exalted above the life of action, and a vague philanthropy is about to succeed to the intense and passionate feelings of love or aversion which cemented together the fellow-citizens of the previous age.

III. After the loss of civil freedom there was but little in city life to atone for the discomforts which beset one residing therein; and it became the fashion for the choicer spirits that wished to devote themselves to study and contemplation, to retire from the

noisy and turbulent streets, and to bury themselves in gardens outside the gates¹. This was the more possible under the Roman empire, because it was now no longer necessary to live within a walled town; and in his eulogy of Augustus Caesar (*Legatio ad Gaium* 2. 567) Philo dwells in eloquent terms on the peace and security of life and property with which the gathering of the reins of power into the hands of a single wise ruler had blessed the world. If the Epicureans and other Greek sects had their gardens and country retreats, why not also Jews who were tired of the turmoil and greed of gain, of the flaunting luxury and superstition of Alexandria? Is it not likely beforehand that the same longing for peace and solitude which led the studious *thiasi* of the Greeks to forsake the city and pitch their tents in rural colonies, should also have influenced philosophic Jews? The populace of Alexandria were noted even among the Romans for their turbulence and for the grossness of their superstitions². How much must there not have been to disgust and shock a pious Jew, as often as he left his house and went out into the streets? What endless processions in honour of idols which he despised as lifeless logs, or of unclean animals which he loathed! His position was exactly analogous to that of a Mohammedan living in Benares at the present day.

IV. Setting aside for the present the treatise on the Contemplative Life, we find many clear indications in the other works of Philo, that among his compatriots there were those who, leaving home and kindred, retired from the active everyday life of the city, in order to be alone with God. Take for example such a passage as the following from the *De Decalogo* 2. 199. He is commenting on the significance which attaches to the placing fifth in the Decalogue of the precept that we should honour our parents; and he writes as follows: 'Parents are in their very nature, it would seem, on the border-land between mortal and immortal essence; mortal, because they are akin to men and to the rest of the animal creation and share in the frailty of all flesh;

¹ So in John 18. 1, 2, we hear of the garden beyond the brook Kedron to which Jesus oftentimes resorted with His disciples, and in which, according to old texts of the *Acta Pilati*, he was buried.

² E.g. Cicero, *Tusc.* 5. 27. 78 *Aegyptiorum morem quis ignorat? quorum imbutae mentes prauitatis erroribus, quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut crocodilum uiolent.*

immortal, because in begetting others, they take on a likeness to God who hath begotten all things. Now there have been some who ere now have devoted themselves to the one part, but in doing so seemed to neglect the other. For, *filled, as with pure wine, with the longing for holiness, they bade a long farewell to all other affairs and offered up their own lives wholly to the service of God.* But others in contrast with them, imagining that there is no duty outside the claims of their fellow-men, gave themselves up exclusively to human society, conceding free use of their goods to all alike, because of their longing to share with others and of their resolve to lighten so far as they could the trials of others. These latter then one may rightly term lovers of men, as one may the former lovers of God; yet must both be pronounced to be but half-perfect in their goodness.' Then after dwelling on the affection shown even by the brutes towards their benefactors and parents, he continues thus: 'Is it not then meet after this, that men, as many as neglect their parents, should hide and revile themselves? . . . *Do they then carry within the limits of their souls all reverence and holiness?* Nay, rather have they driven away over the border into exile these qualities. For parents are servants of God in so far as they beget children; but he that dishonours the servant dishonours in him the master also.'

V. A reference to Gaius in the treatise from which I quote the above passage (vol. 2. 193) shows that it was written during the reign of that Emperor. There is another similar passage in the Liber De Septenario, 2. 279, which I have given at length in my testimonia to 474. 35, and in which he speaks of the ascetics of wisdom, whether among the Greeks or the barbarians (by which latter term he means the Jews), as '*having chosen a life of seclusion from the throng* of those who are troubled about many things. They have made up their minds neither to wrong others nor to retaliate for wrongs inflicted on themselves. *So they choose their abodes far away from courts of law and from council-chambers, from market-places and assemblies,* avoiding all localities where the meaner sort of men meet in *clubs* and formal gatherings. For they aspire to lead a life in which war hath no part, but which is full of peace, *the noblest spectators they, of nature* and of all that is therein. . . . *Goodly citizens of the world* in truth are they, who recognize the world to be their city, and the companions of wisdom to be its citizens. There virtue alone entitles to be enrolled on

the register, and to virtue is entrusted the task of presiding over the common polity.' The passage cited in my testimonia to 474. 29, 30, from the treatise, *Quis Rerum Diuinarum Heres* 1. 482, though it is less direct in its information, nevertheless points in the same direction; for what point would there be in the words, *going forth outside the walls*, unless there was actually such a practice in vogue?

VI. In the passage from the life of Abraham, however, cited on p. 53 as a testimonium to 474. 30-34, there is a reference to the *custom of seeking in the country seclusion and repose from the evils of the city*, as explicit as can be desired. And in the preceding section 3 of the same treatise, vol. 2. 4, Philo draws a gloomy picture of the evils to escape which the good man flees from the city: 'Wickedness is everywhere, and is therefore known to many; but goodness is rare, so that it is not noticed even by a few. Aimlessly doth the bad man hurry to the market-place and theatres and law-courts, to council-chambers and assemblies, to every kind of concourse and club. For he has given up his life to meddlesomeness, wagging his tongue in immoderate and endless and indiscriminate gossip, confounding and mixing up everything, truth with falsehood, and things which may be said with those which may not, private matters with public, and sacred with profane, and serious with ridiculous; all because he has never been taught that which in season is best, namely silence.' The life of Abraham, just quoted, is one of Philo's earlier works, and is addressed to Greeks.

VII. In the *Quod Omnis Probus Liber Est*, which is also an early work and addressed to the general reader, there occurs an eloquent passage in which there is an unmistakable allusion to the existence of recluses, who are seeking in the desert the peace and leisure for contemplation of things divine which the turbulent life of the city cannot afford: 'Who then,' he asks in chapter 10 of that treatise, 'have there either been among men aforetime, or now are that answer to our ideal? We may well answer that of old time there were certain men, who excelled their contemporaries in virtue, who chose God as their only guide, and for the law of their life the right reason of nature, men not only free themselves, but fulfilling their neighbours also with their spirit of freedom. And in our own day even, there still exist men who have modelled their lives on the example of the wise, as it were copying an

ancient writing. For although the souls of our antagonists are widowed of freedom, led captive by folly and other vices, yet it is not so with the whole human race. And if they be not forthcoming in crowds and throngs, 'tis no wonder. For in the first place, the highest nobility is rare, and in the second, such spirits turn away from the mass of men, so *winning leisure for themselves to contemplate the things of nature*. Praying, if it were only possible, that they may raise up the fallen lives of others; for goodness would fain benefit all alike. However, finding that their efforts are of no avail, *because of the tide of perverse ills which surges high in cities*, where the passions of the soul are reinforced by every vice, *they flee away, lest they themselves should be swept off their feet*, as it were in a winter torrent, by the rush of the stream. *But we, had we any real and earnest desire to improve ourselves, would feel impelled to track out and discover their places of retreat* (καταδύσεις); *and kneeling as suppliants before them, we should beseech them to come forth among us, and to tame our lives which have grown so savage; preaching to us their tidings, not of war and slavery and of untold evils, but of peace and freedom and of an encircling and plenteous tide of all other blessings.* It is true that in the sequel of this passage he says nothing of the Egyptian recluses, but after a few lines commending the wise men of Greece, the Magi of Persia, and the Gymnosophists of India, passes on to a long and glowing account of the virtues of the Essenes. I cannot therefore number the above among those passages which have unmistakable reference to the recluses whom he describes in the D. U. C., though it is likely enough from the language that he has them also in his mind. Perhaps he does not mention them because he wishes to confine his allusions to the Essenes, because these by their very virtues disarmed even the cruelty of their oppressors, and were better known to the audience he is addressing than were the ascetic recluses of Lake Mareotis. However, it is useless to speculate on such a point. It is enough to note that the recluses of ch. 10 of the Q. O. P. L. τὸν τῶν εἰκαιτέρων ἐκτρεπόμενοι πολλὴν ὁμίλον θεωρίαν τῶν τῆς φύσεως σχολάζουσιν. So of the Therapeutae he says, D. U. C. 486. 5 θεωρίαν ἀσπασαμένων φύσεως καὶ τῶν ἐν αὐτῇ. Of the Essenes, however, in Q. O. P. L. ch. 12, vol. 2. 458, he says: φιλοσοφίας τὸ μὲν λογικὸν ὡς οὐκ ἀναγκαῖον εἰς κτήσιν ἀρετῆς, λογοθήραις, τὸ δὲ φυσικόν, ὡς μείζον ἢ κατὰ ἀνθρωπίνην φύσιν, μετεωρολόσχαις ἀπολιπόντες, πλὴν ὅσον αὐτοῦ περὶ ὑπάρξεως θεοῦ καὶ

τῆς τοῦ παντός γενέσεως φιλοσοφεῖται, τὸ ἡθικὸν εὖ μάλα διαπονοῦσιν. It looks then as if the Essene philosophy had a more practical bent than the language of ch. 10 implies; though it does not do to press words too much.

VIII. In the *De Mutatione Nominum*, written probably in middle life, 1. 583, Philo engages to write at some later time a work in which he will demonstrate that the highest wisdom is after all to be found upon earth, and is not wholly absent from it, as some contended. The picture of those men who impersonated this highest wisdom, reminds us strangely of the self-mortifying monk of a later day. *'All this company of the good and wise have of their own free will divested themselves of too copious wealth; nay, have even spurned the things dear to the flesh. For of good habit and lusty are athletes, since they have fortified against the soul the body which should be its servant; but the disciples of wisdom are pale and wasted, and in a manner reduced to skeletons, because they have sacrificed the whole of their bodily strength to the faculties of the soul. And if one may tell the truth, they have refined themselves away, till there is left only the one kind of substance, the soul-like to wit; and have so become disembodied intelligences'*¹. For very naturally is the earthly dross worn

¹ In the *Quod Deterius Potiori Insidiatur* 1. 198, Philo contrasts the two ideals of life, the selfish (φίλαντρον) figured as Cain, and the devout and virtuous (τὸ φιλάρετον, φιλόθεον δόγμα) figured as Abel. The former is supposed to argue with the latter, and states his case thus: 'Is not the body the abode of the soul? Why then should we not take care of this abode, lest it become a ruin? Are not the eye and ears and the rest of the choir of the senses as it were guardians (δορυφόροι) and friends of the soul? Surely we ought to honour allies and friends as we do ourselves? Pleasures and enjoyments and all the delights of life, surely, nature devised them not for the dead or those not yet born, but for the living? Wealth and glory, honours and power and so forth, why should we not compass them, seeing that they alone win for us not only security, but happiness in life? And their way of life is proof of this. For the so-called lovers of virtue (φιλάρετοι) are nearly all of them without honour, lightly spurned, humble (ταπεινοί), in want of the necessities of life, less respected than underlings and slaves, dirty, pale, and wasted to a skeleton, their glance full of hunger from want of food, diseased, practising death (μελετῶντες ἀποθνήσκειν). But those who take care of themselves are held in honour, are rich, are rulers, are praised, are respected. Nay more, they are healthy, fat, strong, delicate in their diet, luxurious, knowing not toil, consorting with pleasures which through all the avenues of sense purvey delights to the all-receptive soul. Such is the prolix argument which the selfish advance and appear to triumph over those who are not at home in

away and purged so soon as the reason (*nous*) elects to be wholly and solely pleasing to God. But rare and hardly to be found as is this kind, nathless it is not impossible that it should exist; and the oracle delivered concerning Enoch is a proof thereof: "And Enoch was pleasing to God, and was not to be found" (Gen. 5. 24). For where could a man seek and find this excellence? Traversing what seas? what islands, what continents visiting? Among barbarians or among Greeks? Or are there not left even up to the present day some of the most accomplished philosophers, who say that wisdom does not exist at all, for the reason that the wise man does not? For do they not say that from the very beginning of the creation of men even up to this very age in which we live, there has never been one who was reputed to be wholly without sin; because, as they say, it is impossible that a being confined in a perishable body should be completely blessed? But on a fitting occasion we will examine these statements, to see whether they are true. For the present, however, we will follow the oracle, and say that wisdom is a thing which exists, as does also the lover thereof, the wise man. But although he exists, he has lain hidden from us who are wicked, because the good does not wish to consort with the bad. Wherefore it is said: "The character that was pleasing to God, was not to be found." Signifying indeed that it existed, but was hidden and fled away from our society; for it is said to have been translated, which means that it migrated and colonized from the mortal life into the immortal¹. In the above passage Philo clearly inclines to the view that in his age at least there were persons who approached the ideal of Cynic goodness, although the Greek thinkers had not heard of them. And it would indeed seem as if he had in mind the Therapeutae,

sophistry. . . . For of those who practise virtue (*ἐπιτηδεύοντων ἀρετήν* cp. 486. 9) some have stored up what is noble (*τὸ καλόν*) in the soul alone (*ἐν ψυχῇ μόνῃ* cp. 486. 6), and having trained themselves in good works (*πράξεων ἐπαινετῶν ἀσκηταὶ γενόμενοι*) neither think nor even dream of the jugglery of words. But others have both gifts . . . and these must repel these quibbling assaults of vice.'

Philo's ideal then was to die daily, to mortify the flesh with fasting, to live a life of humility and poverty. Its affinities are with the Gospel of Jesus (Matt. 5. 1-12, and 6. 19-34), and to an equal extent with the Cynico-Stoic precepts of Epictetus. But there are qualifications to this view, which are given in § XIII below, where I adduce Philo's maturest views.

¹ For the Greek of the above see testimonia to 474. 35.

and as if he here promised at some future time to describe them to the Greeks. However this is not certain; for it is not clear that the description of the Therapeutae had not already been written when he wrote the *De Mutatione Nominum*. The other objection, that the words of the *De Mutat. Nom.* *σπάνιον δὲ καὶ τὸ γένος καὶ μόλις εὑρισκόμενον* hardly agree with the statement made in the D. U. C. that the Therapeutae are to be found in many parts of the inhabited world, has less weight. They may have been widely disseminated, yet have been few in proportion to the rest of mankind; as it were, a little salt scattered finely here and there, to keep the whole world from corruption. It rested with the writer's point of view and literary purpose to represent them as few or as many. In the same way, in the treatise *Quod Omnis Probus Liber*, where he has been emphasizing the comparative paucity of good men in the world, he says of the Essenes that they are, as far as he can judge, in number something over 4000; in the *Apology for the Jews*, on the other hand, of which the *De Uita Contemplatiua* seems originally to have formed part, he represents the Essenes as numbering tens of thousands (*μυρίους*). Josephus, in writing about the Essenes, quotes from Philo literally, yet as if his own, the former and more cautious estimate of their number; unless indeed both writers were drawing from a common, but to us lost, source.

IX. The Levites are often put forward by Philo as examples of men who have separated themselves from the ties of home and kindred in order to devote their lives to the service of God. Thus in the treatise on the sacrifices of Abel and Cain, alluding to the cities of refuge appointed by the Mosaic law, he says that, 'The Levites admit the fugitives, because they are themselves in a manner fugitives. For as the homicides have been driven away from their own cities, so these have abandoned their children, their parents, their brethren, all that is nearest and dearest to them, in order that they may receive an immortal instead of a mortal heritage' (ch. 38; see testimonia on 474. 16). And a little before, in ch. 36, he writes that, 'Moses ordained the Levites to be worshippers of Him who is alone worthy to be worshipped, to be the ransom of all other men. . . . The reason (or *logos*) which has fled to God and become His suppliant is a Levite.'

X. Yet for the Levite at least, the service of God did not entail

the same self-sacrifice, the same separation, not merely from home, but from all his kith and kin, as it did for the convert to Judaism. There are many passages in the works of Philo which, while testifying to the great number of converts which his religion had made and was continuing to make—facts the significance of which the historian of Christianity is too prone to overlook—yet acquaint us on the one hand with the hatred which these fugitives incurred on the part of their old friends and families, on the other with the coldness and supercilious indifference with which the orthodox Jews too often regarded them, with the actual distress and destitution to which they were reduced, with the danger there was of their relapsing in the midst of a heathen society into their former paganism, and the consequent necessity they were under of avoiding all their old associations. Of all this, the passage from the *Tract de Proemiis et Poenis* which I have cited at length as a testimonium upon 474. 16, p. 49, affords most eloquent proof. So in the tract on Nobility he declares that ‘the convert (*ἐπὶ λυτός*) fixes in his soul the example of Abraham, and having invoked his God, abandons his fatherland and lineage and ancestral home, assured that, if he remains, the abiding and inveterate deceits of polytheistic opinion must oppose an insurmountable intellectual obstacle to his finding the One, who is alone eternal, Father of all other beings, intelligible or sensible.’

XI. But it was not only the Jewish converts who felt the need of seclusion and solitude in order to strengthen themselves in their faith in the things not seen. The Jew, who was from his cradle the heir of divine things, was by his very birth privileged to *see God*,—for the very name Israel meant for Philo the *seer of God*; even he felt at times the need of retreat in order to quicken and purify his glance. So Philo himself testifies (*Leg. Alleg.* i. 81, cited at 474. 16): ‘For I too have oftentimes left my kindred and friends and country, and have gone into the wilderness (or into solitude) in order to comprehend the things worthy to be seen, yet have profited nothing; but my soul was scattered or stung with passion, and lapsed into the very opposite current.’ How much are we reminded in these words of Philo’s great contemporary who was led into the desert to be tempted of the devil, of Paul retiring into the desert of Arabia, of Josephus burying himself for many months in the company of Bannûs, of the trials at the hands of the evil one endured by the monks and hermits of a later age. *Patriae quis*

exul se quoque fugit. That, however, the attempted remedy sometimes failed, is proof that it was often resorted to.

XII. The above passage shows that the attitude of Philo towards the practice of seclusion is not, except perhaps in the case of converts, one of indiscriminate approval; and in a whole series of notable passages in the *De Profugis*, resembling in tone that already quoted (§ IV) from the *De Decalogo* 2. 199, but much more forcible, he rebukes those who, under the pretext of religion, lightly abandon the affairs of political life and their means of livelihood, and pretend that they have turned their backs upon glory and pleasure. I have quoted one of these passages as a testimonium upon 474. 34, on p. 55 of the text, and I will not repeat it here. I would only remark that in it he does not hesitate to award the palm to the life of contemplation as the better part. He only insists that a man should not retire before the age of fifty, and only then, if he has manfully fought his way through the battles of the moral, political, and economic life. Until he has done so, he is not ripe for the life of a solitary. He fortifies his argument by an appeal to the Mosaic Law, which forbade the Levite to retire from the active duties of the temple service, before he reached the age of fifty. His argument also recalls to our minds the language of Plato concerning his guardians in the Seventh Book of the Republic, p. 540, as well as that of Aristotle in the Tenth Book of his *Nicomachean Ethics*.

XIII. Nor is this the only passage in the *De Profugis* in which by his very disapproval of the young and untried who attempt the life of the suppliants, before they are morally fitted for it by experience, he testifies to the reality of such colonies of recluses as in the D. U. C. he describes. 'Ere now,' he says in ch. 1 (1. 546), 'I have known fathers, given to luxurious living, who, abashed by the austere and philosophic life of their sons, turned away from them and in shame chose to live in the country outside the city' (*δι' αἰδῶ τὸν ἀγρόν πρὸ τῆς πόλεως οἰκεῖν ἐλομένους*). In the paragraphs which follow he takes one after another each of the many aspects of the life of a well-to-do average citizen, and insists that no one of them should be shunned by the man who would so strengthen and purify his character as to earn the right in his declining years to embrace the austere regimen of the solitary.

'When thou seest,' he says in ch. 4 (1. 549), 'the bad man triumphant over virtue and setting much store by things that he

should despise, such as wealth, glory, pleasure, . . . do not thou, betaking thyself at once to the opposite path of poverty and undue humility, precipitately embrace the austere and solitary life (εὐθὺς ἀχρηματίαν καὶ ἀτυφίαν αὐστηρόν τε καὶ μονωτικὸν βίον ἐπιτηδεύσης); for thou wilt but rouse up the antagonist and enlist a weightier foe against thyself. See here, how thou canst act to escape from these struggles with him (i.e. the weightier foe). Adapt thyself to live with the same things—I mean, not with the evil types of character (ἐπιτηδεύμασι), but with those things that engender them, with honours, magistracies, silver, gold, possessions, colours (i.e. paintings), forms (i.e. statuary), diverse beautiful things. And when thou hast foregathered with them, then like a good artist stamp on these material things the noblest ideal and produce a perfect result worthy of praise.'

Could there be more manly counsel than this addressed to a young man, to use but not abuse wealth and rank, pleasures, art and music; to pursue a concrete yet lofty ideal, not to starve his emotions, but to purify and educate them to be elements in a noble character, not to play the coward with temptations, but to meet and overcome them? Such a passage reveals Philo, the dreamer, the allegorist, the reputed visionary, as a practical man of the world, as a master of the true science of education, as Goethe conceived it. Yet withal the very nature of his protest assures us that there were in Alexandria and the neighbourhood ascetic circles and solitary retreats to which young men often retired, when they should have remained in the world. Apart from such a supposition, all his protestations lose their point.

XIV. 'If then,' he continues in ch. 5 (i. 550), 'thou wouldst utterly put to shame the wealthy scoundrel, turn not thy back upon nor shun great wealth. For he will be made to appear an illiberal and slavish usurer and ill-starred money-grubber . . . but thou wilt provide a feast for those who are poor and friendless, wilt bestow charity and gifts on thy country, wilt dower the daughters of needy parents,' &c.

Could there be clearer testimony that some men rashly parted with their goods, instead of waiting to do so till they had used them for the formation of good character? 'In like manner if thou wouldst cover with reproach the wretch who is mad for glory and given to boasting, then reject not the praise of the many, when thou canst win honour. . . . And if thou art bidden to partake of

strong wine and sumptuous repasts, join boldly in them; for thou wilt put to shame the intemperate drinker by thine own deftness in drinking. He will fall on his stomach, . . . but thou, without needing to do so, wilt drink in moderation, but if thou art compelled to partake of more, . . . thou wilt be soberly drunk' (*μηφάλια μεθυσθήσῃ*).

Philo understood aright the strength of the Socratic form of character, the true mastery of self, acquired not by dwarfing the affections, but by disciplining them for nobler ends. In all the writers of his age, there are few passages which show so firm a grasp of the true principles of life as these.

XV. Then follows in ch. 5 the long passage which I have printed in the testimonia to 474. 31-34, beginning *μέμψαιτο* δέ. In this he exposes the sham ascetic life, the simulacrum of true monastic peace. But all through his exposition we are conscious that there *was* a monastic life of which he did approve, a meditative peace, a homing of the soul, a walking like Enoch with God, which, after the active life should be done with, he, like Charles V, desired to attain unto. As he says elsewhere, *τὰ δὲ ἄθλα ἀποικία καὶ μόνωσις* (2. 410).

XVI. In the next chapter (7, 1. 552), Philo points out that the ascetic life of struggle, of what the Stoics termed *προκοπή*, is not yet perfection; but is as mere raw youth in comparison therewith, and so calls for friendly care and aid on the part of those who have reached the true goal of manhood, which is *ἡ θεοῦ μόνου θεραπεία*, the exclusive service of God¹. Then he proceeds to speak *αὐτολεξεί* of the Therapeutae of the D. U. C. as follows (1. 552): *Τοιγαροῦν ἐπειδὴν μήπω τελείως καθαρθέντες, δόξαντες δὲ αὐτὸ μόνον ἐκνίψασθαι τὰ καταρρυπαίνοντα ἡμῶν τὸν βίον, ἐπ' αὐλὰς τῆς θεραπείας ἀφικώμεθα, θάπτον ἢ προσελθεῖν ἀπεπηδήσαμεν, τὴν αὐστηρὰν δίαίταν αὐτῆς, καὶ τὴν αὐπνον*

¹ Τὸν γὰρ ἀσκητικὸν τρόπον καὶ νέον παρὰ τὸν τέλειον καὶ φιλίας ἔξιον εἶναι τίθμεν. Ὁ δὲ τοιοῦτος ἱκανὸς μὲν ἐστὶ τὰ προτιθέμενα παισὶν ἄθλα ἀρᾶσθαι, τὰ δὲ ἀνδράσιν οὐδέπω δυνατός· ἀνδρῶν δὲ ἀριστον (? ἀρίστην, and cp. οἱ πανταχόθεν ἀριστοὶ in D. U. C. 474. 39) ἄθλον ἡ θεοῦ μόνου θεραπεία (De Profugis, ch. 7, vol. I. 552). Philo distinguishes between the *ἀσκησις* or self-denial, necessary in order to form the character, from the *ἀσκησις σοφίας* which presupposes the former (D. U. C. 476. 36) as its basis. The one is self-discipline in regard to the ἐπὶ ὀλέθρῳ δελέατα, viz. χρήματα, δόξαν, ἡδονάς (1. 551); the other is *the perfect good* τὸ τέλειον ἀγαθόν (D. U. C. 474. 36), the estate of those who are Therapeutae κατ' ἐξοχήν, and consists in prayer and watching, and study not of the letter, but of the spirit of their *πάτριος νομοθεσία* (D. U. C. 475. 37).

ἀρεσκειάν (? θρησκειάν) καὶ τὸν συνεχῇ καὶ ἀκάματον πόνον οὐκ ἐνεγκόντες. Here he speaks of the courts of the contemplative life (cp. 476. 7 in D. U. C.); of the austere life led by the inmates; of their delight in watching and keeping vigils (cp. D. U. C. 475. 30-34 and 485. 41) of their continuous and unflagging labours (cp. D. U. C. 475. 34-37). If this Therapeutic life did not exist, then wherein lay Philo's point? It is just because he sets so much store by the monastic life, for so we may call it outright, that Philo warns those who are not yet ripe for it, who have not proved themselves in the life of the world, not to attempt it. σὺ δέ, ὦ τέκνον, ἀπόδρασι τὸν ἐν τῷ παρόντι ἀγῶνα, οὕτω γὰρ εἰς τὸ παντελὲς ἐπιδέδωκέ σοι τὰ τῆς ρώμης, ἀλλ' ἔτι οἷα παιδὸς οἱ ψυχικοὶ τόνοι μαλθακώτεροι. Philo does not like to see the 'perfect good' cheapened and tarnished by premature attempts on the part of the unfit to possess themselves of it.

XVII. And so continuing (1. 552), Philo exhorts his younger contemporaries to avoid for the present not only the worst, but the best ('Αποφεύγετε οὖν ἐν τῷ παρόντι καὶ τὸ κάκιστον καὶ τὸ ἄριστον). And the worst is the stubborn ignorance and hardness of heart of Esau; while the best is the oblation of self; for the Therapeutic *kind* is an oblation made to God, a class vowed like high-priests to the holy service of God alone (ἄριστον δέ, τὸ ἀνάθημα, τὸ γὰρ θεραπευτικὸν γένος ἀνάθημα ἐστὶ θεοῦ, ἱερώμενον τὴν μεγάλην ἀρχιερωσύνην αὐτῷ μόνῳ, cp. 481. 19). To live with either of these extremes is for youth undesirable; intimacy with wickedness is most hurtful, with the perfect good most treacherous (τὸ μὲν γὰρ συνδιατρίβειν κακῷ βλαβερώτατον, τὸ δὲ ἀγαθῷ τελειῷ (see D. U. C. 474. 36) σφαλερώτατον). In conclusion, he exhorts his readers like good artists to hew out of their worldly position and circumstances the noblest character possible, and holds out to them under the figure of Jacob the hope, that when they have stood the test of political life, and have proved themselves in its turbid medium to possess a stable and highly schooled character, then shall they be released therefrom and allowed to reap the reward which the parents of Jacob enjoyed. That reward is the unswerving and unhesitating service of the only wise¹.

XVIII. We may infer from the above passages, especially from

¹ De Profugis, ch. 9, 1. 553 'Εὰν γὰρ ἐπιδείξῃ γενόμενος ἐν τῷ πολιτικῷ καὶ πεφυρμένῳ τούτῳ βίῳ σταθερὸν καὶ εὐπαίδεντον ἦθος, μεταπέμφομαί σε ἐκείθεν, ἵνα τύχῃς οὐπὲρ καὶ οἱ σοὶ γονεῖς ἄλλου. Τὸ δ' ἄθλον ἐστὶν ἡ ἀκλινὴς καὶ ἀνενδοίαστος (cp. D. U. C. 474. 17) τοῦ μόνου θεραπείᾳ σοφοῦ.

expressions like those in *I. 552* ἐπ' αὐτὰς τῆς θεραπείας . . . ἀπεπηδῆσαμεν . . . αὐστηρὰν διαίταν . . . συνεχῇ καὶ ἀκάματον πόνον οὐκ ἐνεγκόντες, that there was a severe novitiate to be gone through, before an aspirant was admitted to be one of the *πρεσβύτεροι* in the *σύστημα* of the Therapeutae (*D. U. C.* 482. 37). The *D. U. C.* implies as much, for it says that the *νέοι τῶν ἐν τῷ συστήματι* were μετὰ πάσης ἐπιμελείας ἀριστίνδην ἐπικριθέντες, selected (to wait on the *πρεσβύτεροι*) with the most careful regard to their excellence. And the elders themselves had to be elected into the *σύστημα*, their order of dignity being that in which they had been elected (*D. U. C.* 481. 42 ταῖς εἰσκρίσεσιν ἀκολουθοῦντες). And here I may remark that there is no real opposition between the passages in which mention is made of οἱ νέοι in the *D. U. C.* (482. 37 and 484. 21) and the passages just quoted from the *De Profugis*, in which Philo warns his readers not to attempt the austerity and solitude of the contemplative life, with its vigils and ceaseless labour in the law, until they have triumphed in the practical life which is the *προαγών* of this ἀγῶνος τελειοτέρου (*Testim.* to 474. 31-34). Because these servers of tables were νέοι τῶν ἐν τῷ συστήματι, they need not therefore have been young in point of years. The very phrase, especially, if with the Armenian the τῶν be omitted, implies that they were not so. They may all have been men of forty or even fifty years of age. That they were tried and tested men, and not οἱ τυχόντες τῶν ἐλευθέρων, I have already pointed out. They were clearly aspirants to the higher grade of *πρεσβύτεροι*.

XIX. In ch. 17 of the *De Profugis* (*I. 559*) Philo gives us further details as to the self-discipline of these Therapeutae, the spiritual congeners of the Levites and lay aspirants to the holiness of the latter. Firstly, the man must resolve himself into pure soul (cp. *D. U. C.* 486. 6 ψυχῇ μόνῃ βιωσάντων), divorced from the flesh and its desires. Secondly, the soul must have banished and expelled the irrational part of itself, and have weaned itself from the use of the five senses (cp. *D. U. C.* 475. 30-34). Thirdly, he must impose on himself a régime of perfect silence (cp. *D. U. C.* 483. 18-20 in my restored text). In the Greek this important passage is as follows. Note well its similarity of phrase to the passages already quoted in § VIII (*I. 583* and *I. 198*): Οὕτω γὰρ μόνως θεραπευτικὸν γένοιτο τοῦ τῶν ὄντων ἀρίστον τὸ ἐν ἡμῖν αὐτοῖς ἄριστον· πρῶτον μὲν εἰ ἀναλυθείη ἄνθρωπος εἰς ψυχὴν, διαζευχθέντος καὶ διακοπέντος αὐτοῦ τοῦ ἀδελφοῦ σώματος καὶ τῶν ἀνηνύτων ἐπιθυμιῶν· εἶτα τῆς ψυχῆς

ἀποβαλούσης, ὡς ἔφην, τὸ πλησίον τοῦ λογικοῦ τὸ ἄλογον, καὶ γὰρ αὐτὸ χεϊμάρρου τρόπον πενταχῇ σχιζόμενον διὰ πασῶν τῶν αἰσθήσεων οἷα δεξαμενῶν τὴν τῶν παθῶν ἀνεγείρει φορὰν. εἴθ' ἐξῆς τοῦ λογισμοῦ διοικίσαντος καὶ διαζεύξαντος τὸν ἐγγυτάτω δοκοῦντα εἶναι τὸν προφορικὸν λόγον, ἦν ὁ κατὰ διάνοιαν ἀπολειφθῆ μόνος, ἔρημος σώματος, ἔρημος αἰσθήσεως, ἔρημός τε λόγου προφορᾶς. Ἀπολειφθεὶς γάρ, τῇ κατὰ τὴν μόνωσιν διαίτῃ χρώμενος, τὸ μόνον (ὄν) καθαρῶς καὶ ἀμεθέλκτως ἀσπάζεται. We see how a thoroughly monastic ideal of life for old age held its own in Philo's mind, alongside of the practical wisdom gained by experience, of a knowledge of affairs, even of a genuine appreciation of Greek art.

XX. Let us sum up what we can learn from the above passages in regard to the existence of recluses in Philo's day, bearing in mind that it is all evidence independent of the D. U. C. :

(1) They left Alexandria, went outside the gates into the country and there made their abodes, each in his own cottage, ἐν μοναγρίῳ.

(2) In their retreats they made it their rule of life to watch and pray.

(3) They imposed vows of silence on themselves.

(4) They lived with the mighty dead, making the Law of Moses their study. 'In thy law is my delight.'

(5) They had thoroughly disciplined themselves and been tested in the practical everyday life of the world before they entered on the solitary life of meditation. And if they had not undergone this preliminary training, which Philo would prolong until a man's fiftieth year, they were not fit to attempt the austerities of 'the courts' of the Therapeutae. For

(6) The life of these was a purely spiritual life (ψυχῇ μόνῃ), divorced as far as possible from all fleshly desires and considerations. The entire soul must be thoroughly rationalized before the 'perfect good' can be enjoyed.

(7) Those who aspired to the austere and solitary life left parents and country, and gave up their wealth and position (1. 549 ἀχρηματίαν καὶ ἀνυφίαν). Such renunciation Philo censured except in men over fifty. It is clear that the rich young Jews of Alexandria were addicted to such premature renunciation in the name of religion. Otherwise Philo would not so strongly emphasize the evil of it.

(8) Others, especially the Greeks, disputed whether the

blameless, truly blessed man exists, the man who has refined away the fleshly elements in himself, and become well-nigh a disembodied soul. Philo engages at a fitting time to inform them of the real existence of such ideal humanity.

XXI. The date of the treatise *De Profugis*, or as Philo probably entitled it *περὶ φυγῆς καὶ εὐρέσεως*, is not quite certain, but it seems chronologically to precede the *Life of Moses* and the *De Decalogo* (1. 573). The *De Decalogo*, however, (2. 180) was written rather late, say about the year 38. On the other hand, it presupposes (1. 546) the treatise *De Congressu* and (1. 562) the *Quis Rerum*. This in turn presupposes the allegory of the law and the *De Sobrietate* 1. 480. We may therefore safely date the *De Profugis*, which contains so many remarkable passages upon the proper age at which, and conditions under which, to commence the contemplative life, during the very last years of the reign of Tiberius, say about the year 30 A. D. It is important to fix even approximately the date of the *De Profugis*, because of its bearing on the treatise on the contemplative life, to the consideration of which we must shortly turn. As to the age of Philo when he wrote the *De Profugis*, we have also some data. Writing, it would seem, early in the reign of Claudius in the *De Legatione ad Gaium*, he speaks of himself as being already a grey-headed old man; and he afterwards tells us that he was the oldest of the five ambassadors sent to Gaius, and that on that account, as also because of his learning, he carried much weight with the others of his party. Supposing then that he was seventy years of age in the year 42 or 43, he would have been about fifty-seven in the year 30; and this we have assigned as the approximate date of his censures passed on those who, without the excuse of age and services publicly rendered to their fellow-men, hurriedly and without experience, sacrificed their careers and their means of livelihood in order to betake themselves under the guise of religion to the *μονότροπὸν τε καὶ μονωτικὸν βίον*. The treatise *De Profugis* is clearly from the pen of an oldish man of mature experience, who has learned that the worst thing possible for a young man is to have nothing to do. But it is not, as we have seen, the only work in which this Schwärmererei of the Alexandrian youth, this fashion of sitting loose to natural ties in the name of religion, is reprobated. For the *De Decalogo* contains a similar passage, which we have quoted above, and it also was a work of Philo's mature age, as we learn from

its exordium. In this connexion we should note that the *Uita Abrahami*, which in its references to the manner of the seclusion resembles more closely than any other treatise the actual words of the D. U. C. (see the testimonium on 474. 30-34), is certainly one of Philo's earlier works, for it was written immediately after the *De Opificio Mundi*, and seems to precede almost the whole of the apologetic works addressed by Philo, not to his fellow Jews, but to the Greeks¹.

XXII. Every re-perusal of the works of Philo confirms my feeling that the D. U. C. is one of his earlier works, though it is difficult to analyze an impression thus depending on the study of an author as a whole. And to fix as it were stages in the development of Philo's literary genius is peculiarly difficult; for there are few ancient writers all of whose works are, if I may use the phrase, so much of a piece, so thoroughly coincident with one another in turn of phrase and tone of thought. No writer that I know of so persistently imitates himself as Philo; yet as a rule in so subtle a manner that it is seldom possible to decide which of two resembling passages is the imitated and which the imitating. Thus there are but two passages in the D. U. C. as to which I feel at all confident that they were written before and not after kindred passages in two of his other treatises. The first of these is read at p. 479. 40 foll., and of it the passage cited among the testimonia from the *De Somniis* 1. 628 appears to me to be an imitation and not the model. For though the terms ἀπληστίαν, τράπεζα, κενοί, ἐν κύκλῳ περιάγοντες, ἀναδιδομένην κνίσαν, διακορεῖς, περιλιχνεύουσι, ὁσμῶν, ἐστιάτορα, occur in both passages, it is only in the D. U. C. that they are used in their literal and appropriate sense. Therefore the D. U. C. must have suggested the corresponding passage in the *De Somniis*, and not have been suggested by it. Probably it was the occurrence of the words περιάγοντες τοὺς αἰχένας, themselves borrowed from a philosophic context, namely Plato *Rep.* 515 C, which suggested to the author when writing the *De Somniis* to work out in regard to wisdom the metaphor of the greedy banqueter. And it is characteristic of Philo's literary method that, in pursuing it, he glances afresh at the *Republic* of Plato, borrowing

¹ For the classification of the works of Philo see the work of Prof. M. L. Massebieu, 'Le Classement des Œuvres de Philon.' Paris, Leroux.

from a contiguous passage thereof (514 B) the use of τὴν κεφαλὴν instead of τοὺς αὐχένας after περιάγοντες.

XXIII. A very similar case of two passages, both imitating Plato or perhaps the one imitating him *through* the other, is the following :

A. Plato, in the Phaedrus, 259 C, has the following :

Γενομένων δὲ Μουσῶν καὶ φανείσης ᾠδῆς· οὕτως ἄρα τινὲς τῶν τότε ἐξεπλάγησαν ὑπ' ἡδονῆς, ὥστε ἄδοντες ἡμέλησαν σίτων τε καὶ ποτῶν. καὶ ἔλαθον τελευτήσαντες αὐτούς.

Ἐξ ὧν τὸ τεττίγων γένος μετ' ἐκείνου φύεται, γέρας τοῦτο παρὰ Μουσῶν λαβόν, μηδὲν τροφῆς δεῖσθαι, ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς γενόμενον ἄδειν, ἕως ἂν τελευτήσῃ.

B. Of the above the following passage from 476. 38 of the D. U. C. is an imitation :

Σιτίον δὲ ἢ ποτὸν οὐδεὶς ἂν αὐτῶν προσενέγκαιτο. . . . τινὲς δὲ οὕτως ἐνευφραίνονται καὶ τρυφῶσιν ὑπὸ σοφίας ἐστιωμένοι, πλουσίως καὶ ἀφθόνως τὰ δόγματα χορηγούσης, ὥς καὶ πρὸς διπλασίονα χρόνον ἀντέχειν καὶ μάλιστα δι' ἑξ ἡμερῶν ἀπογεύεσθαι τροφῆς ἀναγκαίας· ἐθισθέντες, ὥσπερ φασὶ τὸ τῶν τεττίγων γένος, ἀέρι τρέφεσθαι, τῆς ᾠδῆς ὥς γε οἶμαι τὴν ἐνδειαν ἐξευμαρίζουσας.

I have underlined here the phrases which were suggested by A, and have underdotted those which, not being due to A, are yet echoed in the following passage in the Q. O. P. L. where we have, in section 2, the following :

C. Πῶς δ' οὐ παράλογα καὶ γέμοντα πολλῆς ἀναισχυρίας ἢ μαρίας. . . . πλουσίους μὲν ὀνομάζειν τοὺς ἀπορωτάτους καὶ τῶν ἀναγκαίων ἐνδεεῖς, λυπρῶς καὶ ἀθλίως ἀποζῶντας, μάλιστα τὸ ἐφήμερον ἐκπορίζοντας, ἐν εὐθηνίᾳ πολλῇ λιμὸν ἐξαίρετον ἔχοντας, ἀρετῆς αὔραις, καθάπερ ἀέρι φασὶ τοὺς τέττιγας, τρεφομένους.

In this passage it would seem at first sight as if the words underlined were merely an echo of the similar ones in B. The writer of B clearly had A before him, for he keeps Plato's expression τὸ τῶν τεττίγων γένος, he echoes the form of Plato's sentence οὕτως ἄρα τινὲς κ.τ.λ., he keeps the reference to σίτων καὶ ποτῶν, which occurs twice in Plato, also the reference to ᾠδή. And in a way he amplifies on Plato, by specifying the diet of the grasshoppers, ἀέρι τρέφεσθαι. Now the only way from C to A seems to lie through B; for C retains the words καθάπερ ἀέρι τρεφομένους which B had added, at the same time giving the simpler expression τοὺς τέττιγας for Plato's τὸ τῶν τεττίγων γένος, and altogether dropping

the reference to $\phi\delta\eta$. He also, in the words $\mu\acute{o}\lambda\iota\varsigma\ \tau\acute{o}\ \acute{\epsilon}\phi\acute{\eta}\mu\epsilon\rho\omicron\nu$, echoes the words of the D. U. C., $\mu\acute{o}\lambda\iota\varsigma\ \delta\iota'\ \acute{\epsilon}\xi\ \acute{\eta}\mu\epsilon\rho\acute{\omega}\nu$. Thus C is imitated from B, and B from A.

Such an argument however is only plausible, and does not demonstrate. And it may be sufficient explanation of their peculiar affinity that both passages were written in the same hand. From our examination of them however, two conclusions result: (1) that they were not written independently of each other, and (2) that if one is to be regarded at all as the original of the other, then it is the passage B which is the original of C, and not vice versa. Similarly in the case of the passage of the De Somniis, if the question of priority and imitation be raised at all, then it is the passage in the D. U. C. that must be allowed to be the earlier in time and the archetype of the other. Yet recent critics of the D. U. C. ask us to believe that this treatise is the work of a fourth-century forger, and was penned two and a half centuries at least after the De Somniis and the Q. O. P. L. were written.

XXIV. So far I think I have shown that, even if we had not the D. U. C., we should yet be able to clearly trace from the other works of Philo that remain to us¹, the existence in the first half of the first century among the Egyptian Jews of a class of religious recluses, and even to determine, especially from the Vita Abrahami and De Profugis, something of the way in which they lived. I have also adduced some evidence, which is not however conclusive, that the D. U. C. is a comparatively early work of Philo's. Lastly, I have pointed out that those who have assailed the genuineness of the treatise are guilty of a *hysteron proteron*. I now proceed to discuss some points in the treatise itself.

XXV. Some critics, and among them Scaliger, have so construed the opening sentence of the D. U. C. as to make it appear that the Therapeutae were a contemplative or an Egyptian branch of the Essenes of Palestine. I hesitate to so interpret the passage, even though Scaliger did so. For such a sense would on the one hand require the article $\tau\acute{\omega}\nu$ before $\epsilon\omicron\sigma\sigma\alpha\acute{\iota}\omega\nu$, and on the other it is not agreeable to the run of the sentence. Moreover in adducing

¹ Be it remarked that the treatises upon Isaac and Jacob are lost, as to which the De Profugis (i. 553 $\acute{\iota}\nu\alpha\ \tau\acute{\upsilon}\chi\eta\varsigma\ \omicron\upsilon\pi\epsilon\rho\ \kappa\alpha\iota\ \omicron\iota\ \sigma\omicron\iota\ \gamma\omicron\nu\epsilon\acute{\iota}\varsigma\ \acute{\alpha}\theta\lambda\omicron\nu$) gives us some reason to suppose that they would have given us special information concerning the contemplative life, for Isaac is in Philo's regard the type of the perfected character who has gained the reward.

so formally, as Philo does, their distinct and peculiar name of Therapeutae, he clearly means to discriminate this sect from the Essenes. Lastly, we know that the Essenes were confined to Syria Palestine, and Judaea, not only from Philo who expressly says so, 2. 457, and 2. 632, but from Josephus and Pliny as well.

With one important fact however the beginning of the treatise does acquaint us, namely, that in an earlier part of the same *πραγματεία*, to which the D. U. C. belongs, Philo had already described the Essenes. We can also read between the lines, so to speak, the purpose of his *πραγματεία* as a whole. It was undoubtedly designed to prove to the Greek reading world, that the Jewish religion could furnish types of supreme excellence in both aspects of life, in the practical as well as in the contemplative. Having in the first part of his *πραγματεία* exhibited the Essenes as models of the practical life, Philo in the D. U. C., following the set course and plan of that *πραγματεία*, proceeds to describe those who had embraced the contemplative life.

XXVI. Now there remain to us from the hand of Philo two descriptions of the Essene community; and the question arises, to which of them lies the reference in the exordium of the D. U. C.; and indeed whether either of them is the *διάλεξις* referred to. It is true that the words *οἱ τὸν πρακτικὸν . . . διεπρόνησαν βίον* agree with the words of the Q. O. P. L., which I give in the testimonia; on the other hand there are several passages in the D. U. C. which seem rather to glance at the account of the Essenes quoted by Eusebius in his *Preparatio Evangelica* from Philo's lost Apology for the Jews. Such are the passages, 476. 26, 27 and 482. 3, 4, where he also points a further contrast with the Greeks. Jewish women, of custom went to the Sabbath service in the Synagogue along with the men. They also joined with the men in eating the Pentecostal meal, which, as I shall show, is that which Philo describes at such length in the concluding sections of the D. U. C. Women also joined with the men in their dances within the precincts of the temple on the occasion of the Feast of Tabernacles and probably on other festivals. This being so, why should Philo emphasize the joint presence of women: *καὶ γὰρ καὶ γυναῖκες ἐξ ἑθους συνακροῶνται, τὸν αὐτὸν ζῆλον κ.τ.λ.* and *συνεστιῶνται δὲ καὶ γυναῖκες κ.τ.λ.*, unless he would point a contrast with the Essenes, who not only abjured marriage, but excluded even widows and virgins from their community? But of these misogynist propensities of the Essenes we only hear in the account

given of them in the Apology for the Jews. In the account of the Essenes in the Q. O. P. L. there is nothing at which the D. U. C. seems to glance and point a contrast in an equally marked manner. Some have seen yet another point of contrast between the Essene community depicted in the Apology and the Egyptian Therapeutae, in the fact that whereas from the former were rigidly excluded not only children, but striplings and even young men, because of their instability of character; the Therapeutae on the other hand admitted and advanced to the rank and title of elder (482. 1) those who from their earliest age had grown up and matured in the contemplative part of philosophy. But here we are certainly doing violence to the real sense of the passage, which does not mean that this process of growth and ripening from the earliest years, mentioned already 481. 11 and again here, had all gone on within the 'system.' It was, on the contrary, the common birthright of all Jews¹. From the phrase which occurs later (482. 38), *οἱ νέοι τῶν ἐν τῷ συστήματι*, the younger members of the guild, who like real sons waited with cheerful zeal upon the elder ones, as if these were their fathers and mothers, we cannot infer that there was no disparity in age between the members. Still the distinction between these novices and the elders was of a spiritual and disciplinary kind. The younger members of the guild were often those who had more recently joined it. So in an Oxford College a junior fellow is occasionally older in point of years than some of the senior fellows.

XXVII. While therefore I feel sure that in the D. U. C. Philo means in more than one passage to point a contrast between the Therapeutae and the Essenes, I yet do not feel certain that either of his accounts, preserved to us, of the latter sect is the particular one, with a reference to which our treatise opens. If however we must choose between them, we must decide in favour of the account quoted by Eusebius from the Apology for the Jews. It alone acquaints us with the opinion entertained by the Essenes of women; and the Q. O. P. L., which contains the other account, can hardly

¹ So Philo de Sp. Leg. 2. 299 speaks of himself as τὸν ἐκ πρώτης ἡλικίας ἐνιδρυσμένον τῇ ψυχῇ παιδείας ἔμμερον ἔχων. In 473. 19 he implies that on entering the σύστημα men began life over again. I have already explained the use of νέοι in 482. 37. We cannot suppose that no young men sought and gained admittance to the order, for the De Profugis testifies that some attempted the life and then fell away, unable to endure its austerity.

be the first part of the *πραγματεία*, of which the D. U. C. is the second. For the Q. O. P. L. formed a single whole with the lost treatise *περὶ τοῦ δοῦλον εἶναι, πάντα φαῦλον*, and its motive in introducing its account of the Essenes is other than that which moves Philo to describe the Therapeutae. The D. U. C. is thoroughly Jewish and apologetic, to the extent of attacking, almost unfairly, Philo's own masters, Plato and Xenophon. The other work is almost Greek in its tone, at the best merely Stoic and monotheist. It speaks of Plato as *τὸν λιγυρώτατον*¹, of the Pythagoreans as *ἀερώτατον θίασον*, of Athens as the eye of Greece, of the Greek poets as the chief and best instructors of the human race. I do not mean to say that Philo could not have held such language as this of the Q. O. P. L., for it may be paralleled from his other works; but I cannot believe that the treatise which contains all these expressions in a short compass, is likely to have ever been part and parcel of the same treatise with the D. U. C. The latter is, as Prof. Massebieau has seen, much more likely to have been part of the Apology for the Jews, in which the account of the Essenes excerpted by Eusebius was contained; whether the latter excerpted it in its entirety or not, we cannot say.

XXVIII. In the Paris codex 435 the title of the D. U. C. is given thus: *Φίλωνος ἰκέται ἡ περὶ ἀρετῶν δ'*; and nearly all the Greek codices have the same, only prefixing *περὶ βίου θεωρητικοῦ*. This title we must connect with that which in the Paris codex 435 and in other good codices is prefixed to the De Legatione ad Caium, viz. *Φίλωνος ἀρετῶν α' ὃ ἐστι τῆς αὐτοῦ πρεσβείας πρὸς Γάϊον*. The

¹ He does not always refer so enthusiastically to Plato, e. g. De Profugis I. 555 *τοῦτό τις καὶ τῶν ἐπὶ σοφίᾳ θαυμασθέντων ἀνὴρ δόκιμος ἐφώνησε μεγαλειώτερον ἐν Θεαίτητῳ*. In the De Opif. Mundi, in a passage cited among the testimonia to 481. 5, Philo imitates Plato's Symposium, p. 189; but there also he assails, not indeed the myth, but the passion or *ἔρως*, to explain the genesis of which Plato invented the myth. Far different in tone and drift from either of these Philonean allusions is Origen's use of this myth (C. Celsum, lib. 4, p. 190). Far from scorning the myth he declares it to have been probably picked up by Plato during his stay in Egypt from the Jews themselves. This he says was the general opinion. The garden of Zeus was Plato's way of putting the garden of Eden, *πενία* was the serpent, *πόρος* against whom *πενία* conspired was Adam. Here then we have a clue to the treatment to which a third or fourth century forger would have subjected Plato's myth. Philo's attitude, however, towards it is one of uncompromising hostility. Eusebius (Praep. Evang. lib. xii. ch. 11) adopts Origen's view with enthusiasm.

following hypothesis would account for these titles. Philo wrote, according to Eusebius, H. E. lib. 2, ch. 5, an account of his embassy to Gaius in five books¹, which he entitled (H. E. lib. 2, ch. 18, § 72) *περὶ ἀρετῶν*. This title was given to his work by Philo out of irony, *μετὰ ἡθους καὶ εἰρωνείας*. The whole or part of this work is summarized twice over by Eusebius, H. E. lib. 2, chs. 5, 6. It began, according to the second and fullest of these summaries, with an account of the persecutions of the Jews, under Seianus in Rome and in Jerusalem under Pontius Pilate. There followed an account of the accession of Gaius, of that emperor's cruelty to many, and especially to the Jewish race. Eusebius also gives us some clue to the contents of the various books; for in his history, lib. 2, ch. 6, § 54, he tells us that the second book contained the story of the ill treatment to which the Jews were subjected at Alexandria, and in his *Chronicon* we read that the plots of Seianus and his intrigues with Tiberius to destroy the entire Jewish race were related in the same second book. M. Massebieau argues with great probability from these data, that the treatise has come down to us in a mutilated form, for we no longer find the narrative concerning Seianus and Pontius Pilate in the relative position assigned to it by Eusebius; and if we may hazard a conjecture, a good part of the second book was excised from the manuscripts in the fourth century or later, because Philo's account of the administration of Pontius Pilate at Jerusalem was not quite consistent with the then prevalent Christian opinion². The division into books also dis-

¹ Euseb. H. E. 2. 5 Καὶ δὴ τὰ κατὰ Γάϊον οὗτος (i. e. Philo) Ἰουδαίοις συμβάντα πέντε βιβλίοις παραδίδωσι. Ibid. Καὶ αὐτὸς δὲ ὁ Φίλων ἐν ᾗ συνέγραψε πρεσβεία, τὰ κατὰ μέρος ἀκριβῶς τῶν τότε πραχθέντων αὐτῷ δηλοῖ . . . πρῶτον δὴ οὖν . . . ἱστορεῖ Σηιανόν . . . ἐπὶ δὲ τῆς Ἰουδαίας Πιλάτον . . . ch. 6. Μετὰ δὲ τὴν Τιβερίου τελευτὴν Γάϊον. Then follows a citation of *De Legatione*, ch. 43, after which he proceeds: Μυρία μὲν οὖν ἄλλα . . . κατὰ τὴν Ἀλεξανδρείαν συμβεβηκότα Ἰουδαίοις . . . ἐν δευτέρῳ συγγράμματι περὶ ἀρετῶν ἱστορεῖ. Here we need not infer that the passage quoted from ch. 43 preceded the *deύτερον σύγγραμμα*. It comes too near the end of the work, as we have it, to have come as early as the second book, however the work may have been divided. Eusebius merely selects it for quotation, because it is an apt summary of Gaius' misdeeds.

² It may be objected to such a view that the excision could not have been made in all copies of the *Legatio*, that some of our existing texts would have escaped it. Unfortunately all our existing texts of it are descendants of a single, not very remote original, as their partnership in certain corruptions proves. Nor have we fourth-century versions of it as we have of the D. U. C.

appeared, the single clue ἀρετῶν τὸ α' alone surviving at the very beginning of the work.

XXIX. Now is it possible that the D. U. C. formed the fourth or part of the fourth book of this voluminous work? May this fourth book not have contained an Apology for the Jews, intended to be read out to Gaius by Philo who was the spokesman of the party? We have already seen that there is reason to suppose that the D. U. C. followed the account of the Essenes which is quoted by Eusebius from an Apology for the Jews. We know also from Pliny and Josephus how the fame of the Essenes had made its way even into Gentile ears. What is more natural than that Philo should have included an account of them and of the Therapeutae in a general apology for his race, which he meant to present or read aloud to the emperor? Such an apology would be altogether on the lines of the apologies which at a later time Aristides and Justin Martyr and other early Christian apologists submitted to the Antonines¹. And here Josephus comes to our aid, for in the eighteenth book of his Antiquities of the Jews he acquaints us with the fact that Philo actually had such an apology ready to deliver. His words are as follows: 'Philo, the principal of the Jewish ambassage, a man eminent on all accounts, brother to Alexander the Alabarch, and one not unskilful in philosophy, was ready to betake himself to *make a defence*² against the accusations (of Apion); but Caius shut him up and bade him begone. So Philo being thus affronted went out, and said to those Jews who were about him, that they should be of good courage; since Gaius' words indeed showed anger at them, but in reality had set God against himself.' The question arises, did Josephus derive the above information from Philo's own account or not? It is certain that he had other accounts of the embassy and of the circumstances connected therewith, for he gives the number of the ambassadors as three instead of five, and also conflicts with Philo in some other details. Yet it does not follow that he had not

¹ Lucius in his work which I criticize below has noticed a resemblance between the D. U. C. and the Christian apologies of the second century.

² Φίλων ὁ προεστὰς τῶν Ἰουδαίων τῆς πρεσβείας, ἀνὴρ τὰ πάντα ἐνδοξος . . . καὶ φιλοσοφίας οὐκ ἄπειρος, οἷός τε ἦν ἐπ' ἀπολογία χωρεῖν τῶν κατηγορημένων. Διακλείει δ' αὐτὸν Γάϊος, κελείσας ἐκποδῶν ἀπελθεῖν· περιοργῆς τε ὢν, φανερὸς ἦν ἐργασόμενός τι δεινὸν αὐτοῦ. ὁ δὲ Φίλων ἔξεισι περιυβρισμένος.

Philo's narrative also in his hands ; and the very words in which he refers to Philo's learning seem to be an echo of Philo's own statement¹. It is probable that after the words *πρὸς τὸ νομίζεσθαι θεός* and before *Εἴρηται μὲν οὖν κ.τ.λ.*, just at the end of the *De Legatione*, there came the account of another interview with Gaius, such as Josephus describes, in the course of which Philo produced his apology and was spurned. At the same point in his narrative Philo would have introduced the apology itself at length, as the fourth book of his narrative. This fourth book was followed by a fifth, the palinode, which Philo promises us in the last lines of his treatise as it has come down to us.

XXX. Thus time and Christian editors have truncated the *De Legatione* in a threefold way. Firstly, a good part of the second book has been removed, perhaps because it ran counter to Christian traditions concerning Pontius Pilate. Secondly, the entire fourth book was removed, as forming a whole by itself ; and the first part of it has been lost, all except the scrap on the Essenes which Eusebius has preserved to us in the *Praeparatio Euangelica* ; while the account of the *Therapeutae* was put by itself and preserved as a separate book, all the more readily because Eusebius had seen in it an account not of Jews at all, but of the Christians of St. Mark. Thirdly, the palinode which formed the fifth book has been lost ; why or when we do not know. To the removal of the description of the *Therapeutae* from its context we have a parallel in the similar removal in many MSS. of the *De Mercede Meretricis* from the midst of the treatise on the sacrifices of Abel and Cain, to which Thomas Mangey and Paul Wendland referred it, and as part of which it is actually found in the newly discovered Egyptian Papyrus².

XXXI. It is a striking confirmation of this theory that in the Codex Paris. 435, the *Legatio ad Caium*, entitled *Φίλωνος ἀρετῶν α' ὅ ἐστι τῆς αὐτοῦ πρεσβείας πρὸς Γάϊον*, is followed without break by the D. U. C. under the title *Φίλωνος ἰκέται ἢ περὶ ἀρετῶν δ'*. So close is the sequence, that its very presence in the codex has escaped the

¹ L. A. C. 572 *Ἐγὼ δὲ φρονεῖν τι δοκῶν περιττότερον καὶ δι' ἡλικίαν καὶ τὴν ἄλλην παιδείαν.*

² In many codices of Philo, as we shall see, the *De Mercede* follows the D. U. C. and precedes the L. A. C. This whole region of our great collective codices of Philo seems to have been given up to pieces either mutilated or divorced from their true contexts.

notice of all successive cataloguers; and it must have been regarded by the scribe of this codex and of those from which it has descended, as part and parcel of the *Legatio ad Caium*. This codex is the oldest we have of the D. U. C. The writing hangs from the line instead of being above it, the breathings are square, and the prepositions are written without accents as one word with the nouns or adjectives to which they belong, e. g. *καθέτερον, καθαντό*; and of the few corruptions it exhibits some are due to the misreading of an uncial text. The iota subscript is absent. On these and other grounds I have judged it to be of the tenth century, not of the eleventh as the catalogues report it.

In this codex the order of contents is as follows: (1) *Uita Abrahami*, foll. 1-31. (2) *Uita Iosephi*. (3) *Uita Mosis*, ending fol. 105. (4) *περὶ φιλανθρωπίας* and *περὶ μετανοίας*, foll. 105 a-120 b. (5) A fragment of the *περὶ εὐγενείας* consisting of Mangey 2, p. 439 only, on fol. 120 b-121 a. (6) foll. 121 a-124 b. Fragments of the *Uita Mosis*, viz. chs. 19-20 and 29-30, 31, with two slighter fragments still under the title of *περὶ εὐγενείας*. Here then we must have the debris of some older codex, loose leaves copied out as if they belonged together. Daehne even conjectured that the *περὶ εὐγενείας* was originally part of Philo's *Apology*.

XXXII. The other MSS. however do not give the D. U. C. as a sequel to the *Legatio*, but as the sequel of the Q. O. P. L. though retaining the title *ἀπερῶν* (or faultily *ἀπερῆς*) τὸ τέταρτον.

In the Paris Coislin. 43 and Codex Pal. Vat. 183, Codex Reg. Bavar. 459 and Cod. Vat. Pal. 248 and Cod. Paris 434 (with slight exceptions), the following is the context in which the D. U. C. appears. The numerals denote the order of the pieces in Codex Reg. Bavar. 459:—

13. *Uita Mosis*, 1.
14. „ „ 2.
15. „ „ 3.
16. *De Opificio Mundi*.
17. *De Decalogo* or *De Decem Oraculis*.
18. *De Constitutione Principum* (= *De Iustitia*).
19. Q. O. P. L.
20. D. U. C.
21. *De Mercede Meretricis*.
22. *De Spec. Leg.* (vi et vii).
23. *De Iosepho*.

The Cod. Reg. Bavar. 459 and Cod. Pal. Vat. 183 continue thus:—

24. In Flaccum.
25. Legatio ad Caium.
26. De Iudice.
27. De Sacrificiis Abelis et Caini.
28. De Cherubin.
29. De Agricultura.
30. Quod Deus Sit Immutabilis, etc.

The Paris Coislin. 43 ends with the De Iosepho, and does not contain the Legatio. Codex Vat. Pal. 248 however interposes between 23 and 24 in the above list no less than nine treatises, which enumerated in its own order are: (11) De Sacrif. Abelis et Caini, (12) De Cherubin, (13) De Agricultura, (14) De Plantatione, (15) Quod Deus Sit Immutabilis, (16) De Ebrietate, (17) De Sobrietate (= Resipuit Noe), (18) De Confusione Linguarum, (19) Uita Abrahami. Only then has it (20) In Flaccum, and (21) *περὶ ἀρετῶν α' ὅς περὶ πρεσβείας πρὸς Γάϊον*, after which it continues with (22) De Uirtutibus seu De Fortitudine et Poenitentia, and (23) De Pietate *περὶ εὐσεβείας* (= *περὶ ἀνδρείας*, De Fortitudine), (24) De Humanitate and De Nobilitate, etc.

The Cod. Laur. Plut. x, Cod. xx, which is the most important of the full and complete codices of Philo, has the D. U. C. in the following context:—

11. De Somniis.
12. De Opificio Mundi.
- 13–17. De Spec. Leg.
- 18–20. Uita Mosis.
21. *περὶ ἀρετῶν ἧτοι περὶ ἀνδρείας καὶ εὐσεβείας* (this is lost) *καὶ φιλανθρωπίας καὶ μετανοίας*.
22. De Iosepho.
23. Q. O. P. L.
24. *τοῦ αὐτοῦ περὶ βίου θεωρητικοῦ ἢ ἱκετῶν ἀρετῶν τὸ δ'.*
25. In Flaccum.
26. *τοῦ αὐτοῦ περὶ ἀρετῶν ὅ ἐστι τῆς αὐτοῦ πρεσβείας πρὸς Γάϊον.*
27. *τοῦ αὐτοῦ περὶ τῆς τοῦ κόσμου γενέσεως* (= De Mundi Incorruptibilitate).
28. De Plantatione.

XXXIII. All the codices therefore, except Paris 435, but in particular the Cod. Laur. Plut. x, Cod. xx, show a reminiscence

of the order assigned in Eusebius H. E. lib. 2, ch. 18 (71) to the detached works of Philo :—

Πρὸς τούτοις ἅπασι καὶ μονόβιβλα αὐτοῦ φέρεται, ὡς τὸ περὶ προνοίας, καὶ ὁ περὶ Ἰουδαίων¹ αὐτῷ συναχθεὶς λόγος καὶ ὁ πολιτικός (i.e. *Uita Iosephi*). ἔτι τε ὁ Ἀλέξανδρος, ἡ περὶ τοῦ λόγον ἔχειν τὰ ἄλογα ζῶα. Ἐπὶ τούτοις ὁ περὶ τοῦ δοῦλον εἶναι πάντα φαῦλον. Ὡς ἐξῆς ἐστίν, ὁ περὶ τοῦ πάντα σπουδαῖον ἐλεύθερον εἶναι. Μεθ' οὗς συντέτακται αὐτῷ, ὁ περὶ βίου θεωρητικῷ ἢ ἱκετῶν, ἐξ οὗ τὰ περὶ τοῦ βίου τῶν ἀποστολικῶν ἀνδρῶν διεληλύθαμεν. Καὶ τῶν ἐν νόμῳ δὲ καὶ προφήταις Ἑβραϊκῶν ὀνομάτων αἱ ἐρμηνεῖαι, τοῦ αὐτοῦ σπουδῇ εἶναι λέγονται. Οὗτος μὲν οὖν κατὰ Γάϊον ἐπὶ τῆς Ῥώμης ἀφικόμενος, τὰ περὶ τῆς Γαίῳ θεοστυγίας αὐτῷ γραφέντα, ἃ μετὰ ἡθους καὶ εἰρωνείας περὶ ἀρετῶν ἐπέγραψεν κ.τ.λ.

It is not likely that the order in the codices has been changed in order to suit the somewhat confused list of Eusebius. So we must conclude that the order of Philo's works was very much the same in Eusebius' copies as in our best codices. Eusebius almost certainly used a copy of Philo which lay in the library of Pamphilus at Caesarea, and of which we have the memory in the notice printed by Dr. Cohn in his edition of the *De Opificio Mundi* from Codex Vindobonensis theol. gr. 29. This notice begins *τάδε ἐνεστὶν Φίλωνος*, and then gives the titles of the *De Opificio*, *Quaestiones in Genesin*, α'—ε', *Quaestiones in Exodon* β' and ε', *De Posteritate Caini* (which Johannes monachus cited as books η' and θ' of the allegories of the sacred laws), then *περὶ τῶν δεκαλογίων*: *περὶ τῶν ἀναφερομένων ἐν εἰδὲι νόμων εἰς β' γένη τῶν δεκαλογίων*, and lastly the *περὶ δικαιοσύνης ἢ πᾶσι τοῖς δεκαλόγοις ἐφαρμοζέει*. After this list we have the notice *Εὐζώως ἐπίσκοπος ἐν σωματίοις ἀνενεώσατο*. Now S. Hieronymus Epist. 34 (Migne, Patrol. Lat. tom. xxii. p. 448) tells us that: Pamphilus Martyr Origenis libros impensius prosecutus, Caesariensi ecclesiae dedicavit: quam ex parte corruptam Acacius (bp. of Caesarea A.D. 338–365) dehinc et Euzoius eiusdem ecclesiae sacerdotes *in membranis instaurare conati sunt*.

The Vienna MS. 29 is therefore descended from this copy which Euzoius made on parchment from the papyrus copy of Origen. It unhappily contains no more than half of the *De Opificio Mundi*, but the agreement in order of the table of contents with the list of Philo's works given by Eusebius H. E. 2. 18 goes far to prove that the latter had in his hands and used this copy of Philo,

¹ Probably the same as the *Apology for the Jews*.

which had probably belonged to Pamphilus, and before Pamphilus to Origen. The Cod. Laurent. Plut. x, Cod. xx. agrees fairly well in its order of books, not only with the list of contents of Euzoius' book, but also with the list of Eusebius as well. It is a fair inference that if we had more of Euzoius' list we should find in it the D. U. C. We have thus good constructive evidence that the copy of the D. U. C. which Eusebius, the literary heir of Pamphilus, used, had once formed part of the library of Origen.

XXXIII. B. It is worth while noticing the order in which the Armenian works of Philo come in the manuscripts of this version. The oldest codex at Venice of the thirteenth century has them in the following order :

1. The Quaestiones in Genesin, four books.
2. Quaestiones in Exodum, two books.
3. De Sacerdotibus. This treatise in the Armenian includes the larger part of the De Monarchia, lib. 2, from *φυλαὶ μὲν οὖν* Mang. 2. 225 to end; then without change of title the whole of the De Praemiis Sacerdotum, as far as Mangey's page 237.
4. De Arae Rebus (= τὰ περὶ τὸ θυσιαστήριον). This includes most of the treatise De Sacrificantibus, beginning from p. 254, *πῦρ, φησὶν, ἐπὶ* as far as the end on p. 264.
5. De Decem Verbis. This comprises (A) the beginning of the treatise De Specialibus Legibus ad duo decalogi capita vi, viique, from Mangey 2. 299 *ἦν ποτε χρόνος* as far as *ἐφαρμόζειν τοὺς ἐν εἴδει νόμους* at the end of page 300. Then follows (B) an extract from the book on Numbers, divorced from its context, and not the same as that found in Greek at the end of the Selden manuscript. Then without fresh title (C) the whole of the treatise De Decalogo, Mangey, page 180, as far as the end on page 208.
6. De Decem Uerbis. This resumes the De Specialibus Legibus lib. 3, at the words *οὐ μοιχεύσεις*, viz. at the point near the end of Mangey, page 300, where in no. 5 the Armenian broke off. The version then continues nearly as far as the end of Mangey, p. 310, to the words *δικαστήριον ἐπ' αὐτῷ*.
7. The treatise De Samson, said to be spurious and only found in the Armenian.
8. The De Iona, which belongs to the same class.
9. Concerning the Vision of the Three Children.
10. On the life of Philo, translated by Aucher.
11. The two treatises De Prouidentia.
12. De Animalibus Rationem Habentibus.
13. The Life of Abraham.
14. The first two books of the Allegories of the Sacred Laws.
15. The De Uita Contemplatiua.

At the end of this treatise is a notice, probably coeval with the

translation, in which after touching on the contents of the life of Abraham, the writer goes on to say that the Allegories of the Laws were placed after the Life among the Books of Philo. He also expresses his belief that the two books of the allegories were written at different times and with different motives. In this notice, by the second book of the allegories must be meant our third book, which is not in the version; for the first two books which are, form therein but a single book. The notice then continues thus: 'there was also composed by him another treatise in praise of the new disciples of the Gospel; I refer to those who from among the Jews believed in the preaching of the Apostles, and whose heart and soul the noble secretary Luke declares to be one. These in the season of the destruction of Jerusalem under the guidance of an angel of God, went away into the land of Egypt, into the Upper Thebaid; and there dwelt in angelic order, men and women, youths and virgins, of all ages, with frugal and humble life, satisfying their necessary wants alone, in daily and unceasing prayer, in common harmony and solitary converse with God. And he declares their consolation to have been the reading of the Divine testaments, of the spiritual hymns of the ancients, also their histories, and of the new teachers the gospel (or evangelical) concordances¹. But he also says that they themselves composed hymns to the glory of God, new and lovely, to suit their devotions, for day and night. Their houses, he says, are built apart, but their houses of prayer are common and open to all. And the same is true of the buildings wherein they prepare the scanty diet which satisfies them. And he describes all the severity of their religion, and the rules devised by them, as being very cognizant of the Divine will. Such is the treatise in which he sets forth their praises; but of the teaching of the gospel he says not one word. Yet he detracts in no way from their praise, but tells of everything as a true teller of tales and veracious historian. And so far, so good.'

It would be interesting to know whether in the above we have a duplicate of the account of Eusebius, or an independent account by another father. Certainly, except in so far as it supposes Philo

¹ So the Edschmiadzin Codex; but No. 2049 = 'of the new teachings, the gospel of concordances,' which is worse sense. The Diatessaron seems to be referred to.

to have lived until after the destruction of Jerusalem, it is more probable and in a manner a more critical hypothesis than that of Eusebius; and I am not sure that it is not independent of his history. The mention of the Thebaid proves that it was not written before the fourth century, when that region had become the chosen home of Christian monks.

The above is the normal order of the works of Philo in other codices besides that of Venice. In the Edschmiadzin MS. 924, the D. U. C. precedes the Allegories of the Laws. The best manuscript belonging to that library in two volumes, nos. 2049 and 2051, varies the order slightly, as follows, using the numbers of the Venice MS. to indicate the pieces: 1 (only books 1-3), 2, 3, 4, 5, 6, 7, 8. These in codex no. 2051. Then in codex 2049, these: 1 (book 4, only), 14, 11, 12, 13, 15. In the codices 924, 2046 (of the year 1329), also in 299 (a late codex made from a very ancient exemplar), also in the lists of Philo's works given in the Uncial Codex 1653, the treatises, numbered in the Venice list 3-9 inclusive, are given under the title: 'Quae in Exodum sunt. Liber tertius.' Whence we may infer that they were regarded as a continuation of the Quaestiones in Exodum. It would seem that the Armenians translated, though in a fragmentary way, the works which come in the latter part of the list of Eusebius, and from a codex in which the order of pieces corresponded roughly to the order of Eusebius' copy.

XXXIV. Objections may, however, be raised to this reconstruction of the De Legatione, and to the hypothesis that it comprised the D. U. C., as part of an Apology for the Jews, which it may have originally contained. Firstly, as I have already pointed out, there are reasons why we should regard the D. U. C. as an early work of Philo's, composed about the year 22, or 23. Secondly, there is the graver objection that in Eusebius' Codex of Philo it already came, approximately where it comes in our MSS., immediately after the treatise Quod Omnis Probus Liber Est. Eusebius specially says that Philo had composed it after certain others which precede it in the list of detached works, namely after the De Providentia, the treatise (? Apology) *περὶ Ἰουδαίων*, the Vita Iosephi, Alexander and the two companion Stoical treatises. It is a good answer to the first of these objections to say that the D. U. C. along with the whole of the Apology of which it may have been a part, may well have been written years before; and to suppose

that Philo, when he was suddenly called upon to go and plead the cause of his countrymen before the Emperor, simply went to his repertory, and took it out. The hypothesis that Philo had an Apology or Defence against Apion ready to deliver before the Emperor, in itself assumes that the treatise containing an account first of the Essenes and then of the Therapeutae and constituting the Apology in question, was written at least as early as the second year of Gaius' reign, when the mission was sent, and therefore some three or four years before he penned the other four books of the History of the Embassy. In this history, and with a purely editorial interest, Philo may have afterwards included this *πραγματεία*, naming the whole, τὰ κατὰ Γάϊον συμβάντα πέντε βιβλίοις παραδοθέντα, as Eusebius calls it, H. E. lib. 2. 9. These considerations also explain the separation of the D. U. C. and of the *ὁ περὶ Ἰουδαίων λόγος* in Eusebius' copy of Philo from the rest of the *De Legatione*. They had both of them been in circulation as separate works of Philo's, long before he ever included them in the History of the Embassy as its fourth book. They may in some libraries, e. g. in that of Pamphilus, have kept their place as separate works and not have been given the extra title *περὶ ὑπερῶν δ'*, which Philo had himself prefixed in his final edition of his writings. There still remains the difficulty that in the list of Philo's works given by Eusebius, the D. U. C. is also separate from the Apology for the Jews and not immediately sequent upon it. We can hardly account for this separation by saying that Eusebius saw in the D. U. C. an account of the Christians of St. Mark, and so took it apart from an Apology for the Jews, with which in his eyes it can have had nothing to do. That would explain his mentioning it separately, but not its being separate in the list. The most we can say in answer to this objection is, that the list may here be confused, and that the *ὁ περὶ Ἰουδαίων αὐτῶ συνταχθεὶς λόγος*, supposing that to be the Apology in question, does actually precede the D. U. C. in his list of *μονόβιβλα*, though separated from it by four works, of which two are lost in Greek, as is also the work on Hebrew names which followed it. It is curious that the Armenian Version has preserved three of these lost *μονόβιβλα*, viz. The *De Providentia*, *Ad Alexandrum* and *ἐρμηνεΐαι*, as well as the *Quaestiones in Genesin et Exodum*, which in Eusebius' list closely precede them. In placing the D. U. C. after the *Legatio*, of which it claimed in its title to be the fourth book, the Paris Codex 435 has kept the tradition of

the order, in which perhaps Philo in his last years placed it. For the title *περὶ ἀρετῶν* δ' must proceed from his hand, as no later librarian would have had any occasion to prefix it; nor, had it been added in a single copy by a chance scribe, would it have secured so firm a place in the manuscript tradition¹.

XXXV. It is time to return to the consideration of the treatise itself. An important point arises in connexion with the words at 474. 35 *πολλαχοῦ μὲν οὖν τῆς οἰκουμένης ἐστὶ τὸ γένος, κ.τ.λ.* Are we to suppose that *συστήματα* of the same type as that which Philo proceeds to describe, were found all over the inhabited world? or was the one settled on the Lake Mareotis, to which the best persons resorted from all quarters, the only one? I think the truth may lie between the two suppositions. There may have been such societies in several of the great Jewish communities scattered round the Mediterranean, e.g. in Cyprus, Corinth, Tarsus, Colossae, Antioch, Rome, Smyrna and elsewhere. But in the Alexandrian centre of which they were all offshoots, the members may have been more strict in their discipline, more severe in their asceticism. This I think is a legitimate inference from the words *οἱ δὲ πανταχόθεν ἄριστοι*, where *πανταχόθεν* is in contrast with *πολλαχοῦ* just before. The words *καθάπερ εἰς πατρίδα θεραπευτῶν* indicate that Alexandria was the centre from which the influences productive of such congregations had radiated, and the focus to which members of them were wont to return as often as they could. That there were many such societies elsewhere, is quite credible, if we bear in mind the wide dissemination all round the Mediterranean of Greek Judaism, and the widespread propaganda of the religion which, in Philo's day, had been in progress for at least two centuries. We have Philo's assurance that not only the barbarian—but by which in such a context he means his

¹ It is also a possible view that two books, the third and fourth in the total of five, were filled with the Apology for the Jews. The third would have in such a case contained the account of the Essenes, as our surviving fourth does that of the *ἱεῖραι*. The objection to this view is that it would make the second book so long as to have contained the whole of the *Legatio ad Caium* as we now have it, except the Exordium, as also the lost account of Seianus and Pontius Pilate. On the other hand it would explain the circumstance that Eusebius H. E. 2. 6 seems to refer a passage in ch. 43 of the *Legatio*, that is close to the end of the treatise, only to the *δεύτερον σύγγραμμα*. But, as I have already pointed out, this is doubtful.

own—race¹, but the Greeks also, shared in this perfect good; and such centres of seclusion may have originally been founded for the sake of the Gentile converts, whom it was important to alienate from their old surroundings, lest they should relapse into infidelity². The passage 474. 18–24, seems especially to refer to converts; for there was little or no risk to a born Jew in associating with his family and countrymen. And in this connexion it should be remarked that the terms Therapeute and Suppliant, which in this treatise he applies *κατ' ἐξοχήν* to his ascetics of wisdom, are in the rest of his works used indiscriminately of all the children of Israel, born and adoptive alike³. I do not attach much weight to the objection that we meet with no allusions in ancient literature to these ascetic Jewish societies so widely disseminated. Such an objection can hardly weigh, except with those who grotesquely imagine that all the literary records of every kind belonging to the first century B. C. and to the first A. D. have come down to us intact, and that we therefore possess an exhaustive knowledge of all the forms of creed and cult which there were during two centuries more pregnant of religious revivals and new beginnings than any which have followed.

¹ In 472. 1 he says of the Therapeutae *ἡ παρ' ὅσον ἐκ φύσεως καὶ τῶν ἱερῶν νόμων ἐπαιδεύθησαν θεραπεύειν τὸ ὄν*, where *ἐκ φύσεως* is true of a born Jew, and *τῶν ἱερ. νόμων* of converts. But he habitually uses the phrase of Israel generally. In 481. 10, the words *ἐκ πρώτης ἡλικίας μεμαθηκότες* would be true of born Jews alone, but here he is not referring to the Therapeutae only, but to Jews generally (in contrast with pagans), for whom *οἱ Μωϋσεως γνῶριμοι* is an usual phrase. For the language in 481. 10 compare De Exsec. 2. 435 where concerning backsliding Jews he writes: *ᾧν ἀθεότης τὸ τέλος, λήθη τῆς συγγενοῦς καὶ πατρίου διδασκαλίας, ἣν ἐκ πρώτης ἡλικίας ἐπαιδεύθησαν, τὴν τοῦ Ἐνὸς φύσιν τὸν ἀνατάτω νομίζειν θεόν*.

² And, I may add, the allegorizing of the Pentateuch, which was the chief occupation of the members of these guilds, was especially necessary in relation to educated Gentile converts, who would need to find Plato over again in the writings of Moses. The gross anthropomorphism of the O. T. also entailed some allegorizing, if it was not to shock an educated Greek. Without it the Jewish missionary could hardly hope to win from Greeks an acceptance of the Pentateuch.

³ The title *ἱκέται* is equally *κατ' ἐξοχήν*, since Philo often gives it to all Jewish believers. The name *θεραπευταί* was no doubt the official name under which such guilds or collegia would be known to the government, which gave them legal recognition. As such we meet with it in inscriptions (C. I. 2293, 2295) as the official title of certain pagan guilds. So the Latin title *Cultores deum* often occurs in inscriptions in the same sense. See further in § XXXIX.

XXXVI. The use of the terms ἐν κήποις καὶ μοναγρίοις is, as I have pointed out in my note upon 474. 30, an indication that Philo assimilated the Therapeutic settlement to the philosophic retreats of the Epicureans, Pythagoreans, and other αἰρέσεις of the time. The statement of Philo that the Therapeutae divested themselves of their property before joining the ascetic community, must not be taken too literally. Their houses, however humble, yet had an αὐλειον and more than a single chamber. They must have cost something. So must their common sanctuary, and even their diet of bread and salt and hyssop, though it was the everyday diet of the humbler inhabitants of Egypt. And if the statement at 483. 4, 5, that wine was not taken by them at their banquets on the Day of Pentecost and on its eve, be taken to mean that on other occasions they did allow themselves the use of wine, this would involve some further expense; even though the neighbourhood in which they lived was noted for the excellence and plenty of its wine. It is possible, however, that their co-religionists who remained in the world contributed to the support of so holy a confraternity. We can infer from Philo's references in the *De Profugis* that it was the rich in particular who joined the brotherhood. Probably they gave up the bulk of their fortunes, retaining just enough for their necessary wants.

XXXVII. The site of their settlement can, from the description given by Philo, be with difficulty identified at the present day. The Jewish quarter of Alexandria was at the north-east end of the city, where to-day one goes out towards Er Ramleh; and the settlement is likely to have been on this side of Alexandria, and not on the south-west, where one now goes out towards the quarries and fortress of El Mex. At the north-east or Jewish end of the city, was the Canobic gate; issuing from which, as Strabo tells us, you found on your right hand, the artificial canal leading to Canobus and connecting with the lake. By this canal you sailed up to Schedia, where the tolls on merchandise coming from the Nile to Alexandria were levied, and from Schedia you sailed on to the Great River and to Canobus. A few hundred yards from the city gate you passed Eleusis, a settlement close to Alexandria, not far distant from the suburb Nicopolis and situated on the Canobic canal. Eleusis was a three-cornered hill, of which each side was about one kilometre long, and on it, Strabo informs us, there were dwellings and high look-outs or belvideres for those who were

minded to revel, whether men or women. At Schedia the canal seems to have bifurcated ; and one branch led up country to the higher Nile, following the line of the modern Mahmoodieh canal, while the other branch kept parallel to the sea-shore, till it reached the Canobic mouth of the Nile. The hill of Eleusis overlooks the Lake Marea ; but it was given up to the worship of Demeter, and it is not likely that Philo's Suppliants would choose for the scene of their retreat a spot noisy with pagan rites. I therefore prefer to suppose that the Therapeutic settlement was placed a few furlongs further from the city, on the low limestone hills behind Nicopolis, a supposition which also agrees with the mention of *ἐπαύλεις* and *κῶμαι* in 474. 45 ; for Strabo tells us that it was a fairly populous place on the sea-shore some thirty stades away from Alexandria. It is in this neighbourhood that in recent years many Jewish tombs have been found¹, along with several inscriptions in which the name of Philo occurs more than once. What is more natural than that the colony of ascetics should have located themselves near the Jewish burial-place ? There is a difficulty, however, in the words of the text of Philo at 475. 1-3, which can only mean that the Lake Marea debouched into the sea in the neighbourhood. At first sight nothing seems more simple than that this should be the case ; for the ancient, like the modern city, was built on a narrow strip or ribbon (*ταυρία*) of limestone rock, which ran about thirty miles from Taposiris at the edge of the Libyan desert to the other side of Alexandria, having on one side the Mediterranean, and on the other the Lake Marea. At either end of the city of Alexandria this ribbon of land was but a few furlongs broad, and a channel could easily be cut through it. As a matter of fact the maps do show a cut from lake to sea, close to the quarries of El Mex, about three English miles south-east of the site of the Serapeum, which itself occupied the south-east corner of the ancient city. This cut is said to be 80 yards broad, but not deep enough to admit water. There was also in ancient times a narrow, but navigable, channel opening from the Canobic canal into the lake, at the point where that canal, after skirting the city on its south side, trends northwards across the Taenia or ribbon of land

¹ There was also a Necropolis on the other or south-west side of Alexandria, as we know from Strabo, C. 795 εἰθ' ἡ νεκρόπολις τὸ προάστειον, ἐν ᾧ κηποί τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαὶ πρὸς τὰς ταριχείας τῶν νεκρῶν ἐπιτήδεια. This was close to the Serapeum, but outside the wall of the city.

to flow through the kibotus or artificial basin into the Eunostos or western harbour¹. Neither of these channels would suit the view which I have advanced that the Therapeutae were settled on the north-east or Jewish side of the city. A cross cut on that side from lake to sea there could hardly have been; for the Canobic canal ran like the modern Mahmoodieh canal, and as Strabo tells us, longitudinally along the Taenia, in such a way that a cross cut would have intersected it. Must we then not transfer the Therapeutic settlement to the other or south-west side of Alexandria, to the neighbourhood of the ancient quarries, where a spring of fresh water perhaps alluded to by Philo bursts from the rocks?

XXXVIII. The lake Mareotis is at the present day filled with sea water which, after its basin had been dry for centuries, our troops let in from the Lake Aboukir in 1801. It is also a few feet below the level of the Mediterranean, and could not now debouch thereinto. But in Philo's day the Nile flowed into it by a network of canals, so that its water was always fresh. τοῦ θέρους ἀρχομένου, says Strabo, C. 793, πληρούμενος ὁ Νεῖλος πληροῖ καὶ τὴν λίμνην καὶ οὐδὲν ἔα τελματώδες. In summer therefore more than one cut across the Taenia may have let out the surplus water of the lake into the Mediterranean, and along these short canals a breeze would have blown tempering the heat of summer, just as now the banks of the Mahmoodieh canal are always cool.

Mr. Cope Whitehouse, who is better acquainted than any one else with the ancient river and canal system of Egypt, assures me that in Philo's day the Lake Mareotis must have debouched by cross cuts into the sea at times of high Nile, and that the movement of water in the lake so generated would have kept it from stagnating. He thinks that the canals and branches of the Nile which fed the lake began to be neglected in the third century. The statement implied in the words at 475. 47 τῆς λίμνης ἀνεστομωμένης εἰς τὴν θάλατταν would at once cease to be true; and it may be just because by the year 400 the lake had ceased to debouch into the sea, and had begun to dry up owing to the diversion from it of the Canobic arm of the Nile, that the Armenian translator turns the passage as if ἀνεστομωμένοι agreeing with αὔραι had stood

¹ Strabo, C. 795 'Ἐξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ ἑπταστάδιον καὶ ὑπὲρ τούτου δ' ὀρυκτὸς ὢν καὶ Κιβωτὸν καλοῦσιν, ἔχων καὶ αὐτὸς νεώρια. ἐνδοτέρω δὲ τούτου διωρυξὶ πλωτὴ μέχρι τῆς λίμνης τεταμένη τῆς Μαρρώτιδος· ἔφα μὲν οὖν τῆς διωρυγὸς μικρὸν ἔτι λείπεται τῆς πόλεως. Cp. Pliny, N. H. bk. v. ch. 10.

in his Greek. Moses of Chorene, who visited Alexandria just after the destruction of the Serapeum, adopts Philo's description of the climate and position of Alexandria as his own, and embodies this passage of the version in his text.

XXXIX. Prof. Massebieau truly says that the Therapeutae or cultores of Lake Mareotis would have seemed to a Greek reader to be one of those associations called *θίασοι*, *σύνοδοι*, or collegia, which were common in Alexandria and all over the Roman Empire. We read in the first chapter of the *In Flaccum* (2. 518), how that governor began his term of office in Alexandria, by dissolving the societies and clubs, which under pretext of sacrificing held banquets, in reality drinking and rioting. It is also the drinking parties and banquets of these clubs that he describes as a foil to the simple and solemn symposium of his own Suppliants. The ascetic societies which Philo describes, must have gained legal recognition and sanction from the governments of Augustus and Tiberius; and all the more easily, as they were so inoffensive, that there can have been nothing in them to lead to their prohibition. They would own their common sanctuary as the Jewish congregations owned their synagogues; if indeed their *semneion* was more than a synagogue, called by the peculiar name in order to indicate its sanctity. So to-day in religious circles a church or chapel is spoken of as the house of God. In using the word *σύστημα* of the Therapeutic society, Philo distinctly assimilates it to the religious corporations which were then very common, especially as burial societies. Many pagan deities towards the end of the first century had their guilds or *συστήματα*; and the members of these guilds, like the Therapeutae, were called *κατ' ἐξοχήν*, cultores deorum, had common burial-places, common meals, and a priest to preside over them. The members were also, like the Freemasons of to-day, bound by mutual oaths to help each other, and were pledged not to go to law with one another, but to arrange their disputes outside the law court. They called each other brethren, and had *συσσίτια* at certain fixed intervals, generally once a month.

XL. The account which M. Gaston Boissier (in his book *La Religion Romaine*, tome 2, p. 269 foll.) gives of these collegia or sodalitates, explains some points in the D. U. C. Sacrifices, he says, always held a great place in the life of these societies. This agrees with the passage of the *In Flaccum*, which we have already quoted. . . . On p. 264, M. Boissier writes: 'The choice

of a place in which to hold their reunions was with these societies a matter of grave importance. . . . According to the particular country, the place in which they met bore different names. As a place of repose and leisure it was usually called the schola; and a Latin inscription of Lanuvium (Orelli 2417) has preserved to us a short description of such a schola, belonging to the college of Aesculapius and Health, a college which in spite of its name was composed of very poor people. It consisted of a little chapel surrounded by a sort of court. This was shaded by trellis-work, under which the brethren could enjoy the fresh air. There was also a terrace covered in and facing the sun, which served as a dining place. . . . 'The interest,' he continues on p. 266, 'which the members took in their chapels and gods, leads us naturally to speak of the religious character of these associations; for their special object over and above the ensuring to each member a decent burial, was as a rule the worship of a particular god, sometimes Jupiter, sometimes Hercules, sometimes Aesculapius.' Early in the first century the common burial place was usually a columbarium, which was purchased by the joint subscriptions of the members, whose fellowship was dissolved, when all the niches in it were filled up; but as early as the reign of Nerva, if not earlier, a burial ground took the place of the columbarium, and as this remained available for a longer time, the colleges acquired a greater permanence. The inscription of Lanuvium specifies the amount of the subscription to be paid by each member, and the amount of the fines to be exacted from members who should misbehave themselves at the monthly dinners. For an insult inflicted on the magister coenae the fine was doubled. Sometimes these clubs had no more serious end in view than dining together, and in the inscription of Orelli 4073, we read of a club called the Convictores, qui una epulo vesci solent. It is of such a club that Philo pictures to us one of the meetings in 477. 31 foll. In another inscription (2417), we read that the members of a club were elected at a general meeting, conuentu pleno, by general suffrage, suffragio uniuersorum (Muratori, 518. 6). This explains the expression used in the D. U. C. 481. 43 ταῖς εἰσκήriseσιν ἀκολουθοῦντες, the suppliants took their places in the order of their election into the society. With the consent of their masters slaves could join these societies; and M. Boissier dwells upon the good effect which membership must have had in giving to these unfortunate beings

some self-respect. 'Once the consent of the master gained to his enrolment in one of these clubs, the slave at least for a brief space every month became and felt himself to be a free man. Within the charmed circle of his collegium he possessed interests of his own, friendships, support other than that which his master might choose to give him. Therein he found himself consulted, listened to, solicited, flattered. For the few hours that he passed within his collegium he could forget that he was a slave.' This agrees with the passage in the D. U. C. 482. 24 foll., and helps us to understand it.

XLI. In Strabo (c. 806) there occurs a description of the priests' settlement in the town of Heliopolis, which in some ways reminds us of the Therapeutic establishment. The geographer there saw great houses in which the priests used to dwell, who were of old, he tells us, philosophers and astronomers. But in Strabo's day its glory was a thing of the past. ἐκκλείουπε δὲ καὶ τοῦτο νυνὶ τὸ σύστημα καὶ ἡ ἀσκήσις. ἐκεῖ μὲν οὖν οὐδεὶς ἡμῖν ἐδείκνυτο τῆς τοιαύτης ἀσκήσεως προεστώς. In this convent, he adds, had once lived Chairemon the travelling companion in Egypt of Aelius Gallus, ἐκεῖ δ' οὖν ἐδείκνυντο οἱ τε τῶν ἱερέων οἴκοι καὶ Πλάτωνος καὶ Εὐδόξου διατριβαί.

In his book De Abstinentia (4. 6), Porphyry has preserved to us the very account of these priests, which Chairemon the Stoic wrote; and it presents so many curious points of resemblance with the D. U. C. that I venture to quote it at some length: ἐξηγείται (sc. ὁ Χαιρήμων) ὡς τόπον μὲν ἐξελέξαντο ἐμφιλοσοφῆσαι τὰ ἱερά. πρὸς τε γὰρ τὴν ὅλην ὄρεξιν τῆς θεωρίας συγγενὲς ἦν παρὰ τοῖς ἐκείνων ἀφιδρύμασι διαιτᾶσθαι, παρέχεν τε αὐτοῖς ἀσφάλειαν μὲν ἐκ τοῦ θείου σεβασμοῦ, καθάπερ τινα ἱερά ζῶα πάντων τιμώντων τοὺς φιλοσόφους, ἡρεμαίους δὲ εἶναι, ἅτε τῆς ἐπιμιξίας κατὰ τὰς πανηγύρεις καὶ τὰς ἐορτὰς συντελουμένης μόνον, τὸ δὲ λοιπὸν σχεδὸν ἄβατων ὄντων τοῖς ἄλλοις τῶν ἱερέων. . . . ἀπειπάμενοι δὲ πᾶσαν τὴν ἄλλην ἐργασίαν καὶ πόρους ἀνθρωπίνους, ἀπέδσαν ὅλον τὸν βίον τῇ τῶν θείων θεωρίᾳ καὶ θεάσει, διὰ μὲν ταύτης τό τε τίμιον καὶ ἀσφαλὲς καὶ εὖσεβὲς ποριζόμενοι, διὰ δὲ τῆς θεωρίας τὴν ἐπιστήμην, δι' ἀμφοῖν δὲ ἀσκήσιν ἡθῶν κεκρυμμένην τινὰ καὶ ἀρχαιοπρεπῇ. τὸ γὰρ αἰεὶ συνέιναι τῇ θείᾳ γνώσει καὶ ἐπιπνοίᾳ πάσης μὲν ἕξω τίθησιν πλεονεξίας, καταστέλλει δὲ τὰ πάθη, διεγείρει δὲ πρὸς σύνεσιν τὸν βίον. λιτότητα δὲ ἐπετήδευσαν καὶ καταστολήν, ἐγκράτειάν τε καὶ καρτερίαν τό τε ἐν παντὶ δίκαιον καὶ ἀπλεονέκτητον. σεμνοὺς δὲ αὐτοὺς παρέχεν καὶ τὸ δυσεπίμικτον, οἷ γε παρὰ μὲν αὐτὸν τῶν λεγομένων

ἀγνείων τὸν καιρὸν οὐδὲ τοῖς συγγενεστάτοις καὶ ὁμοφύλοις ἐπεμύγνυντο σχεδὸν οὐδὲ ἄλλων τῷ θεωρούμενοι, ὅτι μὴ πρὸς τὰς ἀναγκαίας συναγνεύουσι χρείας, ἣ (? ἅτε) ἀγνευτήρια τοῖς μὴ καθαρεύουσιν ἄδυστα καὶ πρὸς ἱερουργίας ἅγια κατανεμόμενοι. . . τὸ δὲ σεμνὸν καὶ τοῦ καταστήματος ἑωρᾶτο. πορεία τε γὰρ ἦν εὐτακτος καὶ βλέμμα καθεστηκὸς ἐπετηδεύετο, ὥς ὅτε βουληθεῖεν μὴ σκαρδαμύττειν. γέλως δὲ σπάνιος· εἰ δὲ που γένοιτο, μέχρι μειδιάσεως· αἰεὶ δὲ ἐντὸς τοῦ σχήματος αἱ χεῖρες. καὶ σύμβολόν γε ἦν ἐκάστῃ τῆς τάξεως ἐμφαντικόν, ἣν ἔλαχεν ἐν τοῖς ἱεροῖς. πλείους γὰρ ἦσαν αἱ τάξεις. δίαίτα δὲ λιτὴ καὶ ἀφελής· οἴνου γὰρ οἱ μὲν οὐδ' ὅλως, οἱ δὲ ὀλίγιστα ἐγεύοντο . . . ἀφροδισίων τε ἔφασαν αὐτὸν ὀρέξεις ἐπιφέρειν. ταύτῃ δὲ καὶ τῶν ἄλλων εὐλαβῶς εἶχον, ἄρτοις μὲν οὐδὲ ὅλως ἐν ταῖς ἀγνείαις χρώμενοι· εἰ δέ ποτε μὴ ἀγνεύουσιν, σὺν ὕσσώπῳ κόπτοντες ἥσθιον· τὸ πολὺ γὰρ αὐτοῦ τῆς δυνάμεως καθαίρειν ἔφασαν τὸν ὕσσωπον. ἐλαίου δ' ἀπείχοντο οἱ μὲν ὡς τὸ πολὺ, οἱ πλείστοι δὲ καὶ παντελῶς . . . πολλοὶ δὲ καθάπαξ τῶν ἐμψύχων (sc. ἀπείχοντο)· καὶ ἔν γε ταῖς ἀγνείαις ἅπαντες . . . ὁ δὲ χρόνος οὗτος, ὅποτε συντελεῖν τι περὶ τὴν ἱερὰν μέλλοιεν θρησκείαν, προλαμβάνων ἡμερῶν ἀριθμὸν, οἱ μὲν δυεῖν καὶ τετταράκοντα, οἱ δὲ τούτων πλείους, οἱ δὲ ἐλάχιστους, οὐδέποτε μέντοι τῶν ἐπὶ λειπομένας, παντὸς μὲν ἐμψύχου ἀπείχοντο . . . πρὸ δὲ πάντων ὁμιλίας γυναικειάς . . . τρὶς δὲ τῆς ἡμέρας ἀπελούντο ψυχρῷ . . . κοίτῃ δὲ αὐτοῖς ἐκ τῶν σπαδίκων τοῦ φοίνικος, ἃς καλοῦσι βάις, ἐπέπλεκτο· ξύλινον δὲ ἡμικυλίνδριον εὖ λελεασμένον ὑπόθημα τῆς κεφαλῆς¹. ἥσκουν δὲ δίψαν καὶ πείναν καὶ ὀλιγοσιτίαν παρὰ πάντα τὸν βίον . . . τὸ δ' αὐτὸ καὶ ἐν ταῖς χειμερίοις ἐπετήδευον νυξί, φιλολογίᾳ προσαγρυπνοῦντες, ἅτε μήτε πορισμοῦ ποιούμενοι φροντίδα δεσπότου τε κακοῦ τῆς πολυτελείας ἐλευθεριάζοντες. . . πολὺς δὲ καὶ τούτοις ἦν λόγος ἐμμεῖναι τοῖς πατρίοις.

XLII. The peculiar respect² paid by the Therapeutae to the Sabbath, proves them to have been Jews. It is mentioned three times in the treatise; at 476. 8, at 477. 2, and at 481. 4, 5. The testimonia which I have given at these passages show how closely they agree with Philo's general tone and language about the observance of the Sabbath. For it must not be supposed that, because Philo allegorized the sacred books in order the better to extract spiritual food from them, he was therefore indifferent to the literal fulfilment of their precepts. On the contrary he tells us (2. 137) with pride, how the law of his race, unlike any other laws which the world had

¹ Such a pillow one sees everywhere in India and Burmah to-day. The description of Chairemon is curiously suitable to the secluded priests' colony which is met with on the outskirts of every Burmese village.

² See 477. 2 foll., and 481. 23.

ever known, was beginning to constrain 'Barbarians, Hellenes, Mainlanders, Islanders, races of the East and West, Europe, Asia, the entire inhabited world, from end to end. For who, he asks, has not prized and honoured that Holy Sabbath, by granting respite from toil and a period of ease both to himself and to his neighbours, not to the free only but to slaves, nay even to the beasts of burthen.' In many such passages Philo's genial humanity declares itself, and makes us feel that it is after all a sound instinct which has led the Scotch and English Puritans to revive the one tenet of Judaism, for the supposed violation of which the founder of their religion was put to death. It would almost appear from the language which Philo often holds on the point, that during the first half of the first century, before Christianity interfered to abrogate it, the civilized world was tending with very little friction and with indisputable gain to humanity to the general adoption of the Jewish Sabbath. For there is no reason to suppose that Philo is exaggerating when he alludes to the wholesale adoption by the Gentiles of the institution; and we know from incidental allusions in the Latin poets that it was respected in polite circles in Rome during the reign of Augustus (Horace, Sat. i. 9, 69; Ovid, A. A. i. 415; Rem. Am. 219).

But Philo was also aware of the indifference which was springing up in the heart of Judaism in regard to a precept sacred in his opinion in proportion as it was humane and useful. He was aware also that such looseness of practice went with, and perhaps arose out of, the allegorizing of the scriptures, and the antagonism raised thereby between the letter and the spirit. In the testimonia to 483. 43, page 119, I have quoted a passage from the *De Migr. Abrahami* which shows how much Philo resented this indifference among his own co-religionists to the strict observance of the sabbath, to the rite of circumcision, to the observance of the stated feasts and fasts of Judaism. Some he says even went so far as to light a fire on the sabbath; and as fire is the basis of all *πορισμός* and *πλεονεξία*, he viewed this in particular as the gravest offence (see for examples the passages *Vita Mosis*, ch. 28, 2. 168; *De Sепtenario*, ch. 7, 2. 283; *De Par. Col.* ch. 8, A. M. 28); in the *De Exsecrationibus* he imprecates a series of the most terrible curses on those who profaned the sabbath. The Jew who does so is an eupatrid who has effaced the true coin of his noble birth, and he shall be dragged and borne down into very Tartarus and deep

darkness, that all men beholding such an example may be warned and chastened, and learn that God welcomes the virtues which spring out of low-birth (i. e. the virtues of Gentile converts), that he recks not of the stock, but accepts the grafted shoot, if it has abandoned its wild nature and become a bearer of good fruit. The proselytes, it is clear, were often more zealous for the honour of the sabbath than the born Jews. In ch. 4 of the same treatise he eloquently depicts the woes, the insults at the hands of the Gentiles, the slavery that overtakes the backsliders from the Law. He seems to have in his mind the indignities lavished in the reign of Gaius on the Jews of Alexandria and Palestine, and to regard them as the punishment of God for the sins of those who had violated the sabbath. We can thus discern the side which Philo would have taken in the great controversies which were about to rend Judaism asunder, and of which the first victims, Jesus of Nazareth and Stephen, had perhaps already fallen.

XLIII. As with the observance of the sabbath, so in respect of all other practices of the Jewish religion, the Suppliants seem to have been most strict and orthodox, faithful disciples of Moses, as indeed they are called in 481. 10 and 22; nothing can be pointed out in their discipline, which was not in accord with the ideas of Philo, one of the most devout of Jews. It is true that their long fasts, and the voluntary virginity of some at least of the female adherents of the sect¹, have an early Christian air; but such practices cannot have been unknown in the Jewish, any more than they are in other religions. In truth asceticism belongs to no one religion, but to all alike; and under the mild skies² of Egypt it had always been at home. The words virgin, virginity, ever-virginal, occur on every other page of Philo, nor, as the idea was ever present to his mind, can the thing itself have been far off³. It is indeed Philo who

¹ The run of the sentence at 284. 4, no less than the best MSS., requires the passage to be punctuated as in my text, so that *παρθέναι* goes not with *γυναικες*, but with *πλείστα* only. It was therefore only the majority, not all, who had preserved their virginity.

² Cp. Chrysost. de Sacerd. 6. 6. 535 ὁ μὲν μοναχὸς καὶ τῆς σωματικῆς εὐπαθείας προσδεῖται, καὶ τόπων πρὸς τὴν διαγωγὴν ἐπιτηδείων, ἵνα μήτε ἄγαν ἀποκισμέναι τῆς τῶν ἀνθρώπων ὥσιν ὁμιλίας, — ἔτι δὲ καὶ τῆς ἀρίστης μὴ ἀμοιρῶσι κράσεως τῶν ὥρων. οὐδὲν γὰρ οὕτως ἀφόρητον τῷ κατατρυχομένῳ νηστείας, ὥς ἡ τῶν ἀέρων ἀνωμαλία.

³ Wordsworth could not have written such a line as: 'The holy time is quiet as a nun,' if there had never existed nuns, or if he had never heard of them.

first formulated the idea of the Word or ideal ordering principle of the Cosmos being born of an ever-virgin soul, which conceives, because God the Father sows into her his intelligible rays and Divine seed, so begetting His only well-loved Son the Cosmos. Such coincidences of Philo with later Christian doctrine have been often pointed to in the D. U. C. as evidences of its Christian authorship, as if they were not to be found in his other works as well as in it.

XLIV. In 475. 16 we are told that the Suppliants abiding alone in their private sanctuaries are *initiated* in the *mysteries* of the holy life. In the same context, 475. 25, we read that many of them actually divulge in their sleep the dogmas of the sacred philosophy. The language also in which the conversion—if we may so style it—of these recluses is described in 473. 15 foll., is borrowed from the heathen mysteries. The characterization of the end or supreme good as a vision of the true Being no less reminds one of the ancient mysteries. From many hints up and down the works of Philo it is certain that among the Alexandrian Jews there existed a system of mysteries, perhaps in imitation of their Greek mysteries of Demeter which were celebrated year by year on the hill of Eleusis close to Alexandria.

1. There is in Philo a series of references to the crime of divulging these mysteries, e. g. Quod Det. Potiori Insid. ch. 27, 1. 211 *μηδ' ὅτι γλώττης καὶ στόματος καὶ φωνητηρίων ὀργάνων μεμοίρασαι, πάντ' ἐκλάλει καὶ τὰ ἄρρητα· τὸ γὰρ ἔχεμυθεῖν ἔστιν ὅπου χρήσιμον καὶ μοι δοκοῦσιν οἱ μαθόντες λέγειν μεμαθηκέναι καὶ ἡσυχάζειν . . .* “ὅσα γὰρ οὐχὶ δεσμῷ καταδεύεται,” φησὶ Μωϋσῆς ἐν ἑτέροις (Num. 19. 15), ἀκάθαρτα εἶναι. So in the same treatise, ch. 48, 1. 224, he says it is better to bite your tongue off than to reveal a mystery, just as it is better to eunuchize oneself than to be the prey of lawless lusts. So Leg. Alleg. 1, ch. 32, 1. 64 *ὁ γὰρ φαῦλος δέεται τούτων* (sc. αἰσθήσεως, λόγου,

Neither could the following passage of De Execrat. 2. 435 have been written by any one who was not acquainted with examples of women remaining virgins on religious grounds: *πάλιν δὲ νεάσασα εὐφορήσει* (sc. ἡ γῆ) *καὶ τέχεται γενεὰν ἀνεπίληπτον, ἐπανόρθωμα τῆς πρότερον.* “Ἡ γὰρ ἔρημος” ἢ φησὶν ὁ προφήτης (Isa. 54. 1), “*εὐτεκνός τε καὶ πολύπαις,*” ὅπερ λόγιον καὶ ἐπὶ ψυχῆς ἀλληγορεῖται . . . *στειωθεῖσα δὲ καὶ ἀγονήσασα τούτων* (sc. ἡδονῶν ἐπιθυμιῶν κ.τ.λ.) *καὶ ἀποβαλοῦσα ἀθρώως, γίνεται μὲν ἐκ μεταβολῆς ἀγνῆ παρθένος, παραδεξαμένη δὲ τὸν θεῖον σπέρρον διαπλάττει καὶ ζωογονεῖ περιμάχῃτα φύσει καὶ θαυμασὰ κάλλη, φρόνησιν, ἀνδρίαν, σωφροσύνην, δικαιοσύνην, δσιότητα, εὐσέβειαν.*

σώματος) ἀπάντων πρὸς ἐκπλήρωσιν τῆς ἰδίας κακίας· ἐπεὶ πῶς ἐκλαλήσει μυστήρια, φωνητήριον οὐκ ἔχων ὄργανον. Also *Lieg. Alleg.* 2. ch. 15, 1. 77 οὐ γὰρ πᾶσι ἐπιτρεπτόν τὰ θεοῦ καθορᾶν ἀπόρρητα, ἀλλὰ μόνοις τοῖς δυναμένοις αὐτὰ περιτέλλειν καὶ φυλάττειν. These he has told us just above, in language recalling 473. 18, 19, are οἱ ἐγγίσαντες θεῷ καὶ τὸν μὲν θνητὸν βίον καταλιπόντες, τοῦ δὲ ἀθανάτου μεταλαχόντες.

2. We know also to some extent what the secrets revealed in these mysteries were. They were lesser and greater¹. To the former class belonged the doctrine that God is a Trinity in Unity, *τριὰς ἐν μονάδι*, a union of three *δυνάμεις*, and that in himself he is incomprehensible or *ἀπερίγραφος*. In the *De Sacrif. Abelis et Caini* ch. 15, 1. 173 we read that the *θεῖον μυστήριον* of God's unity through triplicity is only seen of the soul which is *τῶν τελείων μύστις γενομένη τελετῶν*. The dogma is adumbrated in the following language: ὁ θεὸς δορυφορούμενος ὑπὸ δυεῖν τῶν ἀνωτάτω δυνάμεων, ἀρχῆς τε αὐ καὶ ἀγαθότητος, εἰς ὧν ὁ μέσος *τριττὰς φαντασίας ἐνεργάζετο τῇ ὁρατικῇ ψυχῇ*, ὧν ἐκάστη μεμέτρηται μὲν οὐδαμῶς, ἀπερίγραφος γὰρ ὁ θεός, ἀπερίγραφοι καὶ αἱ δυνάμεις αὐτοῦ. So in the *Qu. in Genesis*, 4. 2 we read that Abraham eleuasse oculos uniuersos, qui in animo sunt . . . Oculus itaque factus, incipit uidere dominicam et sanctam, diuinam uisionem, eo modo ut unica uisio appareret ei sicut Trinitas, et Trinitas uelut Unitas.

Another secret doctrine so revealed was the mystic union of the soul as female with God as male, Deo nubere. Philo believed that it was possible for women under exceptional circumstances to conceive and bring forth διὰ τοῦ θεοῦ and without human husband. Οἷς ἀρετήν,—he writes, *De Cherubim*, ch. 12, 1. 146, commenting on *Genesis* 4. 1,—μεμαρτύρηκεν ὀνομοθέτης, τούτους γνωρίζοντας τὰς γυναῖκας οὐκ εἰσάγει, τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ, τὸν Μωϋσῆν, καὶ εἴ τις αὐτοῖς ὁμόζηλος. This mystical union which he believed to have been in rare instances realized, notably in the case of Sarah, Leah, Rebecca and Sepphora, he made the matter of allegory and metaphysical metaphor. The women who had lived with the great prophets of his race are in word wives, but in fact virtues “αἱ γὰρ τούτοις συνοικοῦσαι λόγῳ μὲν εἰσι γυναῖκες, ἔργῳ δὲ ἀρεταί” (1. c.). But here he trenches on a mystery: ἵνα δὲ τὴν ἀρετῶν κήσιν καὶ ὠδῖνα εἴπωμεν, ἀκοὺς ἐπιφραξάτωσαν δεισιδαίμονες τὰς ἑαυτῶν ἢ μεταστήτωσαν· τελετὰς γὰρ ἀναδιδάσκομεν θείας τοὺς τελετῶν ἀξίους τῶν ἱερωτάτων μύστας, οὗτοι

¹ οἱ πρὸ τῶν μεγάλων τούτων τὰ μικρὰ μυστήρια μυθέντες. *Philo* 1. 174. 14.

δ' εἰσὶν οἱ τὴν ἀληθῇ καὶ οὖσαν ὄντως ἀκαλλώπιστον εὐσέβειαν μετὰ ἀτυφίας ἀσκούντες. These latter were the Suppliants and Allegorists generally. He details each of these four signal examples of Deo nubere in the next chapter (De Cherubim), ch. 43, 1. 147 τὴν γὰρ Σάρραν εἰσάγη τότε κύουσιν ὅτε ὁ θεὸς αὐτὴν μονωθεῖσαν ἐπισκοπεῖ, τίκτουσαν δ' οὐκέτι τῷ τὴν ἐπίσκεψιν πεποιημένῳ, ἀλλὰ τῷ σοφίας τυχεῖν γλιχομένῳ, οὗτος δὲ Ἀβραὰμ ὀνομάζεται . . . ἐπὶ τῆς Λείας ἐκδιδάσκει, λέγων ὅτι “τὴν μὲν μήτραν ἀνέωξεν αὐτῆς ὁ θεός” (Gen. 29. 31)—ἀνοιγνύναι δὲ μήτραν ἀνδρὸς ἴδιον· ἡ δὲ συλλαβοῦσα ἔτεκεν ὥστε τὴν ἀρετὴν δέχσθαι μὲν παρὰ τοῦ αἰτίου τὰ θεῖα σπέρματα . . . πάλιν Ἰσαὰκ τοῦ πανσόφου θεὸν ἰκετεύσας, ἐκ τοῦ ἰκετευθέντος ἔγκυος ἡ ἐπιμονὴ Ῥεβέκκα γίνεται· χωρὶς δὲ ἰκετείας καὶ δέησεως τὴν πτηνὴν καὶ μετάρσιον ἀρετὴν Σεπφώραν (Exod. 2. 21 s.) Μωσῆς λαβὼν εὐρίσκει κύουσιν ἕξ οὐδενὸς θνητοῦ (compare Matt. Evang. ch. 1, v. 18 and note on 482. 12).

Having detailed his instances he proceeds in ch. 13 thus : ταῦτα, ὃ μύσται, κεκαθαρμένοι τὰ ὄντα, ὡς ἱερὰ ὄντως μυστήρια ψυχαῖς ταῖς ἐαυτῶν παραδέχσθε καὶ μηδενὶ τῶν ἀμυήτων ἐκλαλήσατε, κ.τ.λ., cp. De Mutat. Nom. ch. 24, 1. 599. A third secret doctrine should perhaps be classed with the first. It consists in the truth that God in virtue of his legislative virtue or aspect will reward the good and punish the evil. This doctrine in the De Sac. Abelis et Caini, ch. 39, 1. 198, he introduces as follows : ἄδεται δὲ τις καὶ τοιοῦτος ἐν ἀπορρήτοις λόγος, ὃν ἀκοαῖς πρεσβυτέρων παρακατατίθεσθαι χρὴ νεωτέρων ὄντα ἐπιφράξαντας.

It is no mere coincidence that in 475. 23 the Suppliants are declared even in their dreams to have visions of nothing else but the beauties of the Divine virtues and *powers* (δυνάμειον). We must infer that, like Paul and Zacharias and many another in that age of visions, they also beheld such apparitions when awake, and that such manifestations were connected in a peculiar manner with their mysteries; otherwise why is it said in the same context that they ἐκλαλοῦσιν ἐν ὕπνοις, a phrase only applicable to the arcana of mysteries?

Nor can it be a mere coincidence that the female Suppliants embraced the ideal summed up by Christian writers in the phrase Deo nubere. This ideal also is one of the arcana of Philo's mysticism. Like the early Christian widow a woman could, in Philo's regard, in a way even recover her virginity through mystical union with God, 'the husband of her virginity,' ἀνδρα τῆς παρθενίας σου (Jer. 3. 4); commenting on which words he writes, De Cherub. ch. 14, 1. 148 Ἀνθρώπων μὲν γὰρ ἡ ἐπὶ γεννήσει τέκνων σύνοδος τὰς

παρθένους, γυναῖκας ἀποφαίνει· ὅταν δὲ ὁμιλεῖν ἄρξῃται ψυχῇ θεός, πρότερον οὖσαν γυναῖκα, παρθένον αὐθις ἀποδείκνυσιν.

XLV. It remains to examine the picture drawn of the Symposion of the Therapeutae. They honour, says Philo, not only the simple sabbath, but the Sabbath of sabbaths. This was the eve of the Day of Pentecost. They first meet together after an interval of seven weeks, but this is only the eve of their greatest festival, the Day of Pentecost, on which he leaves it to be understood that they met together again a second time. It was requisite to say that they met on the eve of the festival, for only the stricter of the Jews and the most devoted to their religion did so¹. The Suppliants were the more disposed to do so, because, as Philo says, they were τὴν δύναμιν τεθηπότες. It was hardly necessary to inform his readers, even if they were pagans, that the ascetics also met the next day, namely on the Pentecost. For every Jew would, as a matter of course, repair to the synagogue on that day in obedience to the law (Exod. 3. 16); and even an unbelieving Greek, at least in Alexandria, had learned to miss the Jews in the markets on that day. So the followers of Jesus of Nazareth, we read in Acts 2. 1, were all together in one place, when the Day of Pentecost was *fully come*.

Philo therefore in this passage contemplates two meetings on two successive days, on the eve and on the Pentecostal Day itself. And this is the meaning of the words at 483. 4 'wine on *those days* is not brought to table.' No other interpretation than this suits the use of μέν and δέ in 481. 23 and 25. *On the one hand* they congregate for the first time on the forty-ninth day, *but on the other*, this is only the eve of the great festival, upon which he leaves it to be understood that they will meet together a second time. Philo holds identical language concerning the Day of Pentecost in his treatise De Septenario which I quote in my testimonia, as well as in other of his works, and uniformly refers to Pentecost as *the greatest of the feasts*. The reckoning of the seven weeks was as follows. From the morrow of the first day of the Paschal Week, which was itself a sabbatical day, there were reckoned seven weeks. This second day of the Paschal Week was marked by the waving before the Lord of the sheaf of the first fruit of the harvest (Lev. 23. 10). On that same day of the week, which need not have been the sabbath,

¹ Outside Palestine, however, as I shall point out below, the Feast of Pentecost was eaten on two days running.

and generally was not, there would come seven weeks later the Day of Pentecost, viz. on the fiftieth day from the first day, and on the forty-ninth from the second day of the Paschal Week. The reckoning was always by days and not by weeks (Lev. 23. 15, 16, and Deut. 16. 9).

XLVI. We read in the D. U. C. that the more delicate of the ascetics drank their water hot, 483. 6. And this would as a rule be legitimate on both days; for except in a year in which the eve or the feast fell on a sabbath, it would not have been forbidden by the law, which forbade fire to be lighted on the sabbath. The custom of the ascetics in avoiding wine on those two days is also easily explained. The Feast of Pentecost, which commemorated the giving of the law from Mount Sinai, and coincided with the full harvest and vintage, was a day of great rejoicing. 'Thou shalt rejoice,' says Deut. 16. 11, 'before the Lord thy God, thou and thy son and thy daughter, and thy manservant and thy maidservant.' Hence the feast was often marred by excesses; and we read in the Acts how the action of the Spirit upon the disciples was mistaken by some for the influence of new wine—an incident which proves that at this festival the temptation of the freshly pressed grapes was sometimes too strong. To guard against any such excess the Suppliants eschewed wine altogether on those days. They were able to be joyous *φαιδροί* (481. 30) without its use¹.

XLVII. Like the Pharisees, the Suppliants probably washed themselves before sitting down to meat. They anyhow, like the Jews and like the rest of the ancient world, wore white raiment for the feast. The women of course participated in the banquet; for, as we have seen, they were law-observing Jews, and the presence of women at the Pentecostal feast is specially enjoined in Deut. 16. 11. Philo emphasizes the point however, because in the previous part of his *πραγματεία* he had been describing the Essenes who repudiated the presence of women. For the same reason he notices the presence of women in the sanctuary or *schola* to hear the reading of the bible and the sermon. In itself such a circumstance needed no explanation or apology; for it was customary for women to attend the synagogue, sitting apart from the men. In

¹ So in 477. 30 Philo speaks of the *ἡλαρωτέρας ἐν συμποσίοις διαγωγάς* of the Suppliants, a phrase applicable to the Feast of Pentecost, but not to the Passover.

Lightfoot's *Horae Hebraicae* (in *Epist. 1 ad Cor. cap. 11, v. 5*), we read that the Jewish women wore veils in public, as indeed Philo says in the *Legatio ad Caium*. But in the synagogues they removed them. 'Colligi potest,' he continues (viz. from the Talmud Kiddushin, fol. 81. 1), 'quod foeminae seorsim ac seclusae a uiris sederint, ubi ea quae peracta sunt in synagoga audire et conspiciere possent, ipsae tamen extra conspectum. Quem morem retinuisse primaevae istas Christianorum ecclesias, pluribus, nec male, astruit Baronius.' That the women would also join with the men in the Pentecostal banquet we also know from the passage of the Talmud just referred to, which states that on the occasion of the three festivals of Pascha, Pentecost and Scenopogia 'congregati sunt hi et hae ad audiendum conciones.' As to the dance of men and women together, with which the Therapeutae concluded their festival, the learned Lightfoot has an instructive note in his *Commentary on Matthew 5. 4* 'Soliti sunt Iudaei in gaudiis exuberantioribus publicis, atque in sollemnitatibus quibusdam sacris, hilaritatem suam saltatione et tripudiis exprimere. Omissis quae in pagina sacra occurrunt exemplis, refertur a patribus traditionum praecipuam partem festiuitatis in festo Scenopogiae fuisse istius modi saltationes; uiris primariis et grandaevis et maxime religiosis in atrio mulierum tripudiantibus, idque quo uehementius, eo laudabilius' (*Sotah, cap. 5*).

XLVIII. The hymns which the Therapeutae sang after their meal, in many measures and strains (485. 2), included the great Hallel (i.e. Psalms 113-118). This Hallel was sung, so we learn from the Talmud (*Erachin, fol. 10. 1*, see Lightfoot on *Acts 2. 1*), on the first day of Pentecost, 'die festo, primo Pentecostes.' The same context of Lightfoot further illustrates the circumstance of the Suppliants celebrating two days at Pentecost: 'quamvis intra terram Israeliticam foret dies tantum unus feriatuus in festo Pentecostes, apud Iudaeos tamen in exteris regionibus erant duo.' The dance of the Therapeutae was intended to celebrate the deliverance of Israel out of the land of Egypt. So in *Deut. 16. 12*, in connexion with Pentecost, we read 'And thou shalt remember that thou wast a bondman in the land of Egypt; and thou shalt observe and do these statutes.'

XLIX. At Pentecost was offered a new meal offering unto the Lord. 'Ye shall bring out of your habitations two wave loaves of two tenth parts of an *ephah*; they shall be of fine flour, they shall

be baken with leaven, for firstfruits unto the Lord' (Lev. 23. 17). These two loaves were of course a sacrifice, and could therefore be offered in the temple of Jerusalem alone and by the priests only. This strict conformity with the law, on the part of the Suppliants, is implied at 483. 11, 12, where we read that just as it was the duty of the *priest* at this festival to *offer an offering* that was *νηφάλια* 'sober' (see Commentary on 483. 11), so it was ordained by right reason that they should live off the same sober diet (*καὶ τοῖτοις βιοῦν*). The Pentecostal temple-offering by the priests consisted of two loaves of leavened bread, and the banquet of the ascetics also consisted of the leavened bread, which after the completion of the harvest was the natural diet of all men 'in their habitations' (Lev. 23. 17). Philo however most characteristically not only gives a Stoic reason (*ὁ ὁρθὸς λόγος* 483. 12) for their plainness of diet, but a little below proceeds to give a Jewish reason for their eating *leavened* bread, which not only proves the scrupulous Judaism of the Suppliants, but shows that this treatise was written before the destruction of the temple. They eat leaven, he tells us, *out of respect for the unleavened bread* which together with salt *is laid up on the sacred table in the holy fore-temple*. As there has been no temple, nor any shewbread offered, since 70 A.D., this passage must have been written before that date. This bread without leaven and this salt without admixture could be eaten by the priests alone. It was the simplest and purest, and so reserved for the spiritual superiors of the Suppliants, i.e. for the priests as the reward of their service (*λειτουργία*) in the temple. The ascetics, Philo adds, aspired to a *like* holiness of spirit with the priests, but were careful to abstain from the *same* portion (*τῶν αὐτῶν*), namely from unleavened bread, in order not to trench on the privileges of their priestly superiors¹

L. The use of the word *παναγέστατον* has misled those who, like Lucius, have confused it with *παναγιώτατον*, so deluding themselves into the idea that what was really nothing but the Pentecostal meal, of custom consumed by all Jews, was an early form of the Christian Eucharist. The two things have nothing to do with one another. In the first part of the D. U. C. we read that the ascetics commonly eat cheap bread. On the occasion of the

¹ Cp. also Iambl. *Uita Pyth.*

festival, however, they may have indulged themselves with *refined*¹ bread, *σεμιδαλίτης ἄρτος*. This they eat with hyssop, like the Egyptian priests described by Chaeremon, and salt. The latter however was not pure, being mixed with hyssop as *ἡδυσμάτων*. To this simple fact also Philo or his *ικέται* attach a religious and Jewish import. The salt which was put with the shewbread was *ἄνευ ἡδυσμάτων* and *ἀμιγείς*; therefore, out of respect to the priests who alone might eat the salt off the *holy table*, the Suppliants eat their salt *μετὰ ἡδυσμάτων*. It is from Philo's writings alone that we know that in his day the temple shewbread had salt put with it. He says it in two other passages which I have given in my testimonia, and he says it here.

LI. I have said that the common sanctuary at 476. 24, in which the Therapeutae met on the sabbath, was probably a synagogue. They sat down in it, no doubt on the ground, according to the custom of the Jews of the time (see Lightfoot, *Horae Hebr. in Evang. Matt.* 4. 23). It is however possible that the *semneion* was not a synagogue, but a school such as was commonly attached to the synagogue, and such as we have seen above, § XL, the heathen *θίασοι* or *sodalitates* had. In Acts 19. 9 we read that Paul was *καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου*, which Lightfoot regarded as a Jewish school: 'In hisce magnis oppidis tum in Iudaea, tum alibi, ubi Iudaeorum magna erat frequentia, fuit synagoga, ut et schola theologica. Schola theologica *Beth Midrasch* appellabatur. Eo se receperunt quouis die sabbati, postquam synagogam reliquerant. . . . In synagogis preces fundebant, legem legebant, conciones perspicuas habebant doctrina, hortatione et solamine refertas: in schola theologica non sine disceptatione edocti fuerunt dogmata polemica de legis difficilioribus et aliis rebus abstrusis.' Such a school was often an upper room attached to the synagogue (cp. Acts 1. 13; Mark 14. 15; Luke 22. 12).

The Therapeutae may have first attended prayer and reading in the regular synagogue, along with other members of the Jewish community who were not of their ascetic order; and after that they may have betaken themselves separately to their own *school*. I prefer however to suppose that the common sanctuary was a synagogue. However this may be, the banquet would take place in the *Beth Midrasch*, unless indeed it was held in the open

¹ I do not, however, feel sure of this rendering of *παναγίστατον*. See below, § LXXXI, where I discuss the word more in full.

air in the garden. The latter is very likely; for on a warm summer's evening in Alexandria, it was the coolest place; and the passage 485. 43 implies that they danced in the open air or in an open loggia of some kind.

LII. The Suppliants first said grace standing up. It was an act of prayer which could not be performed in a recumbent position, though it was permissible to say grace when *sitting* up to the table (see Lightfoot in Evang. Matt. 26. 20)¹. A moral and religious significance attached to the recumbent position, as Lightfoot rightly remarks, quoting the Talmud (Hieros. Pesachin, fol. 37. 2, R. Levi dicit) 'mos seruorum est, ut edant stantes: at nunc comedant recumbentes'², ut dignoscatur exiisse eos e seruitute in libertatem.' And so Maimon 'tenemur ad accubitus dum comedimus, ut comedamus more regum et magnatum.' These references concern, it is true, the Paschal feast, which was originally ordained to be eaten standing and with loins girt. But the procedure would be *a fortiori* the same with regard to the Pentecostal meal to which no such ordinance had ever applied, but which was from the first a merry-making feast.

In the weekly sabbath meeting, we only hear of a single officiating personage ὁ πρεσβύτερος (476. 13). Several are named however in the description of the symposium. There are first the ἐφημερεύοντες who give the sign to the assembled Therapeutae, when to lie down (481. 32). The name is pure Greek, as is πρόεδρος, σωματεῖον, μοναστήριον, for they were a society of Greek Jews and of converts. Of his functions we know nothing more than is said here.

The elders mentioned in 481. 42 do not seem to have had any official position. They were simply those who had been for the longest time given up to the study of the law and of contemplative philosophy, as Philo loves to call it. The servers, however, who were chosen with careful regards to their personal excellence for these services, were, according to 482. 37, οἱ νέοι τῶν ἐν τῷ συστήματι,

¹ Berac. cap. 6. hal. 6 'Si sedeant ad comedendum, unusquisque pro se ipso gratias agit: si accumbant, unus gratias agit pro omnibus.' The Suppliants lay down, but satisfied the rule by first standing up to say grace.

² In the Talmud (see Lightfoot on Matt. 26. 20) is described the way in which the Jews reclined in terms identical with those of the D. U. C. (482. 20) 'Accubitus iste erat, cum inclinarent se in latus sinistrum in lectulis, atque ederunt ac biberunt sic inclinati.' And elsewhere 'Edere soliti sunt recumbentes in latus sinistrum, pedibus in terra positis, unusquisque super lectulum unum.' *Babyl. Berac.* fol. 46. 2.

the young among those who belonged to the guild. Perhaps the Armenian Version is right in omitting the *τῶν* in this passage, so as to mark the sense more definitely: those who are young in the guild, that is to say the *novices*. Just before we read that the elders who lay down and were waited upon, were not necessarily those who were older in years, but those who from their earliest age had grown up and matured in the contemplative branch of philosophy. What more natural than that the attendants or *διακονοῦμενοι*, the servers of tables, should be those who had more recently betaken themselves to the discipline? These need not all have been young men, but may easily have been some of them over fifty years of age. These *νέοι* stand up during the address of the *πρόεδρος*, whereas the elders continue to recline. It is they who, when the allegorizing discourse followed by hymns is concluded, bring in the simple repast of leavened bread and salt with hyssop and water, hot or cold (484. 22). We are given to understand that when the elders first lay down, the food and drink had not been yet brought in. Philo describes it as early as 483. 4 foll. for purely literary reasons. Had it been brought in and placed in front of the elders, before the allegorical discourse and hymn-singing began, the hot water would have grown cold before it was wanted. Neither was it fitting that the company should be lying looking at their food, while a solemn address was going on.

The *πρόεδρος*, who is mentioned twice, at 483. 18 and 484. 5, was probably the same as the *ἀρχιτρίκλινος*¹, mentioned e.g. in John Evang. 8. 31 and 10. 32. Priests, i. e. Levites, are twice alluded to, at 483. 11 and 484. 30, but not in such a manner that we can infer any of their order to have been present. The Suppliants themselves were laics. I have already remarked that the hymns sung during the symposium would include the great Hallel, which was sung at all the great Jewish festivals. Philo always calls the Psalms *ᾠμοι*. The singing would be conducted after the same fashion as at the Feast of Tabernacles. Lightfoot, in Matt. 21. 9, remarks that on

¹ I believe that in the Greek MSS. at 484. 10 there has dropped out after *ὁ μὲν* the word *προστάτης* or *προεστῶς*. The Armenian adds the word *awag*, equivalent to either of these; and Eusebius' reference (H. E. 2. 17) to τὸν τῆς προστασίας τρόπον τῶν τὰς ἐκκλησιαστικὰς λειτουργίας ἐγκεχειρισμένων, as distinct from the *διακονίας* and *ἐπισκοπῆς προεδρίας*, makes the conjecture still more probable. Such a *προστάτης* would be a pre-centor, and was perhaps identical with the *ἐφημερευτής*.

the latter occasion the words were sung by one only: 'Dumque ab uno occinerentur uel recitarentur uerba psalmorum, a toto coetu aliquando responsum est ad quasdam clausulas, *Halleluia* ¹ (*ἀκροτελεύτια* 484. 19): aliquando repetitae sunt ipsissimae clausulae (*ἐφύμνια ibidem*) ab occinente recitatae: aliquando quassati atque agitati sunt fasciculi.' Of course the fasciculi would only be carried at the Feast of Tabernacles, but the word *παραβομίων* 484. 14 is illustrated by the Talmudic extract given by Lightfoot (*ibid.*): 'Unoquoque die festi soliti sunt altare semel circumire cum fasciculis' etc. There was no reason why hymns sung by the Levites in their processions round the altar of the temple, should not be sung by the faithful of the *διασπορά*. The blending of men's and women's voices described at 485. 34, is to be illustrated from the Talmud and O. T. Ezra 3. 11. Lightfoot (*Minist. Templi*, cap. 7. 2) writes as follows: '*Et canebant simul per classes*, etc. *Gemara*: quia uox horum erat exilis, aliorum uero altior; hi *acutum tonum*, alii *grauiores* sequebantur, qua ratione pleniores et suauiores efficiebant musicam ².'

LIIL. It may be asked, why did Philo choose the Feast of Pentecost for description rather than any other of the seven great Jewish festivals? I think, because in the first place, this was in his regard the greatest of them; and secondly, this one served better than another the literary purpose he had, of furnishing an analogue to, yet contrast with, the pagan revels he had just delineated³. The

¹ Cp. also Lightfoot, *Minist. Templi*, cap. 12, § 5, II and III, especially the last words, quoted from *Thalm. in Pesach*. fol. 118 'Hallel quinque res memorat, exitum ex Aegypto, diuisionem maris, legislationem, resurrectionem et sortem Messiae.'

² Beveregius and other critics have pointed out how closely the later antiphonal singing of the Christians resembled that of the Therapeutae. Dommer, *Handbuch der Musik-Geschichte*, Leipzig, 1868, p. 26 f. (referred to by Lucius) rightly connects the two things. The singing and music of the synagogue would naturally, along with much else, have passed over into the Christian church.

³ D. U. C. 477. 29 Βούλομαι δὲ καὶ τὰς κοινὰς συνόδους αὐτῶν καὶ ἱλαρωτέρας ἐν συμποσίοις διαγωγὰς εἰπεῖν, ἀντιτάξας τὰ τῶν ἄλλων συμπόσια. The Therapeutae kept the Feast of Tabernacles in the same way. Philo only selects the Pentecostal feast because it came first in point of time and precedence. Philo in his references to the Paschal meal often insists on the precept μετὰ σπουδῆς δεῖν θύειν τὸ πάσχα (I. 440, 11). So I. 174, 28 τὸ πάσχα τοῖς ἐκ παθῶν εἰς ἀσκησιν ἀρετῆς διάβασιν προστέτακται ποιεῖσθαι, τὰς δσφύς περιεζωμένους . . . ἀκλινῶς καὶ παγίως ἐστῶσι τοῖς ποσὶ, καὶ τὴν παιδείαν διὰ χειρὸς ἔχοντας ῥάβδον. So in I. 117, 34. Because Philo interprets the Passover and all its details as

Paschal meal was more austere celebrated than that of Pentecost ; and the Therapeutae probably ate it in the old way prescribed by Moses, i. e. standing, with their loins girt ; this, even though the custom had grown up in Philo's day of reclining thereat. Then also the Feast of Pentecost came in the summer, when it was possible in Alexandria to remain out in the open air all night, singing and dancing (cp. In Fl. 2. 534, quoted among the testimonia at 484. 34).

LIV. One would like to know whether the main aim of these Suppliants was not to make themselves ready by fasting and praying for the coming of the Messiah. Philo does not say so, and as he is silent, we must not give rein to our own mere conjectures. Yet we would not be imputing to them a motive quite foreign to Philo's own beliefs and aspirations. For that he contemplated the appearance of a divine personage who should reunite the scattered faithful in a transfigured Jerusalem, is certain from a number of passages in his books. Thus in the *De Praemiis et Poenis*, 2. 427, he expresses his conviction, 'That God could easily, by a single call, bring together from the ends of the earth, into whatsoever place he will, men settled afar from their country in the recesses of the world.' And in the closing chapters of the book on curses, he describes at length the salvation of Israel which he himself looked for, and which was to come whenever the backsliders from the law and the violators of the sabbath should have turned from the evil of their ways and repented: 'But when they shall have won this unlooked for freedom, those who were but scattered in Hellas and barbarous lands over islands and over continents, shall rise up with one impulse, and from diverse regions flock together unto the one spot revealed to them, led on through strange lands by a certain apparition too divine to be esteemed merely human, unseen of others and only manifest to those who are saved (*ξεναγούμενοι πρὸς τινος θειοτέρας ἢ κατὰ φύσιν ἀνθρωπίνης* (1-ην) *ὄψεως, ἀδήλου μὲν ἑτέρους, μόνοις δὲ τοῖς ἀσώζομένοις ἐμφανούς*) . . . And there shall be a change of all things on a sudden. For God will turn the curses upon the

symbolical of the *ψυχῆς κάθαρσις* (2. 292, 31), it is not the less likely that he would have prescribed its strict celebration according to the Mosaic precepts. Another reason for Philo's selection of Pentecost rather than the Passover is that the latter feast was not a *κοινὴ σύνοδος*, but was kept privately in each household, *ἐκάστη δ' οἰκία κατ' ἐκείνον τὸν χρόνον σχῆμα ἱεροῦ* . . . *περιβέβηται*, κ.τ.λ. (2. 292, 35).

enemies of them that have repented, and on them that exulted in the calamities of our race, reviling and mocking at us,' &c.

LV. However this may be, it is certain that the Therapeutae were actuated by the same spirit of detachment from things earthly which characterized the better minds of the first century, which breathes through the pages of Epictetus and finds its noblest expression in the Sermon on the Mount. But, let it be owned, the Stoic slave and the Son of Man had a more practical and missionary aim than one of Philo's Therapeutae. These were preoccupied with themselves and plunged in inert contemplation of the letter of the Mosaic Law, feebly striving by means of allegory to adapt to the ampler spiritual life of their age the effete but sacred formulae which cramped and confined it. Their ascetic exercises had a purely mystic use and were intended to free the soul from the body which drags it down to earth. Ecstasy and visions were the aim and reward of their watches and fasting. Not so the Nazarene, who came eating and drinking, who mingled freely with men, calling sinners to repentance, and helping them by precept and example to become perfect even as his Father in heaven was perfect. Similarly Epictetus, who exhorted men to remember that they were sons of God¹, and to make their lives worthy of their Divine parentage. And in bk. 3, ch. 22 of the Dissertations, we have a picture of the true Cynic. He is one that esteems himself a messenger from God, sent to mankind to teach them what is good and bad, because they have lost their way and seek in vain to discover the true nature of good and bad in places where it is not to be found . . . 'Wherein then is the good, since it is not in riches or power or glory? Tell us, O Lord messenger and explorer. Where ye little dream, nor are fain to seek it. For had ye been so minded, ye would have found it in yourselves; nor would ye be gone astray, nor be pursuing things that are not yours as though they were.'

That he may be free to deliver such a message to his fellow men, the true Cynic goes naked, homeless, houseless, without servant, without food. Like the Son of Man 'he hath nowhere to lay his head' (Dissert. lib. 3, cap. 22, §§ 62-66). He allows himself neither wife, nor child, nor friends, if only he may thereby bring others to a knowledge of themselves and of God. There is nothing

¹ Epict. Dissert. lib. 1. 9. 6 διὰ τὴ μὴ εἶδν τοῦ θεοῦ, κ.τ.λ.

which he does not deny himself in order to be able to devote all his energies to the service of God¹.

But it is perhaps unfair to contrast with these examples Philo's Suppliants, who were not apostles, but men who had spent the prime of life in active business, and retired from the noisy purlieus of Alexandria into the country in order to devote their declining years to prayer and study of the sacred law. Many of them had doubtless spent two or three decades of their life buying and selling papyrus, or shipping corn to Rome. Were they not entitled to their repose?

But although the Suppliants had not the missionary spirit of Jesus of Nazareth or of Epictetus, yet their asceticism had something in common with both. They have the same conviction that nothing really belongs to us except ourselves, and that riches are an impediment rather than an aid to virtue. There is the same voluntary renunciation of friends and family and home which is inculcated in the Gospel, and which springs out of the sense that here we have no abiding city. But every one is acquainted with the New Testament, and will recognize for himself the affinities therewith of Philo's thought. So I will only in conclusion cite a single passage from the *Encheiridion* of Epictetus, which seems to me to give in brief what I believe to have been the main motive of Philo's recluses. It is this:—*Καθάπερ ἐν πλῶ, τοῦ πλοίου καθορμισθέντος, εἰ ἐξέλθοις ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξη καὶ βολβάριον· τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον, καὶ συνεχῶς ἐπιστρέφεσθαι μὴ ποτε ὁ κυβερνήτης καλέσῃ· κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆς ὡς τὰ πρόβατα. Οὕτω καὶ ἐν τῷ βίῳ, εἴαν δίδωται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· εἴαν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον, ἀφείς ἐκεῖνα ἅπαντα, μηδὲ ἐπιστρεφόμενος. Ἐὰν δὲ γέρων ᾖ, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μὴ ποτε καλοῦντος ἐλλίπης* (Epict. *Encheir.* c. 7).

LVI. We have seen that in Philo's picture of the Therapeutae, so far from there being anything that conflicts with the strictest and most orthodox Judaism, stress is laid on the many features which agree with the strictest form thereof. In one point alone, that of the virginity of some of the female members of the community, is there any want of accord with ordinary Judaism. For to

¹ Dissert. 3. 22. 69 *μήποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν ὄλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ*;

remain unmarried and to have no children is in the Old Testament a disgrace and not an honour; and on the subject of marriage there has, as a rule, prevailed among the Jews a thoroughly healthy feeling, that it is the highest and best estate both of man and woman. But it does not follow that among the Alexandrian Jews of the time of Philo there had not grown up, at least in certain religious circles, a superstitious reverence for virginity, such as up to the time of the European Reformation characterized the Christian church, and imprinted itself alike upon her beliefs and institutions. That such was actually the case we know from the passages in praise of virginity which are scattered broadcast up and down the works of Philo. It was a necessary accompaniment of his belief in the inferiority of the senses to that reason, pure and untinted with passions, which is in man the connecting link with the Deity. This distinction originally flowed from Plato; from a Plato misunderstood indeed; for at the bottom he is a concrete thinker, to whom the sensible and the ideal or rational are ultimately one and not two. Still it was in the first century a widespread and almost universal misapprehension of his system, not peculiar to Philo, but shared in by the new Pythagoreans and many other schools of thought. As the master of those who aspired to a life of pure reason, to which the body and the senses should contribute little or nothing, Plato was himself believed to have been born of a virgin mother, who conceived him by the god Apollo¹. Such a myth grew up quite naturally about Plato, who is for a superficial reader the most abstract of thinkers; just as about Aristotle it could never have arisen; for he, though really the greatest of idealists, is yet at first sight the most matter-of-fact of thinkers.

LVII. It is true that Philo does not in his other writings anywhere tell us point-blank that there were around him women vowed to virginity; but where in any of his works, except in about three treatises of which the D. U. C. is one, does he condescend to tell us at all of what was going on around him? From his clouds of impalpable allegory it requires the most careful alchemy of inference to distil, perhaps once in a hundred pages, a single historical fact. Still, of all the metaphors which he employs in order to enforce and convey to the minds of his readers moral and metaphysical truths, those drawn from female virginity are the most common. In

¹ See my Commentary on 482.

this respect indeed he resembles the ecclesiastical and monkish writers of the fourth and later centuries, except that he never gives evidence in his references of anything but a perfectly pure mind. He is never morbid. It is as impossible to conceive that Philo would have penned so many such passages, unless he was familiar in his experience with the religious cult of virginity, as it is to suppose that the monkish writers would have written as they did except for their surroundings. Nor, in all probability, was the cult confined to Egypt, any more than were according to Philo the Therapeutae themselves. The references to it are too frequent in the New Testament and in the earliest Christian writings outside the Canon, for us to suppose that it was a new feeling first engendered by the teaching of the gospel; though it was one which well fitted in with the belief of the earliest Christians, that the Second Coming and the end of the world were to come 'before this generation passeth away.' Marriage was superfluous for those who held such a belief.

LVIII. It is time to turn from our examination of the contents of the D. U. C. to an inquiry into what may be called the literary and controversial fortunes of the book. The first trace we find of it is naturally in Christian literature, namely in Clement of Alexandria, who seems to imitate it as I have pointed out in my note on 473. 17. Clement does not name Philo; but he never does when, as here, he imitates him¹. The passage however is of interest; for it proves that he at least saw nothing extraordinary in the work. Not so Eusebius, who is the next in chronological order of the fathers to mention it, and who has caused most other writers of the patristic and middle ages to fall into the same hallucination in regard to it, into which he fell himself.

Starting from the legend that Mark the Evangelist preached his gospel in Alexandria, and assuming that a saint must have made many converts, he next discovers that the ascetics described by Philo were these very converts. Fired with enthusiasm by his discovery, Eusebius can see no obstacles. The Therapeutae were

¹ There is also perhaps a reminiscence of 476. 35 in the following passage from the Stromateis, bk. 7 (Migne, p. 497 A = Paris 314), ἀλλ' ἐστὶ μὲν θεμέλιος γνώσεως ἡ τοιαύτη ἐγκράτεια. The works of Philo owe their preservation entirely to the church, and the fathers Clement, Origen, Eusebius, Ambrose in their Commentaries on the O. T. borrowed copiously from them, and always without acknowledgement. See Mangey's notes *passim*.

apostolic men and women, who practised the rules of Christian life (*κανόνας*) maintained by the church up to the very age of Eusebius. True they were of Hebrew stock, and continued to jealously maintain most of their national observances. They were, however, only not called by Philo Christians outright, instead of Therapeutae, because the name had not yet been everywhere proclaimed. Did they not like the Christians in the Acts resign their worldly goods, and forsake their homes, transported with fervent zeal and burning to follow the prophetic life? Could the compositions of those whom they called *ancient* men, be anything else than the gospels and the writings of the Apostles, the Epistle to the Hebrews and the letters of Paul? Was not their *μεγίστη έορτή* the Easter festival? If any one doubted it, let him, says Eusebius, read about their fasts and their continence and self-mortifying life. If he were still so hardy and obstinate as to feel a doubt, then let him read about the virgin Therapeutae. Their fasts and vigils and respect for the words of God everything about them was Christian and only Christian. The same with the officers of the community. Had they not over them Christian bishops and deacons? And Christian hymns? And so on to the end of the treatise. Philo had drawn all his information from the well-spring itself. He had associated with the Apostle Peter at Rome, and was the direct recipient of the earliest evangelic teaching.

LIX. As we read to-day the two amazing chapters, which I have printed above together with the Latin of Rufinus, we rub our eyes, and ask with astonishment: Is this the best that our greatest and earliest historian of the church has to give us by way of an account of the founding of the faith in the most important of its early centres? Yet such is the case, and nothing shows so clearly the absence of anything like records in the days of Eusebius of the early fortunes of the church; nothing better illustrates the uncritical eagerness of one of the most critical of the early fathers to catch at any document in the least suitable, and exalt it into a record of apostolic doings. We feel how impenetrable is the darkness which broods over the origins of Christianity as soon as we go outside the New Testament.

LX. Such an error once started on its path by Eusebius was not likely to meet with a check from any of the later fathers, who were all, each more uncritical than the other. Jerome of course, for he was always content to copy Eusebius, greedily devoured the bait,

and gave Philo a place in his list of ecclesiastical writers: 'idecirco a nobis inter scriptores ecclesiasticos ponitur, quia librum de prima Marci Euangelistae apud Alexandriam scribens ecclesia, in nostrorum laude uersatus est: non solum eos ibi, sed in multis quoque prouinciis esse memorans, et habitacula eorum dicens monasteria. Ex quo apparet talem primum Christo credentium fuisse ecclesiam, quales nunc monachi esse nituntur et cupiunt.' Here we have one stage in advance of Eusebius in error and bad logic. He only argued that the Therapeutae must have been Christians, because they resembled them so closely. Hieronymus, however, knows all about the early Christians. Why? Because they were Therapeutae, and because Philo had left a description of the latter. And he is evidently pleased to learn from so early a source that the earliest Christians were monks. Here we touch on a feature of this error which gave it life and vigour for many a century, and which sustains it in the Latin seminaries even at the present day.

LXI. Epiphanius also goes a stage beyond Eusebius in error. Eusebius had confused the great festival of the Therapeutae with Easter, the greatest of the Christian festivals. Epiphanius supplements the lacunae in the Eusebian account, and boldly informs us that Philo resorted to the monasteries of these early Christians, was catechized by them, spent Holy Week in their society, and acquainted himself thoroughly with their principles and mode of life, with their fasts prolonged all through the Paschal week, etc. Alas, that we should depend upon such an author as this for so much of our knowledge of the early Christian sects. For as we read his account of the Therapeutae in ch. 29 of his *Panarium*, we feel that if such a writer ever told the truth, at least of his enemies, it must have been by accident. The later historians of the church, as a matter of course, follow in the wake of Eusebius, namely, Sozomen. lib. 1, cap. 12; Cassianus *De Coenobiorum Institutione*, lib. 2, cap. 5; the Venerable Bede in the *Exordium* of his *Commentary upon Mark*; Cedrenus, Nicephorus, even it would seem, Suidas and Photius. These last two, however, do not vouch for the story, but introduce it by a λέγουσι or φασί.

LXII. It was only when we reach the Reformation that glimpses of the truth began to make their way into men's minds; and even then it was a practical interest that led to the discovery of the imposture. It was the age in which monkery was assailed, and its defenders required arguments. Here was a palmary one. The

converts of St. Mark had been monks, or as good as monks. Therefore monasticism was an institution of the apostolic age. All the fathers were agreed about it. Wherefore it must be so. But the opponents of the Novatores, as the party of superstition styled the Reformers, had after all chosen their ground unskilfully; and the learned Baronius himself in his *Annales Ecclesiastici*, under the year 64, can barely disguise his misgivings on the point. In his final summing up, however, he rejects every doubt: 'Satis ex his omnibus constare arbitror, ipsum Philonem, secundum Eusebii, Epiphanii, Hieronymi, et aliorum sententiam, nonnisi de Christianis esse locutum; ita tamen, ut licuit externo homini, rerum nostrarum secreta inexplorata habenti, et quae essent Iudaeorum Christianorum, Iudaeis prorsus adscribere cupienti.' 'Negant Novatores,' he says contemptuously of those who had called in question the patristic view.

LXIII. The first volume of Baronius appeared in the year 1588, and when therein Baronius referred to the Novatores, he must have had in view the work of Joseph Scaliger, *De Emendatione Temporum*, which had appeared a few years before in 1583. But the chief utterances of this giant among critics in regard to the question of the Therapeutae, will be found in a later work in which he defended his friend Johannes Drusius against the imputations of the Jesuit Nicolas Serrarius. These authors had both of them written concerning the Essenes, but on different sides; and their works, along with Scaliger's contribution to the controversy, were republished in a convenient form at Delft (*Delphis*) in the year 1619, with a dedication by the editor to Prideaux, then Rector of Exeter College in Oxford. In his work on the Jewish sects Serrarius had, like the other Latin church writers of his day, supported the Eusebian view of the D. U. C., and had dubbed Drusius a heretic and defender of the heresies of the Calvinists. He had also called in question some of the Hebrew etymologies which Scaliger had proposed in his *De Emendatione Temporum*, in connexion with the Jewish sects. In return Scaliger falls upon him with pitiless severity, convicts him of error after error both of reading and interpretation; but in assailing the Jesuit, he could not but glance at Eusebius who was the source of the error: 'Summa Summarum,' he says, 'solum nomen μοναστηρίων persuasit Eusebio reliqua omnia monachis Christianis, ut nomen monasterii eorum habitationi, conuenisse. Nihil est in toto libro Philonis, quod non instituto

vetustissimorum (monachorum) pugnans et contrarium sit . . . unus Eusebius auctor est tam crassi, tam anilis erroris.' Scaliger's remarks on the D. U. C. cannot be surpassed for trenchant force and learning, and furnish in advance a sufficient reply to the critics of to-day, who pretend that the tract is, not indeed Philo's, but still a description of Christian monachism. Scaliger's arguments, if they told against Serrarius and his friends, tell against Lucius with double force.

LXIV. About the same time Bellarmine in his work *De Monachis*, lib. 2, cap. 5, took up the cudgels against the Protestant authors of the *Magdeburgenses Centuriae*, who roundly declared in their bk. 4, ch. 6, col. 464, that monkish institutions were no part of the original Christian religion, but had first arisen early in the fourth century with Antony, Macarius and other fathers of the desert. Bellarmine draws his fourth proof of the vanity of the Reformers' views from the writings of Dionysius Areiopagita, which he assumed to be genuine; although in his *De Emendatione Temporum* Scaliger had shown them to be forgeries later than the reign of Valentinian, and had even pointed out that the pseudo-Dionysius had derived his knowledge of the *Therapeutae* solely from the pages of Eusebius' History. Bellarmine's fifth proof of the antiquity of monkish institutions in the church is drawn from Philo: 'quinto probatur ex Philone Iudaeo qui etiam Dionysio Areiopagita fuit antiquior . . . probemus igitur breuiter non dialectica ratiocinatione, sed testimoniis patrum, Philonem de Christianis esse locutum' etc. All through this controversy a modern reader is as much struck by the acuteness of the reformed critics, as by the blind deference on the part of really profound scholars, like Baronius, to the authority of the Fathers. Eusebius, Jerome, Epiphanius, had taken this view: therefore it must be true. That the view in question was very favourable to the pretensions of the Pope and of the monks, was no doubt an additional proof of its truth.

Bellarmino and Pamelius further went to the D. U. C. for arguments, wherewith to defend the ordinances of the Roman church with regard to fasting; and, in confuting these arguments, Johannes Dallaeus (Daillé) in the year 1654, in his work *De Ieiuniis*, bk. 2, ch. 4, once more subjected the Eusebian hypothesis to searching examination. 'Neque enim Eusebius quos Philo in animo habuerit, melius quam ipse Philo, sciuit, neque uero Eusebio, ut hallucinaretur, semel tantum contigit. Sunt eius alii

plurimi ac propemodum innumerabiles errores. Hieronymus et Epiphanius Eusebii hallucinationem, ut in aliis non paucis solent, ita hic quoque ἀνεξέταστος sequuti sunt.' Such is his summing up of the matter.

LXV. Dallaeus was answered toward the end of the same century by an English divine, William Beveridge, Bishop of St. Asaph's. His criticisms may be read in the twelfth volume, p. 249, of his works, as reprinted in the Library of Anglo-Catholic theology, where they form part of his tract *De Ieiunio Quadragesimali*. They are well worth reading on account of their learning, their temperate and dispassionate tone, and the apt and ample illustrations they afford of many points in the Philonean work. He weighs the evidence on both sides, and plainly would discard the view that the Therapeutae were Christians, except for the great respect he bears for Eusebius, Hieronymus and Epiphanius as witnesses to the institutions of the early church: 'qui omnes,' he says, 'quarto claruerunt seculo, ac propterea de nascentis ecclesiae, ad quam longe propiores accedebant, disciplina multo melius iudicare potuerunt, quam nos qui tot non annorum, immo uero seculorum, intervallo ab iis remoti sumus.' These are thoughtful words indeed, but they can only raise in the mind of the modern student of early Christian institutions a feeling of regret and disappointment, that he has not in the early fathers more reliable authorities to guide him in his studies.

In many ways the Fathers, in spite of their nearness to the first century, really understood it less than we do to-day; and rejected most of the sources that they might have utilized and handed down to a grateful posterity, because their eyes were jaundiced by their orthodoxy. For one reason, however, we may probably be grateful to Eusebius. If he had not originated and given vogue to his absurd hypothesis, the works of Philo might never have been transmitted to us. They might have been lost, as have been countless other works of the Alexandrine school. It is because Philo was regarded as the historian and apologist of the earliest monks and nuns, and of the Apostle Mark's first converts, that in subsequent ages monks were always found willing to undertake the arduous task of transcribing his voluminous works.

LXVI. In the year 1709, the great palaeographer Montfaucon appeared in the lists as the last serious exponent of the views of Eusebius. Montfaucon argued that Philo wrote the book late in

the reign of the Emperor Claudius, when Christianity was already twenty years old; and that he was thus able to make the references which we read at 475. 40 to the founders of the sect. He was answered, and very ably, by an adherent of his own religion, a Parisian magnate named Bouhier. This writer acutely points out that Philo could not possibly have written an apology for the nascent religion, because there are passages in his works which prove him to have been a passionate opponent of those who were lax in the matter of sabbath observance and of circumcision. These lax Jews could have been no other than the followers of Jesus Christ. Muratori, the discoverer of the famous Latin fragment on the Canon, can hardly be classed among the defenders of the Eusebian view, though by some writers he has been. For in his work *De Primis Christianorum Ecclesiis Dissertatio*, published at Arezzo in the year 1771, in vol. xii. of his collected works, he refuses to take a side in the controversy: 'equidem nullam in partem propendere uolo.' Nevertheless, the old leaven of his party still worked in him, and later in the same volume, p. 422, we find him writing in regard to the much-controverted question as follows: 'a nonnullis quidem eruditissimis uiris sententia haec (i.e. the opinion of Eusebius) in dubium uocatur. At nihil nobis eorum conatus efficiunt.' He at least admitted the learning of those who propounded the contrary view. His tone therefore contrasts favourably with that of the controversialists of the preceding century, and in particular with that of Petavius the Jesuit editor of Epiphanius, from whose Commentary published in the year 1622, I allow myself, by way of completing my review of this aspect and stage of the controversy, to quote the following. It is a note on the words of Epiphanius, Haer. 29 δι' ἣν αἰτιαὶ Ἰεσσαῖοι ἐκαλοῦντο, for Epiphanius considered the Therapeutae to be Iessaei: 'Christianos olim Iessaeos appellatos fuisse censet Epiphanius a Iesse Dauidis progenitore: aut ab Iesu, quod Hebraice θεραπευτὴν sonat aut σωτήρα. In quo a nonnullis uehementius agitari solet; sed haereticis ferme, quorum siue non immerito reprehendant, intolerabilis superbia; siue perperam accusent, uanissima ac ridicula impudentia est. Ex hoc igitur grege quidam: "profecto," inquit, "cum illum Epiphani locum lego, satis mirari nequeo hominis inscientiam, et in linguae interpretatione, et in ueritate historiae.'" But Joseph Scaliger was already dead when Petavius thus wrote of him; and there

was no one left to pillory the Jesuits as they deserved to be pilloried, both for their ignorance and their foulness towards him of word and deed. But after all 'securus iudicat orbis.' To-day there is not a single Jesuit who would not accept Scaliger's position.

LXVII. Towards the close of the seventeenth century we reach the age of the Encyclopaedists; and the controversy begins to rage along other lines; the Jesuit or patristic view, whichever we prefer to call it, being now turned round and made to furnish a basis of attack, not any longer on the Jesuits, but upon Christianity itself as a system of revealed religion. Justin Martyr, at a shift to account for the similarity which he observed between the Mithraic rites and the Christian Eucharist, took refuge in the supposition that his own rites had been supernaturally revealed to the heathen by the devil. In the same way the learned Lightfoot, puzzled by the exactness of the parallel which the Bath Kol of the Talmud afforded to the incident narrated in Matthew 3. 16 and 17, and confident that the Almighty would not so late in their history have deigned to speak from heaven to so irretrievably lost a people as the Jews, assumes that it was a trick played upon them by Satan: 'Tuto suspiceris uoces istas, quas coelestes existimarunt, atque insignierunt nomine *Bath Kol*, uel a diabolo in aere formatas, ut deciperet populum; uel a Magis diabolica arte, ut res suas promouerent' (Horae Hebr. in Matt. 3. 16). The mistake of Eusebius is better than such arguments as these. The resemblances between the Therapeutae and the Christians may not have been as real as Eusebius fancied; but once they were noticed, it was necessary to account for them either as the work of Christ or as the work of the devil. Third course there was none. We may congratulate ourselves that Eusebius chanced on the explanation which was both consistent with charity and favourable to the transmission to posterity of the writings of Philo. We may also regret that Justin was proof against a similar hallucination in regard to the rites of Mithras. But, asked Bolingbroke and Voltaire, if the Therapeutae and the Palestinian Essenes were so similar to Christians in their lives and self-discipline, as to have been actually considered to be Christians by the fathers of the fourth century, what became of the claims of that religion to be an entirely new revelation? If men had already by their unaided efforts made themselves so like

the primitive Christians, that the fathers themselves could not distinguish them therefrom, and if they had already reached this pitch of saintliness before ever Christ was born into the world, what became of the supposed necessity for an incarnation of God, and for the gift of the Holy Spirit? This was the line of argument which Bolingbroke and the English deists, followed by Voltaire and his friends in France, now began to pursue. It would not consist with the purpose of the present Excursus to trace out the history of this part of the controversy. It is enough to remark that the method of research implied therein, is capable, if used critically and in no contumelious spirit, of yielding us some knowledge of the process by which the new faith grew up out of the old.

LXVIII. No one in the present century has ventured to uphold the Eusebian view, though it still, like a great deal of other rubbish, finds a place in Latin Catholic Histories of Christian Institutions. But much that is very valuable has been written in this century in Germany and elsewhere by Dähne, Bellermann, Neander, von Wegnern, Gfrörer, Baur, Zeller, and our own Lightfoot. Most of these writers have pointed out that the life of the Therapeutae, as described in Philo, was no more than an attempt to practise the ideas and principles which are reflected in his every page. The same writers have dwelt on the relation of the Therapeutae to their Palestinian contemporaries and analogues, the Essenes, and on the connexion of both the one and the other sect with the Christians. In this Excursus I have of set purpose abstained from following them into these questions. To treat them in the least adequately, requires a separate treatise. My wish has been in this book to do no more than to supply others with the requisite data for forming a sound judgement upon the authenticity of the treatise.

LXIX. It has been reserved for a critic at the end of our own century, to invent an hypothesis as to the Therapeutae intrinsically less probable than that of Eusebius, and to have it adopted at once and ἀνεξέταστος by quite a number of distinguished scholars¹. I refer to the work of Lucius, *Die Therapeuten*, Strassburg, 1880. I quote his hypothesis in the words in which he sums it up on p. 198 of this work: 'Wir haben es demnach in D. U. C. mit

¹ Professors Schürer, E. Zeller, Ad. Harnack, Hilgenfeld, Hatch, Robertson Smith, Cheyne, Drummond, Littledale, and many others.

einer Tendenzschrift zu thun, welche, da sie eine weit ausgebildete und in zahlreichen Ländern verbreitete Askese, sowie Zustände voraussetzt, genau wie dieselben nur im Christenthum des dritten Jahrhunderts vorhanden waren, kaum anders aufgefasst werden kann, als eine etwa am Ende des dritten Jahrhunderts, unter dem Namen Philos, *zu Gunsten der christlichen Askese verfasste Apologie*; als erstes Glied eines an derartigen Producten überaus reichen Litteraturzweigs der alten Kirche.'

In combating such a hypothesis as this, supported by a farrago of misdirected learning, one hardly knows where to begin. But as the whole superstructure of it rests on the premiss that at the end of the third century monachism stood in need of elaborate apologies constructed on the model of the apologies of Justin, Theophilus and Athenagoras¹, it may be asked

LXX. (1) Where did Lucius learn this? And I use advisedly the word monachism; because, if the D. U. C. delineates the life of Christians at all, it delineates, as Jerome saw, that of monks and nuns; and not of isolated hermits, such as were Paul and Anthony. This is proved by the use of the words *σύστημα* 482. 37, *εἰσκρίσεις* 481. 42, *πρόεδρος* 484. 5, of *κοινὰς συνόδους* 477. 29, *κοινὸν σεμνείον* 476. 24, etc., and also by the whole tenour of the treatise. However I need not labour this point, for of the numerous parallel types of fourth-century Christian societies which Lucius adduces,

¹ 'In wie viel höhern Maasse mochte nicht eine solche Absonderung den *nichtchristlichen Zeitgenossen* als anstössig und verwerflich erscheinen Es hätte desshalb, angesichts solcher Anklagen, nichts befremdendes, wenn *am Ende des dritten oder in den ersten Jahren des vierten Jahrhunderts*, ein *litterarisch und philosophisch gebildeter*, und für die Askese seiner Zeit hoch begeisterter Christ auf den Gedanken gerathen wäre, die allenthalben und namentlich in seinem eigenen Lande Aegypten aufkommende Sitte der christlichen Asketen . . . durch eine panegyrische Schilderung zu verherrlichen, sie gegen die Angriffe, denen sie ausgesetzt waren, zu vertheidigen, und ihre Lebensart auf dieselbe Weise zu rechtfertigen, auf welche in viel höhern Maasse noch die Schriftsteller seiner Zeit das Christenthum vor Juden und vor Heiden vertheidigten *Kein anderer Name* aber hätte die Auctorität dieser Schrift besser schützen, ihr mehr Einfluss und Ansehn verleihen können, *als der Name* des gefeierten Alexandrinischen Philosophen *Philo*. Lucius, pp. 153-4.' (The italics are mine.) Lucius, p. 152, refers to the censures passed by Cyprian and Tertullian on the Christian custom conveyed in the words of Hermae Pastor, Sim. 9, § 11 (spoken by the *παθένοι*) *μεθ' ἡμῶν κοιμηθήσῃ ὡς ἀδελφός, καὶ οὐχ ὡς ἄνθρωπος*, also to Clement of Alexandria (Strom. vii. 12, § 70 and Quis diu. salu., § 36) and Pseudo-Cyprian. But what have these writers to do with a *monastic askesis* which did not yet exist?

and of which he believes the D. U. C. to be an adumbration, there is not one which, not being an invention of his brain, was not what was technically called a *coenobium*. Now where are the writers, where the school of thought, which, at the close of the third or beginning of the fourth century, attacked the Christian coenobia, and necessitated a defence of them, elaborately modelled like this on the earlier apologies for Christianity itself of Justin and others? Were these enemies of the newly instituted monachism the old hermits? On the contrary, Anthony himself, in the life of Pachomius (s. 77), has nothing but praise for the latter's invention. 'At the beginning,' he says, 'when I became a solitary (*μοναχός*), there was no coenobium; but each of the monks of an older day after the persecution (namely of Decius) practised (the holy life) quite alone. And after that our father (i. e. Pachomius) constructed (*ἐποίησεν*) this blessing from the Lord.' All the early notices we possess of monachism are fulsome eulogies of it. That it was ever attacked by any Christian writers or thinkers of the late third or early fourth century, is the most gratuitous assumption. But, it may be objected, there were pagan critics who attacked it. Possibly, though in view of such works as Porphyry's *De Abstinencia*, I doubt it. But if there were, the case is no better for Lucius. For he would have it that the D. U. C. is an apology of monachism masked under the style and name of Philo, because the latter was a *persona grata*. With whom? With the pagans? But what pagans ever heard of Philo the Jew, or cared one whit for his opinion in regard to Christian monasticism?

LXXI. (2) Whence did Lucius get the second premiss on which his figments repose, that at the end of the third century and beginning of the fourth, Philo was a writer so widely known and so much respected in Christian circles, that it was worth the while to father upon him, rather than on the Apostle Paul or Dionysius of Athens, or on Peter or Clement or Ignatius or any others of the Christian *ὑποβολιμαῖοι*, an apology for monachism destined by its monkish forger to reconcile Christian readers to an institution, with which, however, they none of them had ever any quarrel? The truth is that Lucius confounds the Philo, who thanks to the hallucination of Eusebius has found his way into Jerome's list of Christian historians, with the Jewish or Pythagorean Philo of a former generation, before Eusebius had made his famous discovery. If we examine the references to Philo made by Christian writers

in this earlier time, we find that they were rather ashamed to quote Philo; or, if not quite that, at least not inclined to regard him as an authority, whose approval of an institution should at once command its acceptance by Christians. Let us examine a few of these references. Justin twice refers to Philo (11 B and 14 C), each time merely in support of an historical statement and not in support of a controverted institution. In each case he couples him with Josephus, as an historiographer worthy of respect. In each case also he is addressing himself to the pagans and not to Christians. Clement of Alexandria in his *Stromateis* (Sylb. 305 D and 403 D) alludes to Philo as *ὁ Πυθαγόρειος*. Did Christians of the late third century care for the authority of a Pythagorean? In two more passages he cites Philo's opinion, merely referring to him by name. But in a hundred passages he imitates his thought and language without mentioning his name. Origen three times refers to Philo by name in his *Commentary on Matthew* and *In Celsum*. In the former his reference concerns the practice of eunuchism, about which he had changed his mind. In the *In Celsum*, 4. 198 and 6. 289, he commends Philo's wisdom as to certain matters, but only because the pagan critic Celsus had assailed through Philo his own fellow Christians. Elsewhere in the *In Celsum*, e. g. bk. 7, ch. 20, Philo is referred to thus: *ὡς καὶ τῶν πρὸ ἡμῶν τινες ἐδίδαξαν*. On p. 475 of Origen's *Commentary on Matthew*, we have another reference which reveals to us how Philo the Jew stood in the estimation of the Christians for whom the *Commentary* was written. It is as follows: *τῶν μὲν πρὸ ἡμῶν ποιήσας τις βιβλία, νόμων ἱερῶν ἀλληγορίας*. Elsewhere Origen refers to him as *ὁ Ἑβραῖος ὁ ταῦτα λέγων* and *ἄλλος δέ φησιν* (see Wendland, *Neu entdeckte Fragmente Philos*, pp. 111 and 113). It is evident that it was prudent for a father of the church, when he quoted Philo, to conceal as much as possible the source of his quotations. When we come to Ambrose, who borrowed from Philo in a more wholesale way than even Clement or Origen, the anxiety to hide the source of his inspiration is equally marked. His loans are, according to the fashion of that age, usually unacknowledged. But where he does wish his readers to know that he is reproducing the thoughts of another, he is careful not to let them know that it is Philo. Thus in his *De Fuga Saeculi*, 4. 20, which is largely translated from the tract of Philo, *De Fugitiuis*, he mentions Philo thus: *ut ante nos scriptum est*. So in his *De Noe et Arca*, 13, n. 43 *et aliqui ita acceperunt qui ante nos*

fuerunt; *ibid.* n. 47 aliqui tamen ante nos sic interpretati sunt; *ibid.* n. 63 tamen nonnulli ante nos aestimauerunt, and so forth¹. The fathers were very glad to borrow from Philo, but they did not wish their congregations to be aware of it. A more convincing proof of the futility of Lucius' hypothesis than these quotations from Ambrose afford could not be desired. It is true that Ambrose was writing perhaps fifty years after Eusebius made his discovery, but that makes no difference. If he did not know of it, his testimony against Lucius is damaging; if he did know of it, it is damning.

LXXII. (3) Nor is Lucius' hypothesis less in conflict with chronology than with common sense. Pachomius, the first founder of the coenobitic life, did not begin his work before the commencement of the fourth century. Is it possible that a spurious defence of his work should have been foisted into *all*² the copies of Philo, and have come into the hands of Eusebius through the medium of Pamphilus' library as early as the year 315³? The difficulty is

¹ The following instances are given by Mangey in his notes on the pages specified: Clem. Alex. Strom. 1, p. 420 *τινές, ἀκολουθῶς δηλονότι τῇ χρηστέῃ δόξῃ, λόγον ὄρθον τὸν μόνον ἔφασαν* (Philo 1. 456): Strom. 1, p. 411 *ὡς δέ τινες* (Philo 2. 80): Origen, Com. in Matt. p. 230 *ἐτήρησε μὲν οὖν τις πρὸ ἡμῶν . . . καὶ διηγήσατο* (Philo 1. 388): Origen, Hom. 15 in Iosua, *Etiam ante nos quidam obseruantes notarunt* (Philo 1. 393): Origen, Hom. 14 in Ierem. *τῶν πρὸ ἐμοῦ δέ τις* (Philo 1. 412): Origen, c. Celsum, lib. 4 *οὐχ ἡμεῖς διδάσκομεν ἀλλ' ἄνωθεν ἀπὸ σοφῶν παρειλήφαμεν* (Philo 1. 619): Origen, Num. 9 in Numer. *Quidam autem ex eis qui ante nos interpretati sunt hunc locum* (Philo 1. 689): Origen, c. Celsum, 6, p. 289 *περὶ ἧς (sc. Κλίμακος) καὶ τῷ Φίλωνι συντέτακται βιβλίον, ἄξιον φρονίμου καὶ συνετῆς παρὰ τοῖς φιλαλήθεσιν ἐξετάσεως* (Philo 1. 620). Here Origen is controverting one who assailed Jews and Christians alike. Ambrose, De Noa, c. 5 *Alii habent* (Philo 1. 294). De Parad. ch. 2 'in Graeco MS.' (Philo 1. 40). If Eusebius in his De Praep. Evang. often cites Philo by name, it is because the literary purpose of his book requires him to do so. Such examples as the above may be multiplied by any careful reader of the fathers, yet Lucius writes: 'Kein anderer Name (sc. als Philos) hätte die Auctorität dieser Schrift (sc. D. V. C.) besser schützen. . . können.'

² I say *all*, because, if it had not been so, it would not be found in *all* the Greek MSS. of Philo, as well as in the old Latin and Armenian Versions and in Eusebius' copies.

³ See Diction. Christ. Biogr. art. 'Eusebius.' On p. 198 of his treatise Lucius says that the D. U. C. was forged 'etwa am Ende des dritten Jahrhunderts'; on p. 154 'Am Ende des dritten oder in den ersten Jahren des vierten Jahrhunderts.' The forger, therefore, could intercalate his work into *all* the copies of Philonean writings, between the Q. O. P. L. and the De Legatione where Eusebius found it, and where we find it in most of our Greek MSS.,—and all this within the short space of fifteen years! Credat Iudaeus Apella,

hardly less, if the D. U. C. be supposed to be a defence of St. Antony, while as to the Hierakitae and Ecetae and other dancing ascetics, male and female, whom Lucius puts forward (p. 190) as the originals of the Therapeutae, they were all either posterior to the writing of Eusebius, H. E. book 2, or not ascetes at all of the coenobitic type portrayed in the D. U. C. Of the date of Hierax or Hieracas we know nothing except that he was later than Origen; that he had already died in old age when Epiphanius was writing his fifty-eighth heresy; and that his life must have overlapped that of Epiphanius, who was born in 320, by at least thirty years (see life of Epiph. ch. 27). Who will believe that there was time for an apology for institutions, which by Lucius' own admission only arose in the fourth century, to have been foisted into all the copies of Philo then existing, as early as the year 315; so deftly too as to impose upon Eusebius, who though in many ways sharing the want of critical faculty which characterized his age, is yet nearly always right in his ascription of works to their authors. Nor is this the only impossibility. In the Armenian Version we have a witness to the text of the D. U. C. not later than 420 A. D., and very probably made from a text much older. In the Latin Version we have another witness of the same age¹. In the Eusebian

¹ I have advisedly put down the old Latin Version to as late a date as possible. When I printed the Latin Text in the foregoing pages, I was not aware that Pitra had published it in his *Analecta Sacra Spicilegio Solesmensi*, tom. 2, p. 298 foll. from the two Vatican MSS. which I also have consulted. He assigns to this version a higher antiquity than I ventured to do. For after alluding (p. 298) to the circumstance of Ambrose having had in his hands the works of Philo including the lost *Quaestiones* he continues thus: '*Alterum est minus notum, ne penitus dicam sepultum in nocte et obliuione: exstitisse nimirum, fortasse ante Ambrosium, Philonis ueterem latinum interpretem, qui eiusdem plures libros tenuit, uertitque rudi sermone, quos mediolanensis Ambrosiana uestiuit elegantia, simul ac classici Armenorum scriptores haecano eos auro decorabant . . . quo uero liber est, scatetque uocabulis insolentioribus, eo uetustior interpres mihi est: ac nisi, rupto identidem Philonis sermone, scholia inserta essent, in quibus fit respectus ad Apollinarem (quod fortasse fuit ab alio recentiore interpolatum), parum abesset quin hic uiderem unum ex illis interpretibus, magis graecis quam latinis, qui statim ab Irenaei aeuo et inde ad Eucherium et Cassiodorum, nec sudori nec fastidio pepercerunt, ut thesauros Helladis qualicumque cum Latinitate communicarent. Multa enim noster habet quae ad Irenaei librarium Graeco-celticum, ad Melitonis interpretem, ad Commodiani et Tertulliani dialectum et indolem pertinent.*' On p. 319 *ibid.* Pitra affirms the common authorship of the version of the D. U. C. with that of the *Quaestiones* and *Pseudo-Chronicon* on the same grounds on which

extracts we have excerpts taken from it before the year 315. Now, as I have pointed out above (p. 7), the Greek MSS. and the old Latin all flow from one archetype; the Armenian and the Eusebian texts from another and independent archetype. But the Greek text was already an old and much worn text when the Latin Version was made, for the Latin reflects many of the corruptions characteristic of its congeneric Greek texts; and on the other hand some of the Greek texts, especially Cod. Laurent. Plut. x, cod. xx, contain a tradition which in order of derivation is much older than that of the Greek text from which the Latin was translated. It follows that the text of our Greek MSS. had already had a long history before the year 400. But this is not all. There was a lacuna (see p. 7 above) in the archetype Σ at 483. 18; the Armenian Version supplies the lost words; therefore the Greek text which underlay it was genealogically older than Σ . Yet it also before the year 400 had contracted many errors of its own, such as can only have arisen from much copying and recopying. Lastly there had been time before A. D. 315 for the Eusebian text to contract errors, as at 483. 46, absent from Σ (see above p. 250). All this implies to a student of manuscripts that the text of the D. U. C. had, before the year 400, already had a long history, which cannot be crushed into the short period which Lucius' theory would impose upon it. The Eusebian and Armenian texts, the old Latin and existing Greek texts, can have converged only at a point in time long anterior to 300 A. D.

LXXIII. (4) Let us for a moment forget the absurdity of the premiss that either pagan or Christian readers would approve of an institution merely because the Jew Philo had stamped it with his approval. Then it still remains a nice problem for Lucius to solve, why the forger who wished his forgery to be attributed to Philo, did

I have affirmed it (p. 144 above): 'ex singulari uidelicet scribendi genere, quod in triplici opusculo ita sibi cohaeret, uel in immanissima quorundam uocabulorum insolentia, ut omnino oporteat, cuncta ex uno et eodem calamo cecidisse.' I had already in the *Expositor* (1890) indicated the very ancient form of the Latin texts of Genesis contained in this version. If, as Pitra very justly surmises, the Latin Version of the D. U. C. belongs to the age of Tertullian, what becomes of Lucius' argument? The reference to the Apollinarists (see above p. 144) must be an interpolation, for it only occurs in one family of the text. It thus gives us a terminus ad quem instead of a terminus a quo in estimating the antiquity of the version.

not, like other forgers of his day, work into the body of his forgery an attestation of its Philonean authorship. But he has not done so. Like every other genuine work of Philo which remains to us the D. U. C. lacks such attestation. * It was not Philo's way, to write thus: I, Philo say and think, or have seen, this or that. But this is just what a forger would have put into his forgery¹. Some of the best manuscripts of the treatise do not even add the name of Philo in the title². How then were the readers of the forgery to know that they were reading a work of Philo's? They could only have inferred its authorship as we to-day infer it, namely from its style and from its being written in the same roll of papyrus with other works of Philo. This being so, the forger must have limited his ambition. He can only have wished to impose on students and owners of Philo's works. But what forger ever so limited the range of his ambition? How, moreover, could he have intercalated his forgery among the genuine works of Philo on so widespread a scale, as that a copy of Philo in Caesarea should already contain it as early as the year 315, and an Armenian have it in his independent copy in Ararat, and the Latin translator find it in his by the end of the same century, if not before A. D. 300? The existing tradition of Philo's works is most manifold. How does Lucius explain the presence of the D. U. C. in every form of it? And not only is it uniformly present therein, but occupies pretty much the same position in all known texts.

LXXIV. (5) Writing about the year 300, this imaginary forger must have intended his forgery for the orthodox reader, since we find the book very soon afterwards in the hands of so many orthodox persons. For in those days an heretical book did not as a rule at once quit the circle of religionists for whom it was written. How then can the D. U. C. be a thinly veiled description of the Hierakitae, a sect of heretics whom Epiphanius, from whom alone we derive our knowledge of them, anathematizes with more than usual vigour? And in this connexion more formidable difficulties

¹ Cp. e.g. Petri Euangelium, c. 60 ἐγὼ δὲ Σίμων Πέτρος. Pseudo-Pionius Uita Polycarpi, c. 22 Ἐγὼ δὲ πάλιν Πιόνιος.

² Yet Lucius, like his master Prof. Graetz, writes (p. 179) of the forger, 'der unter Philo's Namen schrieb'; p. 198 'unter dem Namen Philo's'; so p. 12 'der Verfasser . . . kein anderer sein will als Philo.' It is pretty certain that, in those codices in which the name Φίλωνος is added in the title, the addition was made by the scribes only, for τοῦ αὐτοῦ often stands instead.

than that present themselves. Forgers were careful not to offend the susceptibilities of those for whom they wrote. Yet this forger makes out his primitive Christian saints to be heretics of a type peculiarly offensive to the ordinary Christian of the third and fourth centuries, for he represents them as taking plain water instead of wine in their Eucharist, or rather in the meal which Lucius absurdly believes to have been the Eucharist. He also represents them as reclining at this Eucharist, an attitude which we never find in the pictures of the early Eucharist preserved in the catacombs. In all the pictures of the early Eucharist given in the works of De Rossi and Kraus we see the participants sitting up at table. The Christians no doubt sat up, although Jesus and his disciples had reclined at the last supper, in order to mark a contrast between the Eucharist and the banquets of the heathen¹. The passage in D. U. C. 482. 13, if written by a forger, would have been lost except on an archaeologist. And there are other solecisms in the forgery, very remarkable as coming from one who was, as Lucius describes him, a 'literarisch und philosophisch gebildeter.' For example, he represents his early Christian saints as no less jealous of the Jewish sabbath than were the Pharisees. For Lucius' attempts to explain away the use of the word *ἑβδόμῃς*² as a disguise for some other day of the week are puerile. Did the forger who, as I have shown, can on the hypothesis of Lucius have addressed his book to none but students of Philo, suppose that those students would interpret the word *ἑβδόμῃς* in any other sense than that in which their favourite author invariably used it? The presence of women in a Christian monastery is another solecism. It may have been consonant with the feelings of the Hierakitæ and of a few other of the obscure and late heretics, whom Lucius has

¹ Cp. Athen. Deipnosoph. 5. 4 (ed. Casaub. 191 F) and 1. 14 (18 A, B) ἐπὶ τοσούτον ἐκπεπτώκαμεν ὥς κατακείσθαι δαινύμενοι. See Mangey's note on the De Iosepho, 2. 70.

² Lucius, p. 175: Sie (i. e. pseudo-Philo) hütet sich ängstlich davor, diesen Tag als den Jüdischen Sabbath erscheinen zu lassen und zu bezeichnen ein Wort das, wenn die Therapeuten Juden gewesen wären, und Philo der Verfasser von D. V. C., schwerlich fehlen würde, wie dies Derenbourg, Jour. Asiat. 1868, p. 282, richtig hervorgehoben hat. Der Siebente Tag etc. Philo rarely uses any other word but *ἑβδόμη* for sabbath, and in my testimonia at 476. 8, I have given several instances. Lucius and Derenbourg consider a very slender knowledge of Philo to be necessary as an equipment for sitting in judgement on the genuineness of one of his most characteristic writings.

hunted up out of the repertory of Epiphanius ; but it would not have been tolerated by the vast majority of Christians of the early fourth century, whether orthodox or no. Lastly the forger, though he lived in an age in which the word *μοναστήριον* meant a monastery in our modern sense of the word, deliberately used it to mean a single chamber in a house set apart for private devotion, used it namely in the sense in which the word *ταμείον* is used in the New Testament.

LXXV. (6) Let us then, before quitting this part of the subject, sum up the various characteristics which the readers of Lucius' pseudo-Philo must have possessed, in order that the forgery should appeal to them. Firstly, they must have been diligent readers of Philo ; or they would not have been so well-acquainted with his style, as to realize that this, in all other ways unauthenticated, treatise was his. Secondly, they were to be sabbatarians of a pre-Christian and anti-Christian type, and were to be *Μωϋσέως γνώριμοι* and lovers of the Jewish law. Thirdly, they were to be archaeologists, or they would have been offended at the recumbent position in the Eucharist. Fourthly, they were to be *Aquarii* or *Hydroparastatae*. Fifthly, they were to be *Hierakitae* and approve of joint establishments of monks and nuns. Sixthly, to appreciate the forger's masterpiece, they must have been deeply tinged with Stoic thought, or they could not have understood the frequent references in the D. U. C. to the law of nature. Seventhly, they must have been moderately tinged with Pythagorean learning, or the passage at 481. 25 foll. would probably have annoyed them. Eighthly, they must have united with the above intellectual peculiarities a certain gift of clairvoyance, or they would not have seen that a sect, which could be described by Philo, a contemporary of Jesus Christ, as being already at the time of his describing them, a very old sect, with very old *συγγράμματα* written by their old-time founders, was no other than the early church, and the said founders no other than the apostles. Or are we to regard it as a proof of the extreme subtlety both of the forger and of his readers, that this touch was introduced into the pseud-epigraphon ? Ninthly, these fourth-century readers, whom this forgery was destined to deceive, must have possessed extreme magnanimity ; otherwise they cannot have cared to learn that the early church was a *αἵρεσις*. But after all, did not the forger take the *Hierakitae* for his model ? Tenthly, these same readers must have

had some of Lucius' own insight, or they could not have realized at once that when Philo talked of the Law he meant the Gospel; when of Jews, that he meant Christians; when of the Sabbath, that he meant Sunday; when of the Pentecostal meal, that he meant the Eucharist. Did ever a forger look for so many requirements in his readers, or presuppose in them the union of so many various parts?

LXXXVI. (7) Let us pass on to consider how Lucius treats of the Holy Symposion of the Therapeutae. I have already explained the passage in the text, 481. 22. It merely refers to the Day of Pentecost and its eve. Of course Lucius translates διὰ ἐπτά εβδομάδων in the sense of 'every seven weeks'; for he is not the man to pick himself out of a pit into which wiser men have fallen. 'Es alle neun und vierzig und fünfzig Tage wiederkehrte,' he says (p. 48 and passim). This, he says, was no Jewish feast (on p. 48); nor, he adds, did the forger mean his readers to regard it as such. 'Had he done so, he would not have called to his aid the symbolism of numbers in order to explain and justify it.' Does then Philo never resort to such symbolism in explaining and justifying the Jewish festivals? On the contrary, like Doctor Slop with his seven sacraments, Philo never misses an opportunity of doing so, and in my testimonia to 481. 23 and 28 I have given instances, a few out of many, of similar explanations of the Feast of Pentecost. Lucius' criticism displays a hopeless ignorance of the modes of thought of the author whom he so lightly condemns as spurious.

LXXXVII. On p. 50 of Lucius we read, 'Der Alexandrinismus, resp. Philonismus, gibt also allein den schlüssel zur erklärang des grössten festes.' But on p. 96, he writes thus 'It remains quite inexplicable, how a man like Philo could have thrown the aegis of his authority over a sect . . . which in the eyes of a Jew must have seemed decidedly heretical, since in a scandalous way they kept non-Jewish feasts, and attached to them the greatest significance; as is proved by their calling this the *greatest feast*.' Nor is Lucius content to thus refute himself. He allows himself further extravagances; and on pp. 178, 179, we are informed that the recurring eve and festival of the Therapeutae were no other than the *Christian Sunday and its eve Saturday*. 'The seven times seventh day,' he says, 'is a transparent "*anspielung*" on the sabbath, and the fiftieth must have specially recommended

itself to him who wrote under Philo's name, as a mode of indicating the Christian Sunday¹. And, he adds, just because it was Sunday they turned to the sun when they offered up their morning prayer. On p. 172, he tells us that the Therapeutae must have been Christians because they drank warm water on the sabbath, and quotes Justin, Dial. c. 29.

LXXVIII. All this nonsense comes of mistranslating διὰ ἐπὶ ἑβδομάδων², which in the Greek of any age would naturally mean 'after seven weeks,' and not 'every seven weeks'; and in Philo's Greek could hardly mean anything else. The preposition διὰ with the genitive seldom gives the sense of recurrence, unless the context in some way indicates that it is to be so interpreted, as in Plato, Laws, 624 B φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε συνουσίαν δι' ἐνάτου ἔτους. Here are a few examples in which the mere lapse of a certain time is signified by διὰ: when Jesus said (Matt. 26. 61, Mark 14. 58) that he would raise up the temple διὰ τριῶν

¹ Lest I should be suspected of translating Lucius in an unfair manner, I venture to add the German text in which this exquisite bit of theorizing is contained: 'Die christlichen Parallelen, welche sich zur Schilderung des "grössten Festes" ergeben, könnten vielleicht desshalb als ungenügend erfunden werden, weil das therapeutische Fest nicht je am siebenten und darauf folgenden Tag (wie am Sabbath und Sonntag bei den Christen), sondern je am siebenmal siebenten, dem neunundvierzigsten und dem darauf folgenden Tag gefeiert wurde. Aber dagegen liesse sich doch wohl bemerken, dass der Verfasser von D. V. C. unmöglicher Weise die christliche Sabbathfeier, genau so wie dieselbe zu seiner Zeit in Aegypten bestand, in die vorchristliche Zeit hätte versetzen können, ohne sofort den Zweck, den er verfolgt, und sich selbst zu verrathen; dass er unmöglich das Geniessen eines heiligen Mahles an einem jeden Sabbath bei seinen Helden hätte beschreiben können, ohne sie sofort, nicht als philosophirende Mosisjünger, sondern als wirkliche Christen zu documentiren. Desshalb musste er den Inhalt des christlichen Festes unter der Hülle eines von ihm erdachten therapeutischen verbergen. Er wählte hierzu den siebenmal siebenten Tag, was eine durchsichtige Anspielung auf den Sabbath ist, und den fünfzigsten, welcher sich ihm, der unter Philo's Namen schrieb, besonders empfehlen musste, um damit den christlichen Sonntag anzudeuten. Denn nach Philo, De nom. mut. 1080, C, war fünfzig die Zahl der Befreiung. Der fünfzigste Tag konnte desshalb nur der Tag der Befreiung sein. Nach der christlichen Anschauung aber galt gerade der Sonntag als der "Tag der Befreiung" ("Befreiung aus der Sklaverei des Irrthums," Const. App. VII, 30).'

² Cp. the way in which Josephus, Antiq. 3. 10. 6, speaks of the Pentecost: Ἐβδόμη ἐβδομάδος διαγεγεννημένη μετὰ ταύτην τὴν θυσίαν, αὗται δ' εἰσὶν αἱ τῶν ἐβδομάδων ἡμέραι τεσσαράκοντα καὶ ἑννέα, [τῇ πεντηκοστῇ], ἣν Ἑβραῖοι ἀσάρθα καλοῦσι, σημαίνει δὲ τοῦτο πεντηκοστήν κ.τ.λ.

ἡμερῶν, he did not mean 'every three days.' Nor when we read that the risen Lord was δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, are we to infer that he appeared *every* forty days. So Acts 24. 17 δι' ἐτῶν πλείονων παρεγενόμην = 'I presented myself *after* many years'; Gal. 2. 1 διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα. So Mark 2. 1 δι' ἡμερῶν, 'after some days.'

In writers other than Hellenistic it is the same, e. g. Plutarch, Cimon: ὁ Κίμων . . . τὰ ὅσα (sc. Thesei) κατήγαγεν εἰς τὴν αὐτοῦ δι' ἐτῶν σχεδὸν ὀκτακοσίων (or ? τετρακοσίων), 'after 800 years.' Isocrates, Archid. 121 B complains that the Thebans ταύτην (sc. Plataeae) διὰ τριακοσίων ἐτῶν κατοικίζουσι, i. e. 'after a lapse of 300 years.' So Dioscorides: διὰ δυεῖν ἡμερῶν ἀποχέοντες τὸ πρῶτον ὕδωρ, ἄλλο ἐπιχέουσι, 'after two days.' Plato, Rep. 1. 328 C διὰ χρόνου γὰρ καὶ ἑωράκειν αὐτόν, 'it was a long time since I had seen him'. In the Latin version of Gelenius the phrase is rightly rendered: post septem hebdomadas elapsas. Joseph Scaliger seems to have begun the mistake, and connected the Suppliants with the Samaritan sect, mentioned by Epiphanius, of Σεβουαῖοι (Panarium, lib. I. xi). All subsequent writers have fallen into the same error, in spite of Leviticus, ch. 23. 15 and 16, and the passages of Philo which I give in my testimonia. But Scaliger only supposed that the Suppliants continued throughout the year in each seventh week to celebrate a *simulacrum* of the Pentecost, which is a reasonable, though superfluous and forced, interpretation. He was incapable of supposing that the eve of the Pentecostal feast always fell on a Sabbath; which is virtually the error of Lucius when he argues that the Therapeutae were Christians, because they drank hot water on that day. The eve of Pentecost only fell on a Sabbath when the Paschal day did so; and that cannot have been often, since Hillel was the first doctor found to decide which of the two in such a case should yield precedence to the other.

LXXIX. (8) Having with Kuenen and Graetz espoused this misinterpretation of *διά*, Lucius is, like them, well on his way to fall into the far more monstrous error of supposing that the 'holy symposium' of the Suppliants is to be regarded as an agape

¹ So in 476. 43 and 48 we should translate 'after three days,' 'after six days.' It does not necessarily mean that some of the Suppliants only tasted food once a week all the year round.

followed by an eucharist; though in order to so regard it he has to misconstrue the text. Philo starts by describing all the material circumstances and ordering of the feast: (i) how it was the Pentecostal festival 481. 22-30; (ii) how they dressed in white and were joyous (according to Jewish custom) 481. 30; (iii) how they said grace 481. 31-40; (iv) then how the elders lay down in the order of their election 481. 41-482, 2; (v) how the women, most of them aged virgins, participated in the Pentecostal feast (after the manner of Jewish women of that or any other age) 482. 3-13; (vi) how the sexes were separated 482. 13-15; (vii) how the furniture of the feast was coarse, but good, 482. 15-24; (viii) how the distinction of master and slave was forgotten on the occasion (in obedience to Deut. 16. vv. 11, 12) 482. 24-483. 1¹. (ix) He completes this part of the description at 483. 2-15 by telling us what they were going to eat, to wit, clear water, warmed for the delicate ones, bread with salt and hyssop. Καὶ τὰ μὲν πρῶτα τοιαῦτα, he says 483. 15, for his readers have learned the *material* preliminaries of the banquet. It only remains to detail its *spiritual* preliminaries, to which accordingly he now directs his reader's attention.

LXXX. (x) When the elders have lain down, and while the servers still stand, there follows at once an allegorical exposition of the Holy Scriptures 483. 16-484. 8. (xi) When this is over, all clap their hands, and the precentor *stands up* and intones a hymn. Other individuals follow him in an appointed order, but only one at a time. The rest only break silence when they join in the refrains 484. 9-21. (xii) When they have all sung their hymns, the younger members bring in τὴν πρὸ μικροῦ λεχθεῖσαν τράπεζαν . . . ἐφ' ἧς τὸ παναγέστατον σιτίον, namely bread, leavened out of reverence for the shewbread which was still being offered on the holy table in the temple at Jerusalem; but which only Levites, the spiritual superiors but models of the Therapeutae, might eat 484. 22-23. (xiii) Then they eat the supper, thus

¹ In this particular Philo is also concerned to point out that the Therapeutic festival did not in the humanity of its arrangements fall short of the religious feasts of the Greeks. Cp. Athen. Deipnosoph. 5. 4 (= 192 B) πᾶσα δὲ συμποσίου συναγωγή παρὰ τοῖς ἀρχαίοις τὴν αἰτίαν εἰς θεὸν ἀνέφερε, καὶ στεφάνοις ἐχρῶντο τοῖς οἰκεῖοις τῶν θεῶν καὶ ὕμνοις καὶ ψαῖσιν καὶ δοῦλος οὐδεὶς ἦν ὁ διακομήσων, ἀλλ' οἱ νέοι τῶν ἐλευθέρων ὀνοχόουν.

at last brought in (μετὰ τὸ δεῖπνον)¹, and after it proceed to celebrate the holy παννυχίδα 484. 33-485. 40.

LXXXI. Could there be a clearer, more straightforward and self-consistent account than this, of the Pentecostal feast? Yet Lucius misunderstands and mangles it to fit it to his theory, and Harnack following suit declares Philo's account to be very obscure. Philo's mention (in ix = 483. 2-15) of what the Therapeutae were going to eat is declared to refer to a Christian agape, which they set to work and consumed before the πρὸ μικροῦ λεχθείσα τράπεζα was brought in. The way is thus prepared for pretending that the latter is the Christian Sacrament²; and, to complete the bungle, παναγέστατον σιτίον is (p. 113), with a strange ignorance of the Greek language, rendered as if it were πανάγιον³. 'Philo und die vorchristlichen Schriftsteller kennen das Wort nicht. Es findet sich erst bei den christlichen Schriftstellern, die mit demselben παναγέστατον σιτίον ausschliesslich die allerheiligste Speise bei ihrem heiligen Mahle bezeichnen.' Could error be more reckless? Liddell and Scott, under παναγής, refer to profane writers alone, e.g. Dion. H. (three times), Plutarch, Camill. 20, Corp. Inscr. 380. 6, Poll. 1. 33, Max. Tyr. 30. 4 (= 121, 3), Aelian, Julian, p. 160. Pseudo-Dionysius is the only Christian writer who uses it in the same sense as the preceding. In the Christian fathers it is used but rarely, and then only in the sense of 'all-accursed'; a nice epithet to apply to the Christian Sacrament! Suicer, from whom Lucius claims (p. 113) to derive his knowledge of the word, does not give it at all. Lucius looked out πανάγιος! Now as to the sense of the word. Dionys. Hal. uses it of magistrates = sacrosanctus. Proclus (Theolog. Platon. bk. 1. ch. 1) as 'all-sacred,' τὰς παναγεστάτας περὶ τῶν θείων ὑφηγήσεις. Plutarch uses it of Vestals, probably as = 'all pure'; Pollux as an epithet appropriate to a religious festival of any sort: ἱεροφάνται, δαδούχοι, κήρυκες, σπονδοφόροι, ἱέρειαι, παναγείς, πυρφόροι, ἡμνοδοί, ἡμνητρίδες.

¹ Yet Lucius, p. 183, asserts that it cannot be demonstrated 'durch klare und entscheidende Belegstellen . . . dass die Therapeuten, nachdem sie sich zu Tische gelegt, auch gegessen hätten.' However, he gives them the benefit of the doubt, and argues that they were all Christians because they had consumed both an agape and an eucharist!

² p. 186 'was anders könnte man in dieser Feier erkennen, als die Feier des christlichen Abendmahls?'

³ e.g. so Lucius, p. 167, 'die allerheiligste Speise,' so p. 186 and passim.

Either of the latter senses suits this passage: 'all pure,' if Philo means to contrast the better bread made of fine flour which the Jews ate at Pentecost, with the coarse article of which they usually partook (on the differences of Alexandrian bread see Pollux, 1. 248 and 6. 72): 'all sacred,' if we reflect that at Pentecost wave-offerings were made of leavened loaves, and that in this way a consecration was imparted to the leavened bread, which, now that the harvest was in, all men eat 'in their habitations'; though the laymen did not of course eat the two wave-offerings any more than they did the shewbread. Or lastly, it may simply be a natural epithet to apply to food, which they had prayed to God to find *θυμῆρη καὶ κατὰ νοῦν* (481. 40)¹.

LXXXII. Moreover the agape was separate from the Christian eucharist; whereas the text specially identifies the *σιτίον* or *δεῖπνον* in (xii) with that in (ix). In a lucid moment Lucius sees this fatal objection to his theory. 'De Uita Contemplatiua scheint zwar nur von *einem* (the italics are his) Tisch zu wissen (*τὴν λεχθείσαν τράπεζαν* 902, A = 484. 21); aber die von den Jünglingen herbeigebrachte *τράπεζα* kann gar nicht mit der 900 E (= 483. 7 and 8) erwähnten identisch sein' (p. 29). But if it was not identical, why does the forger so expressly declare that it was? But Lucius knows better even than his forger; 'quos Philo in animo habuerit, melius quam ipse Philo, sciuit,' as Dallaeus put it. No wonder that after this Lucius talks (p. 184) of the 'wohlüberlegte Zweideutigkeit, unter welcher sie (i. e. pseudo-Philo) ihre wirkliche Tendenz zu verbergen suchte.' This tendency, he continues, 'tritt am klarsten in dem absonderlichen Einwand zu Tage, welchen sie sich 900, E (= 483. 18), stellen lässt: nachdem die Gäste sich gelagert, dann geht doch wohl das Trinken an? wird Mancher fragen,' &c. Had he consulted a decent text, he would have known better than thus to rely on a passage which obviously makes nonsense, and where in consequence Mangey marked a lacuna.

¹ In any case it is difficult to see how any one not under an hallucination could identify the *παναγέστατον σιτίον* with the eucharist, for we are especially informed in 484. 29 that, in spite of its purity or sanctity (whichever way we render the word), this *σιτίον* of the Suppliants was far below the shewbread reserved for the Levites both in 'simplicity and purity.' The shewbread was *ἀπλούστατα καὶ εἰλικρινέστατα*. How could the eucharistic bread, which already in Ignatius is called a *φάρμακον τῆς ἀθανασίας*, fall short of any others in these qualities of purity and simplicity?

LXXXIII. (9) It is necessary to examine thoroughly Lucius' book, for do we not read in Prof. Emil Schürer's History of the Jewish people (Div. 2, vol. 3, p. 358 of English translation) that, 'it is by his (i.e. Lucius') thorough and methodical investigation that the spuriousness of its authorship has been definitely decided' ? And was not Prof. Zeller converted by it from his old sound view ¹ ? Let us then glance at the passages in the D. U. C. which Lucius selects as especially un-Philonean. For the exigencies of his theory demand that the forgery should be so Philonean as to deceive readers of the fourth century, yet so un-Philonean as that Lucius can easily expose the trickery. Accordingly on p. 154, as we saw, Lucius describes his forger as 'Ein litterarisch und philosophisch Gebildeter.' That is when he wishes to account for his marvellous power of writing with the very pen of Philo. But on p. 95, we read that 'sein Geist ist geradezu mönchisch bornirt'; and on p. 96, we read of 'der gereizte gehässige Ton, den D. U. C. gegen alles nicht therapeutische, und namentlich die griechische Philosophie anschlägt, die geradezu kindisch absurde Polemik, in welcher sie sich gegen die heidnische Gesellschaft ergeht, und überhaupt der enge, bornirte Gesichtskreis innerhalb dessen ihr Verfasser sich bewegt. Es bleibt, &c. (for continuation see above, § LXXVII. on p. 336). Lucius is in a dilemma. If the tone and style of the forgery be so unlike Philo as this, then how should its fourth-century readers, who were *ex hypothesi* students of Philo, suppose that in it Philo was addressing them ? For, except in the Philonean character of the piece, they could have no evidence of its Philonean authorship; the tract being, as I have pointed out, virtually akephalous, and destitute of any internal attestation of its origin. However, let us consider the passage in the D. U. C. which is 'geradezu mönchish bornirt,' and such as no one could mistake for Philonean writing. It is no other than 477. 32-43. I must beg my readers to look back at the passage and to compare it with the testimonia adduced. On p. 117 he returns to this same passage and cites it in the Greek, and says: 'So hat diese unnatürliche, gekünstelte, ja für sich betrachtet, geradezu absurde Darstellung,

¹ In the third edition of his History of Philosophy (p. 307, note 1), Zeller writes as follows: 'muss ich doch einräumen, dass es ihm (sc. dem Lucius) in der Hauptsache gelungen ist, einen, wie mir scheint, überzeugenden Beweis für die Unächtheit und Unglaubwürdigkeit unserer Schrift (sc. D. U. C.) herzustellen.'

doch sicherlich irgend einen Zweck. . . . Es gilt den heidnischen Vorwurf, dass die Christen bei ihren heiligen Mahlen *Θυέστεια* *δεῖπνα* begehen, gegen die Heiden selbst zu kehren.' Another phrase to which Lucius (p. 109) takes exception is *τινος δημιουργοῦ τελειοτάτου* in 472. 19. Had he troubled himself to read the *De Praem. et Poen.*, which in his edition of Philo almost immediately precedes the D. U. C., he would have found Philo using the identical phrase in 2. 415, 7. (See my testimonia on 472. 16.)

LXXXIV. (10) In his search for other un-Philonean expressions Lucius resorts to the unfortunate guidance of Prof. Nicolas¹ (*Revue de Théologie*, Strassbourg, 1868, pp. 25-42). Here they are: *τῶν ἱερῶν νόμων* 471. 25; *τὰς τοῦ προφήτου Μωϋσέως ἱερωτάτας ἱψηγήσεις* 481. 21; *νόμους καὶ λόγια δεσπισθέντα* (sic) *διὰ προφητῶν καὶ ὕμνων* (or is it the printer's error religiously retained by Lucius from the Paris text, which is repugnant to Philo's style?) 475. 25; 'so wie seine ausschliessliche Bezeichnung des Moses als *προφήτης*' 485. 29. I need but refer my readers to the testimonia to these passages to convince them that all these expressions are thoroughly Philonean².

Lucius (p. 108) also instances the passage 474. 7, where the number of the rhapsody, whence the citation of Homer is drawn, is specified. I have already discussed the passage in my commentary. I need only say here that if such a peculiarity proves the work not to be Philo's, it does not prove it to be by any one else. It tells neither for nor against the Philonean authorship.

LXXXV. (11) A chief argument with Lucius, as with Grätz and Nicolas, for rejecting the D. U. C., is this. The D. U. C. is a mere appendix of the Q. O. P. L.; but the Q. O. P. L. and the lost treatise, 'That every bad man is a slave,' formed a single literary

¹ Prof. Nicolas has made two other discoveries in regard to the D. U. C.: first, that the word *πεντηκοντάς* 'Pentecôte' (see testimonia on 481. 26) nowhere else occurs in Philo; second, that the attitude depicted in 476. 10-13 (where also see the testimonia) was a Buddhist attitude! 'Quelle était l'attitude des Thérapeutes dans leurs assemblées? Précisément celle qui est particulière aux religieux Bouddhistes . . . Cette pose, qui était évidemment obligatoire chez ces anachorètes, n'a jamais été ni recommandée ni usitée chez les Juifs ou chez les Chrétiens.'

² 'Ce sont là évidemment des habitudes de langage qui trahissent deux écrivains différents,' writes Prof. Nicolas after giving the examples reproduced by Lucius.

whole, and therefore wanted no appendix. Therefore the D. U. C. which 'gibt sich aus als Fortsetzung von Q. O. P. L.¹' is not wanted; therefore it is spurious. But where does the D. U. C. declare itself to be a continuation of the Q. O. P. L.? True it begins Ἑσσαίων περί διαλεχθείς, and of the Q. O. P. L. a single chapter or twelfth part is a description of the Essenes. But Philo's lost Apology for the Jews also contained an account of the Essenes. It might have occurred to Lucius, who detects in the methodic ordering of the D. U. C. a resemblance (p. 114 foll.) to the Christian Apologies, that it was part of Philo's Apology for the Jews. Because in the MSS. it follows upon the Q. O. P. L. it need not be an appendix thereto; and indeed the title it bears, περί ἀρετῶν τὸ τέταρτον, makes Lucius' assertion very unlikely; inasmuch as the Q. O. P. L. does not bear the title περί ἀρετῶν α' or β' or γ'. As to his assertion that where the two treatises resemble each other 'das Ursprünglichere immer auf Seiten von Q. O. P. L. liegt,' it simply contradicts the facts; and I may refer my reader to § XXIII of this Excursus, where I have shown in a crucial passage that, if the two works are by different authors and one imitated from the other, then it is the D. U. C. which is the model of the other, and not *vice versa*. In reality however the affinities between the two pieces are hardly more numerous and striking than those between the D. U. C. and many other works of Philo; and all alike are inexplicable, except as flowing from the same hand and the same mind. The assertion of Lucius (p. 121) that the D. U. C. is made up out of Philonean flosculi, as the Sibylline poems are tessellated out of Homer and Hesiod, can hardly be serious. A rapid glance over my text and the testimonia will convince any one of the absurdity of such a suggestion. The assumption of course lies in the background, that a Christian forger of any age would have concerned himself to mimic the diction and thought of the author whose authority he wishes to secure for his forgery. Among all the multitudinous forgeries of the first six centuries not a single example of such mimicry can be adduced. 'Dans la vaste littérature pseudépigraphique,' says Renan, 'des siècles qui précèdent et qui suivent immédiatement notre ère, nous ne connaissons pas un seul exemple où l'on soit allé à ce

¹ So also Lucius on p. 95: 'denn D. U. C. will ja αὐτίκα nach Q. O. P. L. geschrieben sein.' Gratuitous assumption is not argument.

raffinement.' A theory of authorship which is based on such an assumption stands self-condemned.

LXXXVI. (12) On p. 18, Lucius asserts the Judaism of the Therapeutae to be 'Ein abgeblasstes Judenthum, so sehr mit philosophischen und anderweitigen Elementen zersetzt,' &c. Again p. 46: 'Sie sind zwar Juden, aber die alttestamentliche Religion kommt bei ihnen in den Hintergrund zu stehen, und ist vielfach mit philosophischen und anderweitigen fremdartigen Elementen zersetzt.' The fact is that the admixture of Judaism with Stoic and Pythagorean and Cynical elements is just the same in the D. U. C. as in the rest of Philo's works; as any one who will take the trouble to read them together will discover.

LXXXVII. (13) On p. 117, Lucius argues in regard to the passage 478. 35-39, that it must have taken the Greeks and Barbarians at least two hundred years to imitate the luxury of Rome, 'which first reached its acme under the empire.' Yet Alexandria was but a few days' sail from Rome, and no two ports in the Mediterranean held so much intercourse with one another. He appeals to Clement's *Paedagogus* to prove that the picture of luxury drawn in the D. U. C. may have belonged to an age as late as Clement, and he finds particular confirmation of this view in the mention (478. 48) of the use of Thericleian cups. It is quite true that Clement's description closely resembles that of the D. U. C. But it would relate, even were it Clement's own, to a period at least a hundred years before the D. U. C. was, according to Lucius, forged. But unfortunately for Lucius' argument, Dr. P. Wendland has shown in his *Quaestiones Musonianae* (Berlin, 1886) that Clement simply transcribed his descriptions of vice and luxury, along with much else in his *Paedagogus*, from the pages of Musonius Rufus, a first-century Stoic writer. We do not hear of Thericleian cups later than Pollux and Athenaeus. The latter, who lived early in the third century, treats of them from a purely archaeological point of view, and refers to Theophrastus and other old writers for information of what they were like; from which we may infer that they were in his day no longer in use. Clement certainly copied out his mention of Thericleian cups from Musonius, so that Lucius' argument really proves the opposite of what he supposes¹.

¹ It is also to be remarked that the denunciation of Greek vice which occupies 480. 20-481. 3 was, like the kindred denunciations of St. Paul, appropriate to

LXXXVIII. (14) On pp. 118 and 166, Lucius argues that the D. U. C. is spurious, because in the passage 482. 5-13 we have depicted a feminine ideal peculiar, as he imagines, to the age of Tertullian and Methodius. I need only refer my readers to the testimonia of this passage and to §§ XLIII and XLIV of this Excursus, to convince them that, if this ideal was Christian, it was yet none the less Philonean. On p. 192 Lucius affirms that 'das Ausbreiten der Arme beim Gebete . . . war nur bei den Christen üblich.' Let me refer him to my testimonia on 481. 34 foll. In the same place he asserts that in the prayer at dawn 'das Wenden des Gesichtes gegen die aufgehende Sonne war also nur bei den Christen üblich.' To such a criticism I need but quote his own words, p. 44 of his work: 'Nur am Morgen ihres "grössten Festes" beteten sie, das Gesicht nach Osten gewandt, aber im Osten lag ja auch für sie Jerusalem, nach welcher Richtung hin alle Juden ihre Gebete verrichten sollten.' Cp. Dan. 7. 10: 'Daniel . . . went into his house (now his windows were open toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God.' As Lucius rightly says, there is no need to connect the Therapeutae with the Essenes in the matter of this observance.

LXXXIX. (15) I will in conclusion touch on the argument *a silentio* which Lucius expounds in his third chapter. Tourists, he says (p. 76), abounded in Egypt, yet none of them speak of the Therapeutae there or elsewhere! Even if there remained to us the works of Lucius' ancient tourists in Egypt and they said nothing about the Therapeutae, I should not be surprised. For how many of our consuls have there not been in the East, during the last fifty years, who knew nothing of the Babiism which was spreading around them; and what should we know of it now, except for the labours of Mr. E. G. Browne?

But, argues Lucius, Josephus says nothing about it. Is he not also silent about the Christianity which was growing up under his eyes? Perhaps he ignored Christianity and Therapeutism for the same reason, namely, that he disliked Jews whom he regarded as

the first century, but not to the end of the third. For a decree of the emperor Philippus Arabs had made it a capital offence fifty years before. See Aurel. Victor de Caesar. 28 'usum uiriliscortii remouendum honestissime consul-tauit,' and Lampridius Alex. Sev. 24; also Pistis-Sophia, p. 311, and Harnack's comments thereon.

visionary and unpractical. The opening words of the D. U. C., 471. 3: ἡ τὸ γοῦν ἀφορητότερον εἰπεῖν κ.τ.λ.—inexplicable on any theory of the spuriousness of the treatise—assure us that there was in Philo's day a party which considered Essenism, the *practical* sect, to be, above all question or dispute, the more perfect form of life and discipline¹. Josephus was perhaps one of these partisans of Essenism, and disliked the allegorizing school of Alexandrian Jews. Ritter in his 'Philo und die Halacha' has remarked that there was already in Philo's day a strong reaction² against this school; and it is significant that whereas Philo relates that the Essenes philosophized most things in the Bible διὰ συμβόλων ἀρχαιοτρόπῳ ζηλώσει, Josephus is in his very full account of the Essenes silent on the point. He regarded his Bible as history, not as matter for far-fetched allegory. In similar words Philo in the D. U. C. 475. 40 refers to the συγγράμματα παλαιῶν ἀνδρῶν κ.τ.λ.; and we may almost infer that the allegorizing method was already losing favour in his day, and had its roots more in the past than in the present. We must also bear in mind that the troubles³ which

The phrase τέλειον ἀγαθόν, under which in 474. 36 and in his other works (see § XVII of this Excursus p. 272) Philo refers to the Life of the Suppliants, has an obvious bearing on 471. 2, 3. The perfection which he ascribes to the Suppliants and to their contemplative life, many of his contemporaries ascribed to the Essenes. Philo is willing to concede that the latter excelled in most parts of life, but not in all. But even this concession would not satisfy the partisans of the Essene or active life.

² Philo refers in unfavourable terms to the literalist school of interpreters in the Quod Deus Immut. ch. 11, vol. 1. 280. Also De Sobrietate, 1. 397, ch. 7 ἀλλ' ἐσκέψαντο μὲν ἐφ' ἐαυτῶν ἴσως οἷς ἔθος ἀκριβοῦν τὰς ῥητὰς καὶ προχείρους ἐν τοῖς νόμοις ἀποδόσεις· ἡμεῖς δὲ πειθόμενοι τῷ ὑποβάλλοντι ὀρθῶ λόγῳ τὴν ἐγκειμένην ἀπόδοσιν διερμηνεύσομεν, ἐκεῖνα ἀναγκαίως προειπόντες. De Confus. Ling. c. 38, vol. 1. 433 ταῦτα μὲν ἡμεῖς. Οἱ δὲ τοῖς ἐμφανέσι καὶ προχείροις μόνον ἐπακολουθοῦντες οἴονται κ.τ.λ. How differently he speaks of the allegorizing school, e.g. De Sp. Leg. 3. ch. 32, vol. 2. 329 ἥδε μὲν αἰτία ἡ παρὰ πολλοῖς εἴωθε λέγεσθαι. Ἐτέραν δὲ ἤκουσα θεσπεσίων ἀνδρῶν, οἱ τὰ πλεῖστα τῶν ἐν τοῖς νόμοις ὑπολαμβάνοντων εἶναι σύμβολα φανερά ἀφανῶν καὶ ῥητὰ ἀρρήτων. The θεσπέσιοι here were no doubt Therapeutae, cp. 483. 43 foll. So De Circumcisione, ch. 2, vol. 2. 211 ταῦτα μὲν οὖν εἰς ἀκοὰς ἦλθε τὰς ἡμετέρας, ἀρχαιολογούμενα παρὰ θεσπεσίοις ἀνδράσιν, οἱ τὰ Μωϋσέως οὐ παρέργως διηρμήνευσαν. Cp. De Anim. in Sacrif. idon. ch. 7, vol. 2. 243. In the De Migr. Ab. 1. 450, which I have cited at 483. 43, Philo speaks of the literalists still more sternly than in the two passages above quoted. The author of the book of Jubilees may have been one of the literalists whom Philo disliked.

³ These troubles but served to narrow, while quickening, Jewish patriotism. A reaction would follow against Greek learning and even against the use of the Septuagint, which was never popular among strict Jews. Now, as Scaliger

overtook the Jews of Palestine and Egypt, in the reigns of Caligula and of Vespasian, would lead to the disappearance of a dreamy, contemplative and over-ascetic sect, whose allegorizing methods moreover must have tended to undermine the reverence of the Jews for their national Scriptures, and slowly but surely to enfeeble their patriotism. Philo himself laments (*De Spec. Leg. lib. 3, ch. 1, vol. 2. 299*) that he is forced by the former troubles to abandon his solitary life of peace and contemplation, and plunge into the vortex of politics. It is more than likely therefore that when Josephus wrote, the sect had almost faded away. Philo (*loc. cit.*) sighs for a brief *εὐδία καὶ γαλήνη θορύβων τῶν ἐκ πολιτείας*. He little dreamed of the death-struggles of his race which were so soon to ensue, and rob his fellow Suppliants of that contemplative leisure which they had enjoyed during the two peaceful reigns of Augustus and Tiberius, rulers to whom Philo in the *De Legat. ad Caium* looks back with mingled regret and gratitude.

XC. (16) As for Strabo's silence, it imports nothing. In his long and full description of Egypt he only once glances in a single line at the Jews, to say that the papyrus trade was in their hands. From his account of Alexandria you could not infer that there was a single Jew in the city. The silence of Pliny imports still less. Of Apion's Polemic against the Jews we know too little from Josephus to say whether he mentioned the Therapeutae or not. The dislike of the Jews in Egypt was connected with commerce; and as the Therapeutae renounced the commercial life (481. 37 *τὰς δὲ χεῖρας, ὅτι καθαραὶ λημμάτων ὑπ' οὐδεμιᾶς προφάσεως τῶν εἰς πορισμὸν μαινώμεναι*), they may have escaped the rancour of Apion. The silence of Porphyry also goes for nothing. So far as we can judge he never had a book of Philo's in his hands.

remarked, all the technical terms of the Therapeutae, *μοναστήριον*, *ἐφημερευτής*, *πρόεδρος*, &c. are Greek, and the sect consisted largely of Greek converts. To an Aramaic-speaking Jew the allegory of Philo and of the Therapeutae was an overlaying of God's word with the detestable Gentile learning, a violation of the literal truth; e.g. even Philo 1. 226, 5 writes thus: *τῆς ἐν τοῖς ὀνόματι προχείρου φαντασίας πολὺ τ' ἀληθοῦς ἀποδεύσεως*, about Gen. 4. 16 and about Gen. 2. 21 *τὸ ῥητὸν ἐπὶ τούτῳ μυθῶδες ἐστὶ* (1. 70). So 1. 315 of Gen. 49. 17 he writes: *ταῦτα δ' οὕτω λεγόμενα φάσμασιν ἔοικε καὶ τέρασι*. Jewish fanaticism, which culminated with the taking of Jerusalem by Titus, would hardly tolerate such a school of criticism as the Therapeutic, of which works as represented in Philo have accordingly survived to us only through the patronage of the Christians.

On p. 80 Lucius remarks on the silence of Clement of Alexandria with regard to the Therapeutae. But Clement may have read the D. U. C., and in one passage seems to imitate it. We have after all comparatively little left of Clement and Origen, and not a line of Pantæus; so that it is a bold thing for Lucius to say that no Christian writer ever noticed them. Lastly, on pp. 81, 82 Lucius dwells on Philo's own silence: 'Ausser D. U. C. werden sie nirgends in seinen Schriften erwähnt, noch wird auf irgend welche Weise ihre Existenz vorausgesetzt.' This is not so. Philo's glances at contemporary things and events are, except in the *Leg. ad Caium* and the *In Flaccum*, very few and far between; but still a goodly proportion of these references concern the Suppliants; and I have enumerated several of them in §§ IV–XXI of this Excursus.

XCI. (17) But no one who reflects how fragmentary our knowledge is even of those ages of antiquity which we know best, will be surprised that no memorials of these recluses have survived to us, save in the pages of Philo, whose entire philosophy and way of looking at things must have led him to take a profound interest in such a sect. Ancient history is like a night-landscape, over which we grope, vaguely discerning a few outlines in the general gloom, and happy if here or there the works of a particular author or a ruin or work of art momentarily illumine, like a lightning flash in the dark, the particular field which we are exploring. How little do we know of the planting of Christianity in Rome, the city of whose first-century history we know most: or of the Judaism passing into Christianity of Bithynia and Pontus! All on a sudden a letter of the younger Pliny, preserved by a mere accident, reveals to us a strength of Christianity in those regions, of which we otherwise have no inkling. What do we know of the spread of Christianity in Africa before the age of Tertullian, or in Spain before the letters of Cyprian reveal it to us full-grown? It is the same with the conversion of the Copts. We know nothing about it, till suddenly we hear of the vast numbers of their monks in the fourth century. In the fifth and succeeding centuries up to the tenth there were races, like the Goths and Bessi, and the Albanians of the Karabagh, who had entire Christian literatures, of which nothing or next to nothing remains to us.

XCII. But Lucius had a predecessor in his peculiar line of research. Dr. H. Graetz, in vol. iii. of his *Geschichte der Juden*, Leipzig, 1863, p. 463, had passed judgement on the Therapeutae:

‘Our information (Nachrichten) about whom,’ he wrote, ‘has misled inquirers, and even led the competent critic Zeller¹ to form false conclusions.’ Prof. Graetz knows all about the book which has caused so much confusion: it is ‘Ein Werk eines Christen, welcher die Tendenz hatte, einen Panegyricus auf asketisches Mönchsleben zu halten und das höhere Alter desselben durch Philo’s Autorität zu bestätigen.’ The evidence of this is clear and obvious, says Graetz, to any careful reader of the D. U. C. However, he condescends to give us a few reasons. They are as follows (the italics are always his):

(α) ‘Josephus and Pliny say nothing about the Therapeutae.’ This objection I have already discussed.

(β) ‘The dislike of feminine intercourse is put forward by Josephus as a characteristic of true Essenes, whereas *the Therapeutae must have lived in the closest intimacy with their feminine fellows (θεραπευτρίδες)*.’ Where, one may ask, did Graetz learn that the Therapeutae were Essenes? I have already pointed out that the references in the D. U. C. to the zeal and presence at the feast and in the Sabbath meeting of the female Therapeutae, are by way of contrast with the misogynist tendencies of the Essenes, whom Philo had described in the first part of his *πραγματεία*.

(γ) ‘The exordium of the D. U. C. reveals the spuriousness of the work so plainly that the writer must have intended thereby to warn us that it is not Philonian.’

On reading this one feels inclined to ask: Did Prof. Graetz ever read any other work of Philo’s? Did he ever do more than glance carelessly over the D. U. C.? He continues thus: ‘It (i. e. the D. U. C.) coheres with the Q. O. P. L. which described the practical Essenes, as it pretends to characterize the speculative Essenes . . . But the Q. O. P. L. only mentions the Essenes incidentally, a twelfth part thereof being devoted to them. It is not as a whole occupied with the Essenes. ‘Wie komisch nehmen sich daher die Eingangsworte der Schrift über die Therapeuten aus: Ἑσσαιῶν περὶ (sic) διαλεχθεῖς, κ.τ.λ.’

Where did Graetz learn that the D. U. C. is an appendix to the Q. O. P. L.? All that is really comic is his blind trust in his own untested assertions.

(δ) ‘The proofs advanced by Eusebius in favour of the Thera-

¹ Prof. Zeller however has subsequently changed his mind and given his assent to the hypothesis of Lucius.

peutae being Christians are so striking, that it is inconceivable that people should for so long have regarded them as a Jewish sect . . . obwohl in deren Leben nicht ein einziges jüdisches Moment hervortritt.' Graetz then gives the *pièces justificatives* of this last assertion :

XCIII. *a.* 'The Therapeutae were not merely round Alexandria, but *πολλαχού τῆς οἰκουμένης*, i. e. in Greece and Babylonia. Who,' he asks, 'can doubt for a moment dass hier nur von *Christen* überhaupt die Rede ist, for there were Christians everywhere in the second and third century, though not in Philo's day?' This is not to prove but only repeat his first assumption.

b. 'The cells of the Therapeutae were called monasteries. Here is an unmistakable reference to the monks' cells, which existed long before Anthony of Thebes, the founder of the monkish order.' Philo's use of *μοναστήριον* I have already discussed in my commentary. If the thing existed 'long before Anthony of Thebes,' why may not the name also have existed? Prof. Graetz might as well argue that the passages of Philo's L. A. C., in which the schools of the Jews all over the empire are spoken of as *φροντιστήρια*, must be spurious, because the fourth-century monks appropriated this name to their coenobia.

c. 'The Therapeutae had not only common meals, sondern nahmen nach dem Mahle eine Art *Abendmahl* (*παναγίστατον σιτίον*) ein, bestehend aus ungesäuertem (= unleavened!) Brode, woran jedoch nicht alle Theil nahmen, sondern nur die Bessern, die solches als besonderes Prärogativ genossen haben: ἀπέχεσθαι δὲ τῶν ἄρτων (ἀζύμων οἱ ἄλλοι) ἵνα ἔχωσι προνομίαν οἱ κρείττονες (484). Ist das nicht christlich?'

Professor Graetz can neither quote nor translate nor understand aright the text he is in such a hurry to reject as spurious.

(1) Philo does not say that the Therapeutae partook of a sacrament or of anything else *after* their meal. He speaks of one single meal, which can by no stretch of the imagination be identified with either agape or eucharist.

(2) The Therapeutae ate *leavened* bread out of respect for the unleavened shewbread which was offered on the holy table in the Jerusalem temple, which must yet have been standing when the Greek text, which Graetz cannot translate, was written.

(3) The *κρείττονες*, whose privilege was to be respected, were the Jewish Levites (as a historian of the Jews should know), and not

the Therapeutae; none of whom, so far as we know from the text, reserved anything to themselves. Probably the νέοι ate their meal when the elders had finished.

d. 'The Presbyters had a higher rank not dependent on their age . . . we therefore have here the Presbyters or Bishops of the Christian communities.'

Is it necessary to remind Prof. Graetz that among the Jews the title of Presbyter implied not so much age as skill in the law? They too were laics. In Paul 1 ad Tim. 5. 17 we read: οἱ καλῶς προσεστώτες πρεσβύτεροι διπλῆς ἀξιοῦσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. In the earliest Christian communities the rank of a presbyter depended as much on his character and wisdom as on his age; but that does not prevent its having also been the case in the Judaism out of which Christianity took its birth. In my testimonia accordingly, on 481. 42, I have given a number of passages from Philo of similar import.

e. 'The Therapeutae observed vigils (παννυχίδες) and fasted, some a whole day, others three days, others six. Eusebius rightly sees herein the Christian rites observed 'vor dem Ostersonntag.'

Clearly Graetz sees no difference between Easter and Pentecost. As to the παννυχίδες, has he never read in the Talmud of how the Feast of Tabernacles, and no doubt other Feasts also, were celebrated? As to the Feasts of the Therapeutae, has he never heard of the Pharisees, who were not content to fast on the second and fifth days of the week, but, as Lightfoot, Horae Heb. in Ma. 9. 14 informs us, 'indixerunt sibi ipsis non raro ieiunia eo fine, ut felicia adipiscerentur insomnia. . . , Hinc Phrasiologia ista usitatissima תענית הלום, Ieiunium pro insomnia. . . Permissum est hac de causa ieiunare Sabbato, quod alias prohibitum.' In the *askesis* of the Therapeutae there is a hint of the same connexion of fasting and dreaming dreams (cp. 475. 22-25 and 30-33).

f. 'Most of the women were aged virgins. These were the ἀδελφαί of the Christian church, who gave rise to such scandals.' I venture to think that the deaconesses, whom Cyprian found so obstinate, were young women, not old ones. In the latter case the triumph of Christian chastity would have been too easily won. However that may be, Graetz' criticism is irrelevant; for a score of passages in Philo are inexplicable, except on the supposition that in his religious circle the estate of virginity was as much revered, as it was a very few years later among the early Christians; who

were after all very often Jews and Jewesses. Cp. Acts 21. 9; 1 Cor. 7. 25-37; Apoc. 14. 4; Clem. Rom. 38; Hermes Pastor, Sim. 9, § 11; Ignat. ad Polyc. ch. 5; Justin M. Apol. 1. 15 (p. 62); Athenag. Suppl. 33. Ignatius also ad Smyrn. 13 refers to τὰς παρθένας τὰς λεγόμενας χήρας which Lightfoot ad loc. explains from Clem. Alex. Strom. 7. 12 (p. 875) καθάπερ ἡ χήρα διὰ σωφροσύνης αἵθις παρθένας, and Tertull. de Exh. Cast. 1 'secunda [species] uirginitatis a secunda natiuitate, id est a lauacro, quae aut in matrimonio purificat ex consensu, aut in uiduitate perseuerat ex arbitrio.' In precisely similar language Philo asserts that a woman can regain her virginity by devoting herself to God in the passage already quoted from De Cherub. 1. 148 ὅταν δὲ ὁμιλεῖν ἄρξηται ψυχῇ Θεός, πρότερον οὖσαν γυναῖκα παρθένον αἵθις ἀποδείκνυσιν, and ibid. of Sarah, ἀναδραμεῖν εἰς ἀγνευούσης παρθένου τάξιν. Perhaps therefore, in the D. U. C. 482. 4, the γηραιαὶ παρθένοι included widows.

g. 'The proof of the Christian character of the Therapeutae lies also in their peculiar liturgy, metrical hymns, typische Auslegungsweise der Propheten, but the above suffices to prove Eusebius' position. . . . Der Verfasser (of the D. U. C.) gehörte wahrscheinlich entweder dem enkratitisch-gnostischen oder dem montanistischen Kreise an, der die asketische Lebensweise idealisiren wollte . . . The Therapeutae are Asketen einer häretischen Richtung.'

I would answer that not a word is said in the D. U. C. about the Liturgy of the Therapeutae. All that we do learn of their prayers and διηγήσεις is to be paralleled over and over again from Philo's other works. Their 'typical mode of interpreting the prophets' only exists in the imagination of Graetz. The references to hymns, old and new, are fairly numerous in Philo; we read, e. g. De Sept. ch. 18, vol. 2. 299, that the Passover is kept μετ' εὐχῆς τε καὶ ὕμνων. M. Massebieau (Le Traité de la Vie Contemplative, p. 33) gives a list of ten such references.

XCIV. In the concluding sections of my excursus I would draw attention to some of the peculiarities of the language of the D. U. C. In the Testimonia to the text I have given such of the parallelisms of thought and phrase as seemed after carefully reading twice through the whole of Philo to best illustrate it. In my commentary I have added several more such parallels, which presented themselves in the course of a third perusal, or which seemed after all worthy of notice. The chief aim however of my commentary was to illustrate the diction of Philo in the D. U. C.

from nearly contemporaneous writers, such as Dionysius of Halicarnassus, Polybius, Strabo, *Dio Chrysostom, *Alciphro, Diodorus Siculus, Epictetus, *Erotian, *Pollux, *Plutarch (*Moralia*), *Musonius Rufus, *Onosander, *Philostratus, Lucian, *Clement of Alexandria, *Galen (*Scripta Minora*), *Iamblichus (*Protrepticus*), *Porphyry (*De Abstinentia*), Josephus, *Oracula Sibyllina, *Ignatius, *Polycarp, and *Justin Martyr. With this end in view I read through almost the whole of such of the above as are marked with an asterisk. And the result was to convince me that the language of the D. U. C. bears exactly the same relation to that of these writers, as does that of the rest of Philo's works. That is to say, it thoroughly belongs to what Liddell and Scott term the Roman Period of Greek Literature. But of all these writers, it is with Plutarch that the language of the D. U. C. as of the rest of Philo, has the closest relations, as Siegfried has already remarked. I have also made free use of the lexicons of Sophocles, of Liddell & Scott, and above all of the great French Thesaurus.

XCV. It is needless to repeat from my commentary the many points of connexion between the Greek of the D. U. C. and the Greek of all these authors. It is not however superfluous to indicate some of the more striking agreements which it presents with Philonian diction in general.

And firstly we should note the occurrence in the D. U. C., of a large number of words and uses which according to the lexicons are almost, if not quite, peculiar to Philo, and occur in no other writer. The following list does not claim to be complete: *θεραπευτρίδες*: *ἀνθρωποβόρα*: *ἐμβόσκεσθαι*: *ὑπαλλαγή*: *ἰχθυλατεῖν*: *ἐπιφημιστέον*: *ἀραχνοῦφης*: *ἐπανίσωσις*: *πρωτογένεια*: *περιλιχνεύω*: *σκληραγωγία*: *πανέορτος*: *προεόρτιος*: *πανίερος*: *στείρωσις*: *ἀνορθιάζω*: *ἐνθύμια*: *ἐπιχειρονομέω*: *ἀπεικονισθεῖς*. Here are nineteen words within the short compass of this treatise, all or nearly all of them peculiar to Philo; though of course the lexicology of the Greek fathers, who inherited the works of Philo and of other Hellenic Jews, is so little explored, that we cannot say offhand that later patristic Greek did not contain them. A vast number of words occur in Philo, but are not met with again except in the Greek fathers of the third and fourth centuries. Of words used in the D. U. C. and in the rest of Philo, but otherwise rare, except in contemporary authors, a long list may be made. I adduce the

following: διαθλητέον: οἰκοθεν: ἀρχεγονώτερον: προσάπτειν=‘attribute to’: ἀμέτοχοι: ἀθεράπευτος: παρενυμερέω=‘excel’: μονάγιον: πλεονάζω=‘be numerous’: φαντασιωῦσθαι: αἰδίμα: χαράττω=‘write’: παρεπιδεικνύμενοι: ἐφιζάνω: προκαταβαλόμενοι: ἐνευφραίνομαι: ἐξευμαρίζω: λιπαίνω: ἀκαλλώπιτος: ἀλέξημα: ἐμφοροῦμαι: ἀποτρώγω: μανιδες=‘maddening’: ἐμπαρινέω: κακοτέχνως: ὑπερβλύζω: προευτρεπίζω: ἀνοβοαφῆς: περικαλλέστατα: σφηκούμενοι: ἔκλευκος=‘very white’: ἀπαιωρέω: ἐφεδρεύειν=‘to wait in relays’: διαλλάσσειν=‘excel’: ἐπιδειπνίδας: ἀκροθώρηξ: κατοψοφαγοῦσιν: λαβῆσαντες: ἄθυρμα: προσαναρρήγνυμι: μείωσις: σημειώδης=‘famous’: παρείληπται: δισωμάτους: ἀποτελεσμα: ἰοβόλος: μείωσις: περίττωμα: σωματικός: δύναμις=‘multiplicatio’: εὐπαράγωγα: γνώριμοι=‘disciples’: ὑφηγήσεις=‘praecepta’: τεθηπότες: αἰεπαρθενοσ: πολυτεῖς: ἐνηβάω: ἐνακμάζω: εἰκαῖος=‘cheap’: ἀπέχθεσθαί τινι=‘repugnare alicui rei’: ἀρχέκακον: καταεύνυμι: διερεθίζω: γρύζειν: ἐπιλύομαι: ἐγχαράττω: γυμνός metaphorically (Diod. Lucian): συνομαρτεῖν: διαπόρησις: ἐναπόκειμαι (Plut. Aemil. 14): ἐφερόμενα=‘contained’: ἐπιβολή (as in 484. 7): προσφιδίω: ἐξηχέιν: παναγέστατον: προσόψημα: προνομία: ὑποσύρω: ἀνακόπη: εὐχαριστήριος: προφήτης: ἀνακινράμενος: εὐμορφος: ἀνὰ κράτος: ἀνεξαπάτητος (Arrian Epict.: Pollux: Sextus E.: Arist. Pol. 8): φθάνειν ἐπὶ τι: χορηγεῖν: ἐντυγχάνειν=‘to read’: some of these words are found in the poets of an earlier age; but in their prose use they are so many links by which the D. U. C. coheres, not only with the rest of Philo, but with the Attic writers who belonged to the same epoch of Greek literature.

Thirdly the D. U. C. contains a fair number of words found nowhere else, even in Philo, e.g. προκληρονομούμενοι: δυσάρεστος=‘distasteful, unpleasing’: σεμνεῖον: μοναστήριον=ταμεῖον in N. T.: παρартύω: παρακνηματικόν: καταπλαστῶν: περίκλινα: ἐπαναζωσάμενοι: ἐπιδιπλώσεισι: ἐπεντραγεῖν: ἐφημερευτῶν: εἴσκρισις=‘election’: ἐπανάληψις: παρασπόνδειος (ῥυμνος): ἀντηχος. These twelve words are virtually ἀπαξ λεγόμενα, though examples of them may well lurk in the Greek fathers, and even in writers of the Roman epoch; so much neglected is the lexicology even of the latter.

Lastly we must indicate some of the syntactical and other usages, which, being characteristic of Philo in general, are also found in the D. U. C. We may instance the following: πάσχουσιν οὐκ ἑλάττονα ὧν διατιθέασιν, a phrase to be exactly paralleled from Philo only, and from him often: the plural use of abstract substantives, e.g. αἱ οὐσίαι, κάλλη νοημάτων, ποικιλίαι, παρασκευαῖς,

εὐσαρκίας, ὑπηρεσίαις, ἀδικίαι, πλεονεξίαι, ἀφροσύναι, συγγενείας, περιουσίαις, ἐπιμέλειαι, γεινιάσεις, φόβοι, ἡδονάς. Dr. L. Cohn (De Opificio Mundi p. 1) points out how in this respect Philo imitates Plato and certain other Attic writers. The same writer notices how often the substantive verb is omitted by Philo after a relative or interrogative pronoun. In the D. U. C. we have examples of such omission in 472. 30; 473. 29, 30; 473. 43. It occurs also in simple enunciations, as 472. 37; 474. 21; 478. 34; and after εἰ in 477. 34.

‘Adiectivum quod uocatur praedicativum de nomine masculino uel feminino pendens frequentissime formam induit neutram’ says Dr. Cohn (p. li). Of this we have examples in the D. U. C. 475. 11, 12; 480. 51, cp. 477. 25. In 472. 33, somewhat similarly, the verb *γεγόνاسι* is plural by attraction to the predicate *λουτροφόροι*.

As in the rest of Philo, so also in the D. U. C. we may note peculiar uses of αὐτός, e. g. αὐτὸ μόνον (see Cohn, p. liii), and ὁστέων αὐτῶν.

‘Particula τε non solum ad singula uocabula uerum etiam tota enuntiata adiungenda Philo usus est’ (Cohn, p. lvii). So in D. U. C. 475. 5; 479. 10.

‘Imprimis uerbis mediis pro actiuis uti solet’ (Cohn, p. liv). So ποιούμενοι *στροφάς*—*διαπεράνῃται τὸν ὕμνον*—*διακονουμένους* in 483. 17 (so Orig. in Matt. 799 C *διακονουμένους τῇ κλήσει*)—*ἀνεγράψαντο*—*ἀπονοῦνται*—*ποιούμενοι παρασκευάς*—*προευτρεπιζομένους πότον*—*ἀνερευγόμενοι*—*προκαταβαλόμενοι*—*ὀνειροπολούμενοι*—*προιδέσθαι* (so Plato and Xen.)—*ἐπανορθωσάμενοι*—*προκληρονομούμενοι*.

‘Pronomen ὅσος apud scriptores posteriores in simplicis relatiui notionem abiit amissa notione generali; itaque uocabulum πᾶς saepe cum eo coniungitur’ (Cohn, p. liv). So in D. U. C. 479. 28 *ἀπάντων ὅσα*.

Dr. Cohn also notes as characteristic of Philo the use of the substantive verb with a participle, instead of a finite verb. So in the D. U. C. 480. 19 *μεγαφρονοῦντες εἰσὶ*, on which passage see my commentary.

Dr. Cohn further notices (p. lii) *ἐμφαγεῖν τοῦ καρποῦ* as a peculiarly Philonean use. So in D. U. C. *ὁστέων αὐτῶν ἐπεντραγεῖν*, ‘to eat bones and all.’

‘In deliciis Philo habuit dissolutam orationem qua plura deinceps uocabula *ἀσυνδέτως* sese excipiunt’ (Cohn, p. lvii). So in the D. U. C. 479. 30; 478. 43–45; 478. 3, 4; 477. 37; 474. 18, 19; 484. 14, 15; 472. 5; 472. 16.

'Omnino chiasmi structura Philo usus est' (Cohn, p. lviii). So D. U. C. 478. 14; 479. 21, 22; 479. 41. But this device of Philo's fully developed style is rare in this treatise.

'Synonymorum uocabulorum cumulatio' (Cohn, p. lvi). This device is common in the D. U. C. Here are examples: ἐξήλωσαν καὶ διεπόνησαν—διαθλητέον καὶ διαγωνιστέον—χαλεπαῖς καὶ δυσιάτοις—αἵρεσθαι καὶ μετεωρίζεσθαι—μακαρίαῖς καὶ θείαις—ἀνήμερα καὶ ἀτίθασσα—ἄρχοντες καὶ δεσπόται—ὑπήκοα καὶ δοῦλα—βακχευόμενοι καὶ κορυβαντιῶνες—ἔνδειαν καὶ πείναν—ἀλυσυτελεῖς καὶ βλαβεράς—ὄχληρὸν καὶ δυσάρεστον—αἰσθήσεων καὶ αἰσθητῶν—λογισμοῦ καὶ φρονήσεως—ζῆλον καὶ προαίρεσιν—ἐνευφραίνονται καὶ τρυφῶσιν—πλουσίως καὶ ἀφθόνως—πανίερον καὶ πανέορτον—ἐχθρόν τε καὶ ἐπίβουλون—ἀκαλλώπιστος καὶ αὐτοσχέδιος—παρακνηματικὸν καὶ μανιῶδες—ἄοικοι καὶ ἀνέστιοι—εὐμορφότατα καὶ περικαλλέστατα—στείρωσιν καὶ ἀγονίαν—πολυτεῖς καὶ παλαιούς—ἐνηβήσαντας καὶ ἐναγκάσαντας—περιβόητα καὶ σημειωδέστατα—κάλλιστον καὶ θειότατον—κλαυθμῶν καὶ θρήνων—ζῆλον καὶ πόθον—ἀδικίαι καὶ πλεονεξίαι—σπουδῆς καὶ προθυμίας—ἀστείους καὶ εὐγενεῖς—διαμέλλων καὶ βραδύνων—εὐτρόχως καὶ ἀπνευστί—ὑστερίζει καὶ ἀπολείπεται—συνίεναι καὶ κατεilahφέναι—διαπτύξασα καὶ διακαλύψασα—ἀπλούστατα καὶ εἰλικρινέστατα—ιδόντες καὶ παθόντες—ἐμπορευσόμενοι καὶ γεωργήσοντες. There are few of these combinations which are not met with in other parts of Philo.

'Aoristo gnomico frequentissime Philo usus est; nec raro perfectum usurpauit pro praesenti' (Cohn, p. lv). So in the D. U. C. κατέσκηψαν 471. 20—ᾤρισταί 474. 15—ἡξιώκασιν—ἐπέστησε 477. 10—ὑποβεβλόκασιν 478. 19—ἐζήμῴωσε 480. 36—διανενέμηται 482. 13—ἀνῆψαν 482. 30—ἤρξατο 483. 46.

'Imperfectum et aoristum paene promiscue usurpauit' (Cohn, p. lv). So in the D. U. C. εὐρύνετο . . . ἐπέξευσεν.

Philo is fond of a circumlocution formed of a preposition with substantive instead of an adjective or more direct expression. So τὴν περὶ τὸν ἀέρα εὐκрасίαν 475. 1—τὴν περὶ τῆς εἰς τὸ μέλλον μέθης ἐλπίδα instead of τὴν τῆς μελλούσης μέθης ἐλπ.—τῶν περὶ τὸ σῶμα ἡδονῶν 482. 8 for τῶν σωματικῶν ἡδονῶν—τῶν εἰς κολακειάν οὐδέν for τῶν κολακικῶν οὐδέν 477. 11.

Lastly Philo often uses οὐ where Attic idiom would require μή and conversely. Such laxity of usage is characteristic of post-classical Greek in general. In my Index Graecitatis I have noted a few passages where μή is used without, as it seems to me, being required.

In 478. 25 we have a bit of loose construction, a confusion of one construction with another : οἶδα τινὰς οἱ ἐπειδὴν . . . γένωνται . . . προευντρεπιζομένους, κ.τ.λ. Philo is seldom so careless of his Greek.

It would be possible to add to this list of parallelisms, in making which I have been guided by Dr. Cohn's admirable chapter in his edition of the *De Opificio Mundi*, entitled *Observationes de Sermone Philonis*.

INDEX GRAECITATIS.

THE following list contains all the words contained in the D. U. C. For sake of brevity, and as the whole treatise is comprised in pp. 471-486 of vol. 1 of Mangey's edition, the references are made to those pages with the omission of the 4.

Words in thicker type have been noticed either in the Testimonia or in the Commentary, or in the supplementary references given after the word in the Index itself, as occurring elsewhere in Philo's works.

Ἄ 77. 48; 79. 24; 79. 50; 81. 2; 82. 9.

ἀ καὶ 80. 7.

ἀβίων τε 74. 10.

οἱ ἀβροδιαῖτοι 77. 8.

τοῖς ἀβροδιαῖτοις 83. 7.

εἰς τάξιν ἀγαγών 80. 36.

ἀγαθοῦ 72. 1; 74. 36.

τῶν ἀγαθῶν αἱ περιουσίαι 77. 27.

ἐν Ἀγάθωνος 80. 7.

ἀγάλματα 72. 29.

ἀγαμαι τοὺς ἀνδρας 73. 28.

ἀγανῶν 74. 9.

ἄγεται δὲ ἡ παννυχίς 84. 34.

ἐν τῷ ἀγίῳ προνάφ 84. 25.

ἀγιώτατος καὶ φυσικώτατος ἀριθμῶν
81. 26.

ἀγκῶνα 78. 20.

ἀγκῶνας 82. 20.

τὴν ἀγνείαν διαφυλάξασαι 82. 4.

ἀγνήν καὶ ἀειπάρθενον 81. 24.

ἀγονίαν, στερῶσιν καὶ — 80. 48; I. 8. 30.

τάξιν ἀγουσιν πρὸς τελείαν εὐδαιμονίαν
73. 12.

ἀγουσι παννυχίδα 84. 33.

τὰ ἀγριώτατα θηρίων 72. 38.

ἀγχεμάχων καὶ 74. 4.

ἀγῶσιν, ἐν τοῖς γυμνικοῖς — 77. 45.

ἄδει 84. 10.

ἄδων 84. 19.

ὦν τὰ ἀδελφὰ μέρη καὶ συγγενῇ 72.
32; I. 3. 4.

ἀδελφούς 74. 18.

ἀδικίαι 71. 22; 82. 27.

ἀδικίαν 74. 4.

ἄδουσι 85. 2.

ἄδουσιν 73. 26.

ἀδυνατῶν 83. 32.

αἰί 73. 9; 75. 21.

αἰεὶ δὲ καὶ πανταχοῦ 82. 22.

ἀγνήν καὶ ἀειπάρθενον 81. 24.

ἀέρα 72. 5.

τὸν ἀέρα 72. 8.

τὴν περὶ τὸν ἀέρα εὐκρασίαν 75. 1.

ἀέρι τρέφεσθαι 77. 8.

ἀεροπόρων 72. 41; 79. 30; I. 14. 28.

ἀέρος 74. 44.

τὸν ἀπ' ἀέρος κρυμνόν 75. 9.

ἄζυμοι μὲν οἱ ἄρτοι 84. 27.

ἄζωστοι δὲ καὶ καθειμένοι 82. 44.

ἄήρ 79. 29.

ἀθάνατος 72. 22.

ἀθανάτου καὶ μακαρίας 73. 18.

ἀθανάτων ἐκγόνων 82. 9.

ἀθεράπευτοι διατελείτωσαν 73. 5.

οἱ ἀντὶ ἀθλητῶν ἀθλοῖ 77. 47.

ἀθλοῖ 77. 47.

ἀθλον, λειτουργίας — 84. 34.

ἀθροίζονται 81. 22.

πάντες ἄθροοι 84. 35; I. 31. 3.

ἀθύρματα παιδεραστῶν 79. 18.

αἰ δέ 82. 27.

αἰ μὲν 79. 35.

τὴν Αἰγυπτίαν ἱβιν 72. 42.

τῶν παρ' Αἰγυπτίοις 72. 36.

ἐν Αἰγύπτῳ 74. 37.

δι' αἰδῶ 84. 25.

τὴν πρέπουσαν αἰδῶ 76. 32.

τρόπον αἰθῶν 79. 37.

αἰκία χαλεπῇ 78. 5.
 τοῖς ἀφ' αἵματος 73. 39.
 τῶν ἀφ' αἵματος οἰκειότερους 82. 43.
 αἰνίξασθαι 74. 6.
 αἰρεῖται (= eligitur) 85. 1.
 τῆς αἰρέσεως ἀρχηγέται 75. 40.
 παρὰ τὸ αἰρεσθαι καὶ μετεωρίζεσθαι 72. 8.
 αἰς 71. 20; 82. 12.
 ἐν αἰς 74. 21; 83. 16.
 ὅψιν τῶν αἰσθήσεων τὴν ἀναγκασιότατην 73. 6.
 τῶν αἰσθήσεων καὶ αἰσθητῶν ὄχλου 75. 31.
 αἰσθησιν τὴν ἀνδραποδωδεστάτην γε-
 συν 78. 24.
 αἰσθητὸν ἥλιον 73. 11.
 αἰσθητῶν 75. 31.
 αἴτιον ἀφωρίας 71. 13.
 σωτηρίας αἴτιον 85. 14.
 αἰτούμενοι 74. 24; 75. 28.
 ἀκαλλώπιστος καὶ αὐτοσχέδιος 77. 18;
 I. 1. 1.
 ἀκίνητος, ἐξ ἑαυτῆς — 72. 13; I. 2.
 30.
 δι' ἀκοῆς ἐπὶ ψυχὴν ἔρχεται 76. 20.
 ἀκολουθία τῆς πραγματείας 71. 5; I.
 14. 41.
 ἀκολουθοῦντες, ταῖς εἰσκρίσεσιν — 81. 42.
 ἀκούοντες 78. 23.
 ἀκούσαντες 83. 3.
 ἄκραν ἀρετὴν 82. 40.
 ἀκρασίας μεिरακιώδους 72. 24.
 ἀκρατον 77. 32.
 ἐμφορήσονται τὸν ἄκρατον πιόντες 78. 19.
 ἀκράτου σπάσαντες τοῦ Θεοφιλοῦς 85.
 19.
 ἀκρίβειαν τὴν ἐν τοῖς νοήμασι 76. 19.
 ἀκριβέστερον θεάσασθαι 83. 24.
 ἡ ἀκράσις, opp. το διάλεξις, 84. 8.
 τῶν ἀκροδρῶν γέμουσαι 79. 33.
 ἀκροθώρηκες 78. 25.
 ἀκροῖς ὥσιν 76. 19.
 τὰ ἀκροτελεύτια καὶ ἐφύμνια 84. 19.
 ἀκρότητα, ἐπ' αὐτὴν — φθάνον 86. 11;
 I. 2. 22.
 ἀκρωμένων 84. 18.
 ὁ τῶν ἀκρωμένων 83. 31.
 ἀκρωνται 76. 21; 83. 35.
 καὶ ἀκρω δακτύλῳ 83. 39.
 ἐξ ἀκρων κειρόμενοι 79. 9.
 ἀκτῖνας νοητὰς 82. 11.
 οἱ ἅλεις 84. 28.
 ἅλεις 77. 8; 83. 9; 84. 27.
 ἐφ' ἁλῶν καὶ τραπέζης 77. 43.
 ἁλῶν 84. 24.
 τὴν Ἀλεξάνδρειαν 74. 39.
 πρὸς ἀλέξημα κρυμοῦ 77. 20.
 ἀλθήθειαν 75. 33; 77. 24; 85. 44.
 ἀληθείας 77. 27; 81. 12.
 τῆς ἀληθείας περιεχόμενος 71. 10.

τὸ ἀληθές 73. 9; 79. 22.
 ἀληθῇ 77. 39.
 ἀληστον μνήμην 75. 21.
 τοῖς πρὸς ἀλκὴν ἐπιτηδεύμασι 80. 33.
 ἀλλ' 72. 19; 72. 34; 73. 3; 73. 15;
 76. 7; 81. 44; 82. 9; 82. 37; 83. 18.
 ἀλλά 72. 11; 72. 15; 72. 20; 72. 38;
 73. 7; 73. 29; 73. 31; 74. 29; 74.
 32; 75. 19; 76. 18; 76. 20; 77. 7;
 77. 12; 77. 33; 77. 49; 80. 24; 81.
 45; 83. 5; 85. 40.
 ἀλλά καὶ 72. 18; 72. 47; 73. 4; 76. 2;
 78. 12; 79. 26; 81. 23.
 ἀλλὰ μὴ (= ἀλλὰ οὐ) 73. 46.
 τὰ ἄλλα 80. 40.
 καὶ τὰ ἄλλα οἷς 75. 20.
 ἀλλὰ τοὺς 72. 28.
 ἀλλὰ τῷ μὴ προῖδσθαι 73. 41.
 τὰς ἄλλας 76. 37.
 ἐν ἀλληγορίαις 83. 42.
 τῆς ἐν τοῖς ἀλληγορουμένοις ιδέας 75. 41.
 ἀλληγοροῦντες νομοθεσίαν 75. 36.
 ἀλλήλοισ 75. 13; 81. 5.
 ἀλλήλους 77. 36.
 ἄλλο 80. 45.
 ἄλλοι ἐφεδρεύουσιν 79. 17.
 οἱ ἄλλοι 76. 21; 84. 16.
 ἄλλοις 73. 21.
 τὸ τοῖς ἄλλοις συμφέρον 73. 42.
 τοὺς δὲ ἄλλους 84. 31.
 ἢ τοῖς ἄλλοις ἀστέρας 72. 16.
 ἄλλων 71. 23.
 τῶν ἄλλων 75. 17.
 τὰ τῶν ἄλλων συμπόσια 77. 31.
 ἄλογα 72. 37; 72. 49.
 στρωματὰ ἄλουργεῖς 78. 44.
 ἀλυσιτελεῖς καὶ βλαβεράς 74. 33.
 νόσοις ἑλωτά 72. 45.
 ὥσπερ ἀμέλει καὶ τὰ θρέμματα 77. 5;
 I. 102. 9; I. 201. 17.
 ἐκ τε ἀμελείας καὶ τῶν . . . ἀναλωμάτων
 80. 44.
 ἀμεινον εὐτυχίας 86. 11.
 φεύγουσιν ἀμεταστρεπτί 74. 18.
 πάθους ἀμέτοχοι καὶ τρισευδαίμονες
 72. 28.
 ἀμίγεις . . . οἱ ἅλεις 84. 28; I. 7. 6.
 τελείως ἀμορφα 72. 31; I. 8.
 παραχῶν ἀμυθῆτων 74. 28.
 ἐξ ἀμφοῖν, χορὸς εἰς — 85. 11.
 ἀμφοτέρων . . . διακορεῖς 79. 46.
 ἀνὰ κράτος . . . ἀπεχθόμενοι 82. 23;
 I. 118. 9; I. 165. 18.
 ἀνάγειον τὸ ἀκρι τέγων 76. 31.
 ἀναγκαῖα, πρὸς τὰς . . . χρείας — 75. 18.
 ἀναγκαῖας τροφῆς 76. 48.
 ὅπερ ἀναγκαῖον ἦν 79. 26.
 σπάνει τῶν ἀναγκαῖων 73. 38.
 ἀναγκαῖως χαράττουσιν 76. 4; I. 18. 41;
 I. 397. 39.

τὰ ἀναγκαῖα 75. 8.
 δύο τὰ ἀναγκαῖα 80. 37.
 ὕψιν τὴν ἀναγκαιοτάτην τῶν αἰσθήσεων
 73. 6.
 ἀνάγκας, τὰς τοῦ σώματος — 70. 41.
 ἀνάγκη γάρ 80. 38.
 οὐκ ἀνάγκη . . . μάλλον ἢ καθ' ἐκούσιον
 γνώμην 82. 5.
 ἀναδιδόμεναι συνεχεῖς αὔραι 75. 3.
 τὴν ἀναδιδομένην κίνεσαν 79. 45.
 τῆς ἀνακειμένης τραπέζης 84. 25.
 ἀνακρινάμενος 85. 34.
 βίαιοις ἀνακοπαῖς ὑποσυρέντος 85. 16.
 ἀναλίσκουσι, τοὺς χρωμένους — 74. 3.
 ἀναλωμάτων 80. 44.
 ἀναμείκται, οἷς ὕσσωπος — 84. 24.
 ἀναμένοντες προστάξεις 82. 34.
 ἀναμύνονται 85. 10; I. 53. 20.
 Ἀναξαγόραν καὶ Δημόκριτον 73. 25.
 ἀκρασίας ἀνάπλεων 72. 24.
 ἀναπλησθῆναι, φωτὸς τὴν διάνοιαν —
 75. 29.
 ἀναπιμπλάσι φλυαρίας 73. 4.
 ἀναπνεύσαι βιαιότερον 83. 20.
 ἀνατεθεικότων τὸν ἴδιον βίον 81. 19.
 ἀνατείναντες εἰς οὐρανόν 85. 44; 81. 35.
 ἀνατμηθὲν . . . εἰς δδόν 85. 19; I. 16. 11.
 γέλωτος ἀναφανεύεται 80. 15.
 ἀναχυθείσης 85. 23.
 ἀναχωροῦσιν 86. 3.
 διακονικὰ ἀνδράποδα 78. 49; II. 533.
 ὑπ' ἀνδραπόδων 82. 24.
 τὴν ἀνδραποδωδεστάτην . . . γεύσιν 78.
 24.
 τοὺς ἀνδρας 73. 28.
 ἀνδράσι 85. 29.
 ἀνδράσιν 80. 22; 82. 13.
 τοῖς ἀνδράσι τοῖς 83. 43.
 ἀνδρείαν μὲν τὴν βιωφελεστάτην 80. 29.
 ἀνδρες 80. 8; 85. 26.
 ἀνδρογύνους κατασκευάζων 80. 32.
 ἀνδρῶν 75. 40; 78. 48; 80. 21; 80.
 24.
 τῶν ἀνδρῶν 71. 13; 85. 33.
 ὁ μὲν ἀνδρῶν 84. 36.
 εἰς ἀνδρῶνα 76. 25.
 ἀνεγράψαντο ὡς ἀξιωμαθόμενα 80. 9.
 ἀνείται 76. 31.
 ἀνέντες ἐμβόσκεσθαι τὰς κτήσεις 73. 30.
 ἀνεπατάητοι διατελοῦντες 81. 12.
 τοὺς ἀνεπιστήμονας τῆς γεωργίας 80. 48.
 ἀνεπιστημόνους καὶ κακοτέχνους 78. 4.
 ἀνερευνώμενοι ταῖς κύλιξι 78. 21.
 ἱλαρωτέραις ἀνέσεσι 80. 20.
 ἀνέστιοι, δοικοὶ καὶ — 78. 31.
 ἀνεστομαμένης εἰς τὴν θάλατταν 75. 2.
 ἀνευ 84. 27.
 ὧν ἀνευ ζῆν οὐκ ἔστιν 77. 13.
 τὰ ἀνήμερα καὶ ἀτίθασσα 72. 48.
 ἀνήνυτον πλήθος 71. 23; I. 19. 31.

ἀνήψαν, κράτος . . . — 82. 30; I. 19. 4;
 I. 211. 40.
 ἀνθοβαφεῖς 72. 45.
 ἄρτι ἀνθοῦντες 79. 18.
 ἀνθρωπικώτερον δὲ τὸ Ξενοφώντος 80. 15.
 ἀνθρωπίνων τε καὶ θείων 77. 28.
 ἰοβόλα καὶ ἀνθρωποβόρα 72. 45.
 ἀνθρώποις 82. 16.
 ἀνθρώπων 74. 10; 77. 41; 80. 47.
 τὰς ἀνθρώπων ἐνδείας 73. 31.
 πόνων ἀνιέντες 77. 6.
 διὰ τὸ ἀνίσον 74. 12.
 ἀνισότηα, τὴν ἀρχέκακον — 82. 29.
 ἀνίστανται πάντες ἄθροοι 84. 35.
 ἀνίσχοντα, ἥλιον — 85. 43.
 ἀνίσχοντος, ἡλίου μὲν — 75. 28.
 ἀνομοίων τὸ ἦθος 74. 33.
 ὡς καὶ . . . ἀντέχειν 76. 47.
 μέλεσιν ἀντήχοις καὶ ἀντιφώνοις 85. 32.
 ἀντί 77. 21.
 ἀντὶ τῆς 80. 49.
 οἱ ἀντὶ ἀθλητῶν ἄθλιοι 77. 46.
 τὴν ἀντίληψιν ἔχειν εὐμαρῇ 76. 33;
 I. 12. 7.
 τὴν τῶν ἀντιπάλων χώραν 73. 37.
 ἄχρι τῆς ἀντιπέρας ἡπείρου 85. 20.
 ἀντιστροφὰς ποιοῦμενοι 85. 6.
 ἀντιτάξας τὰ τῶν ἄλλων 77. 30; I. 172.
 23.
 ἀντιτάξω τὰ τῶν ἀνατεθεικότων 81. 18.
 ἀντιφάνοις ἁρμονίαις 85. 4.
 ἀντήχοις καὶ ἀντιφώνοις 85. 32.
 ἀνω συνφοκοδύμνται 76. 30.
 ἀνωρθιακοῦτες εἰς αὐτόν 83. 33.
 τῆς ἀνωτάτω σεμνότητος 81. 31.
 ἄξια δρῶντες 83. 4.
 ὡς ἀξιωμαθόμενα 80. 10; I. 673. 15.
 ἄξιον 72. 3; 72. 21; 76. 40.
 αἰδιμα δόγματα 75. 25.
 δοικοὶ καὶ ἀνέστιοι 78. 30; I. 87. 14.
 ἀόρατον νοῦν 83. 46.
 ἀπαγορεύσει πρὸς 71. 11.
 ἀπαγορεύσωσι τελέως 79. 40.
 ἀπαιωροῦσιν κόλπους 79. 16.
 ἅπαντας 82. 27.
 ἀπαντήσαι κατὰ νοῦν 81. 40.
 ἀπάντων 79. 28; 84. 8.
 ἅπαξ ὑπὸ σοφίας ἀχθείς 74. 29.
 ἅπασα 83. 43.
 πρὸς ἅπασας 72. 14.
 ἀπάσης 86. 11.
 ἐν ἅπασιν 71. 3.
 ἅπασιν τοῖς 71. 8.
 ἅπασιν 78. 34.
 ἀπεικονισθεῖς 85. 31; I. 106. 37; I. 154.
 42.
 ἀπειρηκότες πρὸς τὰς ἐδωδὰς 79. 42.
 ἀπειροκαλίας 79. 22.
 ἀπέλιπον μνημεῖα 75. 42.
 ἄπερ 78. 9.

ἀπεργάζεται κατάστασιν 75. 6.
 ἀπερίσκεπτον 73. 33.
 τὰ ἀπευκταίστατα εὖδ' αὐτοῦ ἂν τις 79. 52 ;
 II. 68. 8.
 ἀπέχεσθαι δὲ τῶν αὐτῶν 84. 31.
 ἀπεχθόμενοι ἡδονῆς φίλτροις 82. 24.
 ἀπηνητέκναι κατὰ προαίρεσιν 84. 6.
 ἀπλανεῖς 72. 17 ; I. 16. 16.
 τὴν ἀπλὴν ἐβδομάδα 81. 23.
 ἀπληστα περὶ ἐδωδὴν 72. 44.
 ἀπληστίαν 79. 36.
 ἀπληστότατον, τὸ θρεμμάτων — 83. 14.
 τὰ μὲν ἀπλούστατα καὶ εἰλικρινέστατα
 84. 29.
 ἀπνευστί, εὐτρόχως καὶ — 83. 31 ; II.
 87. 40 ; II. 174.
 ἀπὸ μὲν τοῦ ψεύδους 77. 26.
 αἱ ἀπὸ τῆς λήμνης 75. 4.
 ἀπὸ δὲ τῆς ἀληθείας 77. 27.
 ἀπογεύεσθαι 76. 48.
 ἀποδεδειχέναι ἀληθῆ 77. 39 ; II. 306.
 ἀποδέξαιτο τὴν διάθεσιν 78. 35 ; II. 83. 3.
 ἀποικίαν στέλλονται 74. 41.
 ἀποκεκρυμμένης φύσεως 75. 38.
 ἀποκριθεῖς 76. 26 ; I. 8. 39.
 ἀπόκροτα, λιθώδη καὶ — 81. 2.
 ἀπολείπεται τῆς καταλήψεως 83. 32.
 ἀπολείπεται τὰς οὐσίας 73. 19.
 ὑπὲρ τοῦ μῦθου ἀπολειφθῆναι 79. 32 ;
 I. 220. 45.
 ἀπομειλίσσονται 77. 11.
 ἀπονεμῆσθαι μερίδι 84. 30.
 ἐξ ἀπόπτου θεωροῦντες 76. 7.
 ἐξ ἀπόρων εὐπόρους 73. 32.
 ἀποτελεῖ συμφωνίαν 85. 34.
 τοὺς τὰ ἀποτελέσματα 72. 16 ; I. 6. 22.
 ἀποτρώγουσι ρίνας 77. 36.
 ἀποτυγχάνουσι 80. 42.
 ἀποφῆναι 73. 32.
 ἀρὰ γε 72. 4.
 ἀραχνούφεις καὶ ἐκλεύκους 79. 11.
 ἀρετὰς ἐποικοδομοῦσιν 76. 38.
 ἀρετὴν 80. 30 ; 82. 40.
 ἀρετῆς, τῆς τῶν ἀνδρῶν — 71. 13.
 ὑπ' ἀρετῆς 86. 9.
 ἀρετῶν καὶ δυνάμεων 75. 23.
 Περί ἀρετῶν τὸ δ' (in Title) 71.
 ἀριθμῶν φυσικώτατος 81. 27.
 ἀριστίνδην ἐπικριθέντες 82. 38.
 ἀριστοί, οἱ πανταχόθεν — 71. 40.
 τοῦ ἀρίστου γένους 80. 47.
 ἀρμονίας ἀντιφώνους 85. 4.
 τῆς ἀρμονίας λυθείσης 81. 7.
 ἀρούρας ὑφάλμους 81. 1.
 ἀρπασθέντες 73. 15.
 ἀνδρῶν ἀρσεσιν 80. 24.
 ἀρτι ἀνθούντες 79. 18.
 οἱ ἀρτοί 84. 27.
 ἀρτον εὐτελῆ 77. 7.
 ἀρτος μὲν 83. 8 ; 84. 23.

ἡ ἀρχαῖον τινα ὕμνον 84. 11.
 κατ' ἀρχάς 81. 5.
 ἀρχεγονώτερον μονάδος 72. 3.
 τὴν ἀρχέκακον ἀνισότητα 82. 28 ; I. 359.
 ἀρχετύποις χρώμενοι 75. 42.
 ἀρχηγέται τῆς αἵρέσεως 75. 40 ; I. 18.
 41.
 ἀρχὴν 77. 24.
 ἀρχὴν τῆς . . . γενέσεως 81. 28.
 τὴν ἀρχὴν τῆς τούτων γενέσεως 72. 23.
 κατὰ τὴν ἀρχὴν 74. 7.
 οἱ ἀρχοντες καὶ δεσπότες 73. 1.
 ἄς 77. 9.
 ἀσθενεστέροις 82. 29.
 ἀσκησιν 77. 46.
 ἀσκησις 75. 35.
 ἀσκηταῖς φιλοσοφίας 82. 17.
 ἄσματα καὶ ὕμνοις 76. 2.
 ἄσμενοι φιλοτίμως 82. 41.
 ἀσπάζονται κοινωνίαν 75. 12.
 ἀσπασαμένον θεωρίαν 71. 5 ; 86. 5.
 ἀσπονδα ἐν σπονδαῖς 77. 44.
 ἀστείου καὶ εὐγενεῖς 82. 39.
 ἀστείοις, εὐγενεῖς καὶ — 82. 17.
 ἀστεισμοῦ 80. 27.
 ἀστέρας 72. 17.
 τοῖς ἀστεσιν 75. 10.
 ἀσφάλειαν 74. 45.
 ἀσφαλίας 74. 44.
 ἄσματος, ὕψους καὶ — βίος 78. 34.
 ἀλλ' ἀτεχνῶς 71. 9 ; I. 212. 27.
 ἀτίθασσα, ἀνήμερα καὶ — 72. 48.
 ἀτιθάσων 77. 35.
 ἐπ' ἀτιμία καὶ ὕβρει 78. 4.
 τῶν ἀτιμοτέρων 72. 34.
 ἕτερα ἅτα μέρη 77. 37.
 ἀτυφίαν 77. 24.
 ἀτυφίας δὲ 77. 24.
 ἀτύχεις ἢ κακόδουλοι 74. 24.
 αὐθις 81. 6.
 τὴν αὐλειον οὐχ ὑπερβαίνοντες 76. 7.
 αὐλητρίδες 80. 16.
 αὐραὶ, συνεχεῖς — 75. 3.
 αὐτὰ 72. 32 ; 77. 12.
 αὐταὶ 80. 24.
 τῶν ἐν αὐτῇ 86. 6.
 τὴν αὐτὴν προαίρεσιν 76. 27.
 αὐτὴν 81. 25.
 αὐτῆς τῆς ἀληθείας 71. 9.
 ἐπὶ μᾶς καὶ τῆς αὐτῆς 83. 34.
 αὐτίκα . . . ἀκολουθεῖ . . . ἐπόμενος
 71. 4.
 αὐτὸ μόνον 76. 23 ; 77. 19 ; 78. 11 ; 80.
 23 ; 80. 28.
 αὐτοῖς 73. 40 ; 75. 34 ; 75. 39 ; 77. 9 ;
 77. 47 ; 86. 9.
 αὐτοῖς 73. 4 ; 74. 26.
 Αὐτολίκου 80. 6.
 εἰς αὐτὸν 83. 34.
 τὸν αὐτὸν ζῆλον 76. 27.

ὁ αὐτός 72. 22.
καὶ αὐτός 73. 28.
αὐτός 84. 11.
αὐτοσχέδιος 77. 17.
αὐτοῦ 80. 28.
αὐτῶν 72. 29; 75. 29; 76. 38; 81. 17;
83. 18.
ἀπέχεσθαι τῶν αὐτῶν 84. 32.
δοτέων αὐτῶν 79. 38; I. 206. 17.
αὐτῶν γονεῖς 82. 42.
τὸν αὐχένα 78. 21.
τοὺς αὐχένas περιάγοντες 79. 42.
ἀφ' ὧν 82. 18.
ἀνδρείαν . . . ἀφαιρούμενος 80. 31.
τὰ ἀφανῆ διὰ τῶν φανερῶν 84. 4.
ἐν ἀφθόνοις περιουσίαις 74. 1.
ἀφθονον περιουσίαν 80. 2.
πλουσίως καὶ ἀφθόνως 76. 46.
ὡς ἀφιγμένα 79. 1.
ἀφορᾶν πρὸς δόξas καὶ φήμην 81. 17.
τὸ γοῦν ἀφορητότερον εἶπεν 71. 3.
Ἀφροδίτης οὐρανίον 80. 26.
ἀφροσύναι καὶ ἀδικίαι 71. 22.
ἀφροσύνης φάρμακον 83. 12.
αἴτιον ἀφωνίας 71. 13; I. 156. 7.
ἀχανὲς ἀνέιται 76. 31; I. 7. 13.
ὑπὸ σοφίας ἀχθεῖς 74. 29.
ἄχρι 76. 30; 85. 20; 85. 39 (πρωῖas).
ἄχρι 79. 40.
τὸ δὲ ἄχρι τέλους 76. 31.
ἄψυχος ὕλη καὶ ἐξ ἑαυτῆς ἀκίνητος 72.
13; I. 2. 30.

βαθεῖ ὕπνῳ 78. 22.
βαθυγείῳ παιδάδος 80. 50.
βαθυχαῖται 79. 87.
βακχεύόμενοι καὶ κορυβαντιῶντες 73. 16.
ἐν ταῖς βακχικαῖς 85. 9.
βαπτισθῆναι, πρὶν τελῶς — 78. 26.
Ἑλληνές τε καὶ Βάρβαροι 78. 38.
καὶ τὴν Βάρβαρον 74. 37.
πρὸς βαρὺν ἦχον 85. 33.
τὰς βαρύτερας ὑπηρεσίας 79. 20.
βεβαίως ἐπιμένει 76. 30.
βελτίονες, ἀλλὰ πόσῳ — 73. 29.
ἐνεκα τοῦ βελτιώσαι 71. 7.
βιαιοῖς ἀνακοπαῖς 85. 16.
ἀναπνεῦσαι βιαιότερον 83. 20.
βιαίῳ θανάτῳ 72. 47.
βίαν 82. 33.
βίον 71. 2; 73. 19; 80. 14; 81. 19.
βίος 78. 34.
ὁ μὲν βίος βραχύς 74. 5.
Περὶ βίου 71 (Title).
σεμνοῦ βίου 75. 16.
τούτοις βιούν 83. 11; I. 206. 37.
βιωσάντων, ψυχῇ μόνῃ — 86. 7.
βιωφλεστότῃν ἀρετῇν 80. 29.
ἀλυσιτελεῖς καὶ βλαβεράς 74. 34.

βλαστάνειν 81. 3.
νεύματι καὶ βλέμματι 83. 36.
τῷ βλέμματι, καθεστῶτι μὲν — 76. 15.
βλέπειν αἰετὶ προσδιδασκόμενον 73. 9.
τὸν βλέποντα πλοῦτον 73. 23.
τῆς ἐξ αὐτῶν . . . βοθησίας 78. 17.
συνεδρίῳ καὶ βουλευτηρίῳ 75. 32.
βούλομαι 77. 29.
βούπαιδες 79. 4.
οἷα βραβευτῆς 78. 6; I. 2. 46; I. 196. 2.
διαμέλλων καὶ βραδύνων 83. 29; I.
172. 5.
βραχύ τι μέρος 76. 42.
βραχύς 74. 5.

γάρ 71. 16; 74. 26; 75. 10; 75. 35;
77. 10; 77. 24; 77. 25; 77. 31; 77.
48; 78. 8; 79. 7; 80. 10; 80. 23;
80. 38; 81. 8; 81. 32; 81. 43; 82.
18; 82. 36; 83. 11; 83. 43; 84. 12;
84. 19; 84. 26.
γάρ καὶ 78. 47; 80. 17; 81. 24.
αἱ γάρ 74. 2.
καὶ γάρ 80. 25.
τῇ γάρ 83. 30.
τὸ γάρ 80. 27; 85. 13.
τὰς μὲν γαστέρας πεπληρωμένοι 79. 40.
γεγέννηκεν 82. 27.
γεγόνas, μέρη . . . λουτροφόροι — 72. 33.
γέγονεν 72. 19; 83. 18.
γεγονότες 79. 19.
αἱ γειτνιασεις 75. 12.
γελάσσονται 83. 2; 83. 3.
γελοῖων, ποιηταὶ — 80. 18.
γέλως ἀναφανεύεται 80. 14.
γέμει 74. 27.
γέμουσαι 79. 34.
γένει, τῷ θνητῷ — 77. 10.
γενεῖον 76. 12.
γενέσθαι 71. 13; 73. 27; 81. 39.
(τῆς τῶν ὄλων) γενέσεως 72. 23; 81. 29.
γένος 73. 9.
γένους, τοῦ ἀρίστου — ἀνθρώπων 80. 47.
γεννώμενα 72. 43.
γεννώσης 74. 12.
γένειτο 75. 13.
γενομένην 75. 33.
γενόμενοι 75. 41; 85. 27.
γενομένους 73. 28.
γένος, τὸ τῶν τεττίγων — 77. 1.
τὸ γένος 74. 35.
γένωνται 78. 25; 79. 46.
γέρας 86. 10.
γέρως, ἐξαιρέτου — ἡξιώκασιν 77. 4.
γεῦσιν 78. 24; 79. 25.
ἐπὶ γεωλόφῳ χθαμαλωτέρῳ 74. 43;
I. 191. 16.
γεωργήσοντας 86. 4.
τῆς γεωργίας 80. 49.

γῇ τε καὶ θάλασσα 79. 28.
 γῆν 72. 5.
 τὴν δὲ γῆν Δήμητραν 72. 10.
 γηραιὰ παρθένοι 82. 4.
 γίνεται 84. 9; 85. 15.
 γίνεται δι' ὑπονοιῶν 83. 42.
 γίνονται 84. 36; 85. 11.
 γλακτοφάγων τ' 74. 12.
 γνήσιοι 82. 40.
 γνησίως συσταθέντων 86. 8.
 γνῶμη 73. 21; 82. 34.
 γνωρίζεται, τὸ ψεύδος — 73. 8.
 γνώριμοι, οἱ Μωϋσέως — 81. 11.
 ὑπὸ τοῖς γονατίοις 79. 13.
 γονεῖς 74. 19; 82. 42.
 γονέων 78. 31.
 τῶν ὑπὸ γόνυ 79. 12.
 ἦ, τὸ γοῦν . . . εἰπεῖν 71. 3.
 εἰ καὶ μὴ . . . τὸν γοῦν . . . ἔμερον
 83. 26.
 ἐπτά γοῦν καὶ πλείους 79. 27.
 γράμμασι 75. 35; 83. 21.
 γραμμάτων, τῶν ἱερῶν — 83. 42.
 γραμμῆς κυκλοτεροῦς 79. 9.
 γρύξαι 83. 20.
 γυμνὰ δὲ . . . τὰ ἐνθύμια 84. 2.
 τοῖς γυμνικοῖς ἀγῶσιν 77. 45.
 γυναικας 74. 19.
 τῇ γυναικεῖ φύσει 75. 32.
 γυναικες 76. 26; 82. 3; 85. 27.
 γυναικῶν 80. 22.
 ὁ γυναικῶν ὀξύς 85. 33.
 ὁ δὲ γυναικῶν 84. 37.
 γυναικῶν καὶ τέκνων 78. 32.
 εἰς γυναικωνίτιν ἀποκριθεὶς 76. 25.
 γυναιξί 85. 30.
 γυναιξίν 72. 26; 80. 22; 82. 14.
 δάκνουσιν 77. 36.
 δακτύλους 77. 37.
 ἀκρῷ δακτύλῳ 83. 39.
 δὲ καὶ 77. 29; 78. 32; 78. 33; 84. 28;
 84. 37; 74. 12.
 οὐ γὰρ δεῖ 71. 12.
 ὁ δεινότατος εἰπεῖν 71. 11.
 δεινότητι λόγων 76. 16.
 τῆς ἐπὶ δεινότητι λόγων εὐκλείας 83. 23.
 μετὰ δὲ τὸ δεῖπνον 84. 33.
 δελεάζειν 81. 10.
 δελεάζόμενοι, ὑπ' οὐδενὸς ἔτι — 74. 17.
 δελεάσαι δυνατότατον 74. 22.
 κείρουσι καὶ δενδροτομοῦσι 73. 37.
 δεξιὰν μεταξὺ στέρνον καὶ γενείου 76. 11.
 τῆς δεξιᾶς χειρὸς 83. 39.
 ὅποτε δέοι 84. 19.
 δέονται βοθηίας 78. 17.
 δεισιπνοῖας, πεῖνάν τε καὶ δίψαν 77. 10.
 ἄρχοντες καὶ δεσπῶται 73. 1.
 δεσποτῶν ὑπαλλαγὴν 74. 25.

μὲν δὴ 86. 5.
 ὥς δὴ 81. 17.
 ὁ δὴ κάλλιστον 82. 2.
 ἐν ὑπονοίαις δηλουμένης 75. 39.
 Δήμητραν 72. 10.
 ὑπὸ τινος δημιουργοῦ τελειοτάτου 72.
 19.
 οἱ περὶ Δημόκριτον 73. 26; 73. 39.
 δι' ἐξ ἡμερῶν 76. 48.
 δι' ἐπτά 81. 22.
 δι' ἣν 75. 12.
 δι' ἧς 85. 19.
 διὰ τὴν . . . ἀπληστίαν 79. 36.
 διὰ τῆς προσήσεως 71. 15.
 διὰ τὸν τῆς . . . ζωῆς ἕμερον 73. 18.
 διὰ τοῦτο 77. 13.
 διὰ τούτων τῶν ἐπῶν 74. 17.
 διὰ τριῶν ἡμερῶν 76. 43.
 οὐ διὰ τινα . . . μισανθρωπίαν 74. 31.
 ἱλαρωτέρας διαγωγὰς ἐν συμποσίοις 77.
 30; 2. 167.
 διαγωγῆς, τῆς ἐν συμποσίοις ἐμμελοῦς —
 80. 12.
 διαγωνιστέον 71. 12.
 τὴν διαδοθεῖσαν . . . φήμην 81. 16.
 διαζῶντες 78. 30.
 συμποσίαν διάθεσιν 78. 36.
 τάξιν καὶ διάθεσιν 80. 36.
 διαθλητέον δὲ καὶ διαγωνιστέον 71. 11.
 διαπτύξασα καὶ διακαλύψασα 84. 2.
 διακοινὰ ἀνδράποδα 78. 49.
 τὰς διακοινὰς χρεῖας 82. 32.
 τοὺς διακονομένους 83. 17.
 διακονοῦνται δὲ οὐχ ὑπ' ἀνδραπόδων 82.
 24.
 διακορεῖς 79. 47.
 διακοφάντων, τῆς συμφυῖας αὐτὰ — 72.
 32.
 διαλέγεται 76. 14.
 τὴν τοῦ διαλεγομένου φωνήν 76. 34.
 ἡ διάλεξις 84. 7.
 διαλεχθεῖς (as Deponent) 71. 1.
 διαλλάσσει (=excellet) 79. 31.
 μέσος διαλύσει 78. 7.
 διαμέλλων καὶ βραδύνων 83. 28.
 εὖ διαμεμετρημένον 84. 16.
 διανενέμηται δὲ ἡ κατάκλισις 82. 13.
 τὴν διάνοιαν 75. 29.
 τὰς διανοίας τυφλώττωνσιν 73. 25.
 διαπεράνῃται τὸν ὕμνον 84. 21.
 τρίχας εὖ πως διαπλέκονται 79. 7.
 τὴν δὲ διαπόρησιν 83. 38; I. 60. 35.
 διαπτύξασα καὶ διακαλύψασα 84. 1.
 διασημαίνοντες 83. 36; I. 20. 34.
 τὸ μεθόριον διάστημα 85. 18; I. 7. 24.
 τὸ ἐξ ἑωθινοῦ μέχρις ἑσπέρας διάστημα
 75. 34; I. 6. 3; I. 8. 13.
 τὰς ῥητὰς διατάξεις 83. 45.
 ἀθεράπευτοι διατελούντες 73. 5.
 ἀνεξαπάτητοι διατελούντες 81. 12.

ἀνέστιοι διατελοῦσιν 78. 31.
αἰδῶ . . . διατηρεῖσθαι 76. 33.
διατιθέασιν, πάσχουσιν οὐκ ἐλάττονα
ὦν — 78. 9.
ποιούνται τὰς διατριβάς 74. 30.
διαυγέστατον ὕδωρ 83. 5.
διαφέροντος 83. 47.
ἡλικία διαφέρουσιν 80. 25.
διαφθείραντες (sc. οὐσίας) 73. 47.
διαφθειρόμενα 72. 47.
διαφθείρονται 85. 24.
διαφυλάξασαι, τὴν ἀγνείαν — 82. 6.
τῇ διδασκαλίᾳ, σχολαιοτέρᾳ χρηταί — 83.
28; I. 646. 13.
διεγυγερμένοι 85. 40.
διειλῆσθαι 84. 5.
ἐρωσ διείληφεν 80. 29.
διεξεύχθησαν (sc. δισώματοι) 81. 7.
διεγεγόντες 71. 4.
ἐξήλωσαν καὶ διεπένθησαν 71. 2.
διερεθίζει τὴν ἐπιθυμίαν 83. 14; I. 602.
34; II. 483.
διηρευνηκώς καὶ διερμηνεύων 76. 18; I.
7. 1.
διηρευνηκώς 76. 13; I. 5. 3; II. 85. 13.
δικαιοσύνην 74. 12.
δικαιοτάτων 74. 10.
ἡσυχάζεσθαι δικαιοῦσιν 71. 14.
δικαστῶν, συνηγόρων καὶ — 78. 16.
πρὸς διπλάσιον χρόνον 76. 47.
διπλοῦς περίβολος 76. 24.
δὺς δὲ καθ' ἐκάστην ἡμέραν 75. 26.
δισωμάτων 81. 5.
σκέπης διττὸν εἶδος 77. 16.
δίχα τοῦ καὶ τὴν ἀρχὴν 72. 22.
δίχα τῶν εἰς τοὺς κώμους 79. 34.
διχόθεν ἐλαττοῦσθαι 80. 43.
δίψαν 77. 11; 80. 1.
διψῆν 77. 14.
τὰ διωνομασμένα συμπόσια 81. 13.
τὰ δόγματα χορηγούσης 76. 46.
αἰδίδια δόγματα, τὰ σοφίας — 82. 12;
1. 204. 29.
τῶν δογμάτων ἐμπειρότατος 76. 13.
δοκεῖ 74. 6; 80. 27; 83. 43.
δοκῇ 84. 6.
νόμισμα δόκιμον 77. 46.
μετρωτέρων εἶναι δοκούστων 78. 18.
δόξαις 74. 16.
πρὸς δόξας καὶ . . . φήμην . . . ἀφορᾶν
81. 16.
ἀντὶ λασίου δορᾶς 77. 22.
ὑπήκοα καὶ δοῦλα 73. 2; I. 165. 21;
1. 548. 8.
δουλοπρεποῦς σχήματος 83. 1.
δοῦλος μὲν 82. 31.
ὁ δρᾶν ἔθος 71. 7.
λιθοτόμων καὶ δρυτόμων 72. 31.
ἄξια δρῶντες 83. 4.
τί πλέον δρῶσιν 73. 36; 78. 2.

δυνάμενα . . . δελεάζειν 81. 9.
τοῖς δυναμένοις . . . θεωρεῖν 84. 3.
ἐνωτικάις δυνάμεσιν 81. 6.
θείαις δυνάμεσιν 72. 26.
τριγώνου δυνάμεως 81. 28.
ἀρετῶν καὶ δυνάμεων 75. 23.
τὴν δύναμιν τεθηπότες 81. 24.
δελεάζει δυνάτωτατον 74. 22.
κράτος τοῖς δυνατωτέροις ἀνήψαν 82. 30.
δυνήσεται θεωρεῖν 82. 12.
δύο 80. 4; I. 84. 36.
δυοῖν ἔνεκα 76. 31.
δυομένου δέ (sc. ἡλίου) 75. 30.
ὀχληρὸν καὶ δυσάρεστον 75. 11.
πρὸ ἡλίου δύσεως 76. 39.
χαλεπαῖς καὶ δυσιάτοις 71. 20; I. 40.
29.

ἐάν 81. 44.
ἐν τῷ ἑαυτῆς συνεδρίῳ 75. 32.
ἀφ' ἑαυτῆς τίκειν 82. 10.
ἐξ ἑαυτῆς ἀκίνητος 72. 13.
παρ' ἑαυτοῖς μονούμενοι 76. 6.
ἐν ἑαυτοῖς ἔχοντα τὸν ἑλεγχον 81. 15.
ἑαυτοῦς 73. 48; 81. 19.
ἑαυτοῦς δέ 74. 1.
ἑαυτῶν 78. 33.
ἐξ ἑαυτῶν γέγονεν 72. 19.
εἰς τὰ ἑαυτῶν ἕκαστος σεμνεία 86. 2.
τὴν ἀπλὴν ἱβδομάδα 81. 23.
ἱβδομάδων, δι' ἐπτὰ — 81. 22.
ταῖς δὲ ἱβδόμασι συνέρχονται 76. 8; 76.
24.
τὴν δὲ ἱβδόμην πανιέρων τινα 77. 3.
ἐγγύς 75. 3; 75. 10.
ἐγεννήθησαν καὶ ἐτράφησαν 74. 21.
αὐχένα ἐγκάρσιον ἐπιστρέψαντες 78. 21.
ἐγκράτειαν δὲ ὥσπερ τινα θεμέλιον 76.
37.
ἐγχαράττων ταῖς ψυχαῖς τὰ νοήματα 83.
29.
τὸν ἐγχώριον κροκόδειλον 72. 41.
παπύρου τῆς ἐγχωρίου 82. 19.
ἔδαφος, εἰς τὸ χερσῶθεν — 85. 23.
ἐξ ἐδάφους 76. 29.
ἔδει γάρ 73. 23; 74. 36.
ἐν αἷς ἐδήλωσα τάξεσι 83. 16.
πρὸς τὰς ἐδωδάς 79. 42.
περὶ ἐδωδὴν ἀπληστα 72. 44.
ἦν ἐξήλωσαν 78. 38.
ἐξήλωσαν καὶ διεπόνθησαν 71. 2.
ἐζημίωσε 80. 36.
ἄρτος ἐξυμωμένος 84. 23.
ἐθαύμασεν 73. 34.
ἐθελήσειεν 81. 18.
ἐθελουσίᾳ γνώμῃ φθάνοντες 82. 34.
ἐποννυμίας ἐθεντο 72. 6.
ἐθισθέντες 76. 49.
ὁ δρᾶν ἔθος 71. 8.

ὀνομάζειν ἔθος 81. 32.
 οὔτε ἐξ ἔθους οὔτε ἐκ παλαιέσεως 73. 13.
 ἐξ ἔθους συνακροῶνται 76. 26.
 εἰ 72. 27; 75. 13; 80. 42.
 εἰ γὰρ 82. 43.
 εἰ δὲ 78. 5.
 εἰ καὶ μὴ ὁμοίως . . τὸν γοῦν 83. 26; I. 21. 42.
 εἰ τι 80. 25.
 καὶ εἰ ἐτι τι χαλεπώτερον 77. 34.
 εἰ τις μὴ . . ἑλεήσειεν 81. 16; II. 424.
 εἶσαν 73. 27.
 εἶδος 77. 16; 79. 32.
 καθ' ἕκαστον εἶδος 78. 47.
 εἰδότες 74. 34; 77. 23; 78. 23.
 εἰδῶλον δουλοπρεποῦς σχήματος 83. I; II. 411.
 εἶη 72. 22.
 εἰκαιτέρας ὕλης 82. 18.
 εἰλικρινέστατα, ἀπλούστατα καὶ — 84. 29.
 ἐνὸς εἰλικρινέστερον 72. 2.
 εἶναι 72. II; 72. 24; 76. 40; 77. 3; 78. 18; 78. 29; 82. 26.
 εἰπεῖν 71. 3; 71. II; 77. 30.
 εἴποι τις ἂν 83. 18.
 ἵνα μὴ . . εἴπω 73. 35.
 εἰργάσαντο, τοῦτο τοῖς — 73. 39; I. 206. 12.
 εἰργασμένη 77. 19.
 κατ' εἰρήνην 86. 30.
 εἴρηται πρότερον 77. 17.
 εἰς 79. 34; 80. 35; 85. II; 85. 27.
 εἰς αὐτήν 82. II.
 εἰς ὃ 76. 24.
 εἰς οὐρανὸν ἀνατείναντες 81. 35.
 εἰς τὸ ἄνω 76. 29.
 εἰς τοῦτο . . γελάσονται 83. 2.
 εἰς ἐρωμένων τάξιν 80. 35.
 τῶν εἰς τὸν ἐρώμενον ἀναλωμάτων 80. 44.
 εἰσί 75. 7.
 εἰσίν 73. 22; 79. 7; 81. 38; 82. 18; 84. 26.
 εἰσὶν δὲ τινα καὶ ἄλλα 80. 19.
 εἰσάσιν 82. 45.
 εἰσκομίζεται οἶνος 83. 5.
 εἰσκομίζονται (sc. τράπεζαι) 79. 27; 79. 33.
 μὴδὲν εἰσκομίζοντες μὴ πότον 75. 16.
 εἰσκομίζουσιν τράπεζαν 84. 22.
 εἰσκρίσεσιν ἀκολουθοῦντες 81. 42.
 τὰ ἐπινίκια εἰστιάτο 80. 7.
 εἴσω 76. 10.
 εἶτα 73. 17; (ὅταν) 79. 35; 79. 46; 85. 2; 85. 6.
 εἴτε καὶ 73. 20.
 εἰώθασιν εὐχεσθαι 75. 26.
 ἔκ τε ἀμελείας 80. 43.
 ἐκ τῆς 81. 27.
 τὰς ἐκ τῶν ἀνομοίων τὸ ἔθος ἐπιμεξίας 74. 33.

ὧν ἐκάστη 79. 30.
 ἐν ἐκάστῃ δὲ 75. 14.
 χωρὶς ἕκαστοι 76. 5.
 καθ' ἕκαστον 74. 38; 78. 47.
 ἕκαστος 84. 20; 86. 2.
 ἐξ ἐκάστου 72. 39.
 ἐκότερον δὲ 77. 25; 79. 13; 80. 15.
 καθ' ἐκότερον 85. 1.
 ἐκότερος 85. 7.
 ἐκατέρωθεν 85. 16; I. 54. 59.
 θνητῶν ἐκγόνων 82. 9; I. 183. 29.
 ἐκεῖ 85. 13.
 ἐν ἐκείναις ταῖς ἡμέραις 83. 4.
 ἐκείνη δὲ 71. 19.
 ἐκεῖνο 73. 33.
 ἐκεῖνοι 77. 48.
 ἐκεῖνος 77. 41.
 ἐκκομίζονται 79. 35.
 ἐκλαλοῦσιν ἐν ὕπνῳ 75. 24.
 ἐκλεύκους 79. II.
 ἐκλογα πάντα καὶ εὐσάρκα 79. 29.
 καθ' ἐκούσιον γνώμην 82. 6.
 ἐκουσίῳ γνώμῃ 73. 21.
 ἐκπορίζοντες, ἐλευθερίαν αὐτοῖς — 74. 26.
 ἐκπομάτων πλήθος 78. 46.
 ἐπ' ἐκστάσει λογισμοῦ 77. 34.
 ἐκπαῶσι τῶν οὐσιῶν 74. 16.
 ἐκτεταγμένων καθ' ἕκαστον εἶδος 78. 47.
 πλησμονὴν, . . ἐκτρεπόμενοι 77. 16.
 οὐκ ἐλάττονα ὧν διαπίθεσιν 78. 9.
 οὐκ ἐλάττοσι ταῖς ὁρμαῖς 73. 44.
 οὐσίαν ἐλαττοῦσθαι διχόθεν 80. 43.
 ἔλαχεν 81. 26.
 τὸν ἔλεγχον ἐν ἑαυτοῖς 81. 16; I. 202. 49.
 οὐκ ἐλευθερίαν αὐτοῖς ἐκπορίζοντες 74. 25.
 τὴν ἐλευθερίον εὐκολίαν 82. 22.
 ἐλεύθεροι δὲ ὑπηρετοῦσι 82. 32.
 οἱ τυχόντες ἐλεύθεροι 82. 36.
 ἐλευθέρους 82. 26.
 ἐλέφαντος 78. 41.
 τῶν ἐν τῇ Ἑλλάδι συμποσίαν 80. 3.
 ἡ Ἑλλάς 73. 34.
 Ἑλληνες 73. 26; 78. 38.
 τῶν παρ' Ἑλληνῶν ἱερειῶν 82. 5.
 μέθης ἐλπὶδα 78. 30.
 ἐλπίδος μείζον ἔργον 85. 26.
 ἐμβόσκεσθαι θρέμμασιν 73. 30.
 ἐμμελίστατος, ἐντιμωτάτος τε καὶ — 85. I.
 ἐμμελοῦς διαγωγῆς 80. 12; I. 12.
 μεθύοντες ἐμπαροινούντες 78. 3.
 πρεσβύτατος καὶ ἐμπειρότατος 76. 14.
 μηδενὸς . . ἐμποδίζοντος 76. 35.
 ἐμπορευσόμενοι καὶ γεωργήσαντες 86. 4.
 τὰ μὲν ἐμπρόσθια 79. 12.
 εὐθὺς ἐμφαίνεται διὰ τῆς προσρήσεως 71. 15.
 ἐμφερόμενα, κάλλη νοημάτων — 84. I.
 ἀκρατον ἐμφορήσωνται 77. 32.
 τρόπον αἰθῶν ἐμφοροῦμενοι 79. 37.
 ἐν δὲ τῷ ἱερῷ 82. 30.

ἐν ᾧ 77. 4.
 κατὰ τάξεις ἐν κόσμφ προσήκοντι, κατὰ
 στοῖχον ἐν κ. 81. 34.
 ἐν ταῖς βακχικαῖς 85. 8.
 τὴν ἐν ταῖς 80. 1.
 τὸν ἐν ταῖς 74. 16.
 τοὺς ἐν ταῖς 81. 32.
 τῶν ἐν τῇ 79. 32.
 ἐν τοῖς ἀστρεσιν 75. 10 ; 83. 21.
 τῶν ἐν τοῖς 77. 45.
 τῶν ἐν τῷ 82. 37.
 ἐν ᾧ 78. 15 ; 83. 46.
 ἐνναίμων, καθαρὰ τῶν — 83. 8.
 ἐνακμάσαντας, ἐνηβήσαντας καὶ — 82. 1.
 τῆς ἐναντίας προαιρέσεως 74. 13.
 ἐξ ἐναντίας 85. 17.
 τὸν ἐναποκείμενον ταῖς λέξεσιν ἀόρατον
 νοῦν 83. 45.
 ἐναρμόνιον συμφωνίαν ἀποτελεῖ 85. 34 ;
 I. 12. 11.
 ἐνδειαν καὶ πέναν 73. 40.
 τὴν ἐνδειαν ἐξευμαριζούσης 77. 2.
 τὰς ἀνθρώπων ἐνδείας 73. 31.
 ἵνα . . . ἐνδῶσιν 73. 38.
 ἐνειμαν 76. 42.
 ἐνεκα 71. 7 ; 74. 13 ; 76. 31 ; 78. 1 ;
 79. 2 ; 83. 14 ; 85. 13.
 τε ἐνεκα καὶ 74. 44.
 ἐνεργαζόμενος, νόσον ταῖς ψυχαῖς — 80.
 32.
 ἐνεργοῦσιν, ἐπ' ἀτιμία . . . — 78. 5 ; I.
 104. 30.
 ἐνευφραίνονται καὶ τρυφῶσιν 76. 45.
 ἐνηβήσαντας καὶ ἐνακμάσαντας 82. 1.
 ἐνθεν 85. 22 (bis).
 κορυβαντιῶντες ἐνθουσιάζουσι 73. 16 ;
 I. 16. 23.
 ἐνθουσιῶντές τε 85. 26.
 τὰ ἐνθύμια εἰς φῶς προαγαγούσα 84. 3 ;
 I. 177. 42.
 καθάπερ ἐνναι 82. 5.
 οἷς . . . ὁ πόθος ἐνίδρυται 76. 44.
 ἐνιοι δὲ καὶ 76. 42.
 ἐννοίας καὶ ἐλπίδος 85. 25.
 ἐνὸς εἰλικρινέστερον 72. 2.
 ἐντιμωτάτος τε καὶ ἐμμελέστατος 85. 1.
 ἐντριβονται καὶ ὑπογράφονται 79. 5.
 ἐντυγχάνοντες τοῖς ἱεροῖς γράμμασι
 75. 35.
 χερσαίων ἐνύδρων 79. 30.
 ἐνύδρων δὲ τὸν . . . κροκόδειλον 72. 40.
 ἐνυφασμένου χρυσοῦ 78. 44.
 ἐνωτικαῖς δυνάμεσιν 81. 5.
 κρότος ἐξ ἀπάντων 84. 8.
 καὶ ἐξ ἀπὸρων εὐπύρους 73. 32.
 τῆς ἐξ αὐτῶν . . . βοηθείας 78. 17.
 ἐξ ἡμέρας 76. 5.
 ἐξαίρετου γέρος ἰξιώκασιν 77. 3.
 ἐξάλαισα κάλλη 83. 48.
 ἐξάρχοντες 85. 29.

ἑξαρχος, ἡγεμὼν καὶ — 84. 37.
 ἐξασκοῦσιν ἀτυφίαν 77. 24.
 τὴν ἑξαψιν 72. 7.
 ἐξευμαριζούσης, τὴν ἐνδειαν — 77. 2.
 ἡ δὲ ἐξήγησις . . . γίνεται 83. 41.
 ἐξῆς κατὰ στοῖχον 81. 34.
 καθ' ἡλικίαν ἐξῆς 76. 9.
 ἐξηχοῦσι 84. 20.
 ἐξίσιν ἐχθροὶ 78. 14.
 ἐξουσίας, μετὰ πλείονος — 78. 7.
 ἐξω 74. 29.
 ἐξωμῖς δέ 77. 22.
 ἐοικέναι ζῶφ 83. 44.
 ἐορτῆς, μεγίστης — 81. 25.
 τῶν ἐπαγγελλομένων εὐσέβειαν 72. 3.
 ἐπαγγέλλονται ἱατρικὴν 71. 17.
 ἐπαγωγόν, πρὸς τὸ τῆς ὕψεως — 78. 46.
 ἐπαιδεύθησαν θεραπεύειν τὸ ὄν 72. 1.
 ἐπαιδεύθησαν, καθορᾶν — 81. 36.
 ἐπαινέσαντες οὐκ ὀλίγα 79. 47.
 τὸν ἔπαινον . . . παραδηλοῦντες 76. 22.
 τὸν δὲ ἔπαινον (sc. διασημαίνοντες) 83. 36.
 οἱ ἐπακολουθήσαντες τῶν πολεμίων 85. 23.
 ἐπὰν θεάσωνται 85. 43.
 χιτώνας . . . ἐπαναζωσάμενοι 79. 11.
 βραδύνων ταῖς ἐπαναλήψεσιν 83. 29.
 ἐπανιστάμενοι δάκνουσιν 77. 36.
 εἰς ἐπανίσωσιν 79. 9 ; I. 4. 63.
 ἐπανορθωσάμενοι τὰς ἐνδείας 73. 32.
 ἐπαύλεις τε καὶ κῶμαι 74. 46.
 ἐπειγομένους, πρὸς ἄκραν ἀρετὴν — 82.
 40 ; I. 646. 11.
 ἐπειδὴν 78. 25.
 ἐπειδὴ 74. 4 ; 74. 21 ; 75. 37 ; 76. 39 ;
 81. 29 ; 81. 36 ; 84. 5.
 ἐπειδὴ καὶ 77. 16.
 ἀλλ' ἐπειδὴ 81. 13.
 ἐπειδήπερ οὐ 73. 3.
 καὶ ἐπειτα 84. 10.
 τοὺς ἔπειτα 80. 11 ; I. 32. 42.
 ἐπεντραγεῖν 79. 38.
 ἵνα ἐπερείδουντο 82. 21.
 ἡ φύσις ἐπέστησε . . . δεσπόινας 77. 10.
 ἀληθειαν ἐπεύχονται 86. 1.
 καθεζόμενας ἐν ἐπηκόφῳ 76. 34.
 ἐπὶ γὰρ ταύτης 84. 26.
 ἐπ' ἀνδρῶν 73. 34.
 ἐπὶ αὐτὴν ἀκρότητα 86. 11.
 τῆς ἐπὶ δεινότητι λόγων εὐκλείας 83. 23.
 ἐπὶ δεξιά 82. 14.
 ἐφ' ἧς 83. 8 ; 84. 22.
 ἐπὶ θεραπείαν ἰόντες 73. 14.
 ἐπὶ κακῷ 78. 11.
 τὸ ἐπὶ τοῖς ἀσθενεστέροις κράτος 82. 29.
 ἐπὶ τρεῖς ἢ τέσσαρας 76. 29.
 ἀλλήλοισ ἐπιβοηθῶσιν 75. 14.
 εὐσκόπως ταῖς ἐπιβολαῖς 84. 7.
 οὐκ ἐξ ἐπιβουλῆς 73. 41.
 ἐχθρὸν τε καὶ ἐπίβουλον ψυχῆς 77. 15.
 ἅπασιν ἐπίβουλος 78. 34.

ἐπιδείξεως, φροντίζων μὲν οὐδὲν — 83. 23.
 πρὸς ἐπίδειξιν μᾶλλον ἢ πρὸς εὐωχίαν
 78. 38.
 ἐπίδειξις ἐστιατόρων εὐπορίας 79. 21.
 ἐπιδειπνίδας, τὰς λεγομένας — 79. 35.
 ἐπιδιπλώσει 79. 14.
 ἐξ ἐπιδόσεως καὶ συμβολῶν 78. 27.
 ἐπιδραμούσαις δὲ ταῖς παλιρροίαις 85.
 21.
 ἐπιθειάζοντες 85. 5.
 αἱ ἐπιθυμίαι 80. 23.
 ἐπιθυμία καὶ λύπαι 71. 21.
 τὴν ἐπιθυμίαν 83. 14.
 τὰς ἐπιθυμίας 79. 41; 79. 51; 80. 42.
 τῶν ἐπικαλουμένων νομῶν 74. 38.
 φθάνοντες . . . τὰς ἐπικελεύσεις 82. 35.
 ψυχὴν . . . ἐπικουφισθεῖσαν 75. 31.
 ἀριστίνδην ἐπικριθέντες 82. 38.
 ἀρχὴν . . . ἐπὶληπτον 72. 23.
 προταθέν τι . . . ἐπιλύεται 83. 22.
 γυναῖξιν . . . ἐπιμανέντες 72. 27.
 ἐπιμανέντων, ἀνδρῶν γυναῖξιν — 80. 22.
 ἐπιμέλειαί χρημάτων καὶ κτημάτων 74. 3.
 τὴν ψυχῆς ἐπιμέλειαν 77. 4.
 μετὰ πάσης ἐπιμελείας 82. 38.
 βεβαίως ἐπιμένει 76. 21.
 ἐπιμένοντες, ἐπὶ μᾶς καὶ τῆς αὐτῆς σχέ-
 σεως — 83. 34.
 ἐπιμιξίας, τὰς ἐκ τῶν ἀνομοίων — 74. 33.
 τὰ ἐπινίκια εἰσιτιάτο 80. 6.
 καινότητι τῆς ἐπινοίας 81. 9.
 ἐπιπολάζουσιν . . . διάθεσιν 78. 35.
 ἐπιστήμη καὶ θεωρία 81. 19.
 ἐπιστήμη καὶ εὐσέβεια 75. 20.
 ἐπιστήμην, τελειοτάτην τὴν — 72. 20.
 πύθος ἐπιστήμης 76. 44.
 ἐπιστημονικῶν ἀνδρῶν 78. 48.
 ἐπιστρέφαντες, τὸν αὐχένα ἐγκάρσιον —
 78. 21.
 ἐπιτελοῦντες, διακονικὰς χρεῖας — 82. 33.
 ὦμῃν ἐπιτετηδευμένην μισανθρωπίαν
 74. 31.
 ἐπιτηδεύμασι, πᾶσι τοῖς πρὸς ἀλκὴν —
 80. 33; I. 83. 31.
 χώριον ἐπιτηδεϊότατον 74. 42.
 ἐπιτηδευμάτων, ἐν σπάνει καλῶν — 71. 8.
 ἐπιτηδεύουσιν, εὐκολίαν — 82. 23.
 εἰδωλον ἐπιφέρεισθαι δουλοπρεποῦς σχή-
 ματος 83. 1.
 ἐπιφέροντες, τῶν εἰς κολακείαν — οὐδὲν
 77. 12.
 ἐπιφημιστέον, τοῦτο γὰρ αὐτοῖς — 77.
 47; I. 3. 40.
 ἐπιχερονομοῦντες καὶ ἐπορχούμενοι 85. 4.
 ἐποικοδομοῦσιν ἀρετὰς 76. 37.
 ἐπόμενος ἀκολουθία τῆς πραγματείας
 71. 6.
 ἐπορχούμενοι καὶ 85. 5.
 ἐπτά 79. 27; 81. 22 81. 32.
 τῶν ἐπῶν 74. 8.

ἐπωνυμίας ἔθεντο 72. 5.
 ἐρᾶν ἀληθείας 81. 12.
 ἐρασθῶσιν, προαιρέσεως — 81. 45.
 τοὺς ἐραστάς 80. 36.
 ἐργασάμενοι, ἄσπονδα ἐν σπονδαῖς — 77.
 44.
 τὸ ἔργον 73. 35.
 ἔργον ἐλπίδος μείζον 85. 26.
 ἐρημίαν 74. 30; 75. 11; 80. 46.
 τῇ γὰρ ἐρμηνείᾳ 83. 30.
 τὰ τῆς ῥητῆς ἐρμηνείας 75. 37.
 κατὰ τὴν ἐρυθρὰν θάλασσαν 85. 12.
 ἔρχεται, ἐπὶ ψυχὴν — 76. 20.
 ἐρώμενον 80. 44.
 εἰς ἐρωμένον τάξιν 80. 35.
 ἔρωσ 80. 29.
 ὑπ' ἔρωτος ἀρπασθέντες 73. 15.
 περὶ ἔρωτος καὶ Ἀφροδίτης 80. 26.
 περὶ ἔρωτος 80. 21.
 ἐσθῆς 77. 17; 77. 20.
 καὶ ἐσθῆς δὲ . . . εὐτελεστάτῃ 77. 20.
 ἐσθίειν κελεύουσιν 79. 47.
 ψωμοὺς . . . ἐσθόντας 77. 40.
 ἐσθίουσι μὲν ὥστε μὴ πεινῇ 77. 13.
 περὶ τὴν ἐσπέραν 75. 27.
 μέχρῃς ἐσπέρας 75. 34.
 Ἑσασίαν πέρι 71. 1.
 ἐστί 74. 35; 76. 24; 77. 9.
 ἐστί δὲ 81. 25.
 ἐστὶν 72. 12; 75. 14; 75. 34; 77. 18;
 80. 4; 80. 16; 80. 21; 81. 3; 81.
 15; 81. 28; 82. 10; 82. 44; 83. 81.
 ἔστιν δὲ 75. 39.
 ἐστὶν καὶ 72. 2.
 ἐστιαθῇ 85. 8.
 τὸν ἐστιάτορα 79. 48; I. 18. 19.
 ἐστιατόρων 79. 21.
 ἐστιώμενοι, ὑπὸ σοφίας — 76. 45.
 ἑταιρείας, φιλικὰς — 74. 20.
 ἑταίροις καὶ φίλοις 73. 22.
 ἑταίρων 77. 39.
 ἑτέρα ἅπτα μέρη 77. 37.
 καὶ ἑτέρα πολυειδῆ 78. 48.
 ἑτέρας 78. 45.
 εἰς ἑτέραν πόλιν 74. 23.
 ἑτέρας ἑτέροι 72. 6.
 ἑτεροι δὲ 78. 11.
 μηδὲν ἑτερον ἢ 75. 23.
 ἑτέρους καὶ ἑαυτοὺς 73. 47.
 ἔτι 73. 24; 74. 17; 79. 3; 81. 44.
 ἐξ ἐτόιμον λαβόντας 73. 24.
 ἐτοίμους 83. 17.
 ἐτράφησαν, ἐγεννήθησαν καὶ — 74. 21.
 ἐτύμως καλοῦνται 71. 16; I. 8. 3.
 εὖ διαμεμετρημένων 84. 15.
 εὖ πως διαπλέκονται 79. 6.
 οὐκ εὐαγῶς 72. 25; I. 2. 19; II. 139. 43.
 πρὸς τελείαν ἀγούσαν εὐδαιμονίαν 73. 13.
 εὐδαιμονίας, ἐπ' αὐτὴν ἀκρότητα — 86. 12.
 εὐγενεῖς, ἀστείους καὶ — 82. 39.

εὐγενέσι καὶ ἀστέλοις 82. 17.
 εὐημερίαν 75. 28; 75. 29; — καὶ ἀλήθειαν
 85. 44.
 εὐθύς ἐμφαίνεται 71. 15; I. 46. 33.
 σφόδρα εὐκαίρως 74. 44.
 εὐκλείας ὀρέγεται 83. 24.
 εὐκολίαν, τὴν ἐλευθέριον — 82. 23.
 εὐκρασίαν, τὴν περὶ τὸν αἶρα — 75.
 I.
 εὐκρασίας, αἶρος — 74. 45.
 εὐμαρῇ ἀντίληψιν ἔχειν 76. 33.
 εὐμορφότατα καὶ περικαλλέστατα 78.
 49; I. 32.
 ἡ εὐνομοτάτη . . . πόλις 74. 27.
 εὐξαιτο γὰρ ἂν τις 79. 52.
 εὐπαράγωγα 81. 8.
 εὐπορίας, ἐστιατόρων — 79. 21.
 εὐπόρους, ἐξ ἀπόρων — 73. 32.
 σοφιστῶν εὐρήματα 72. 12.
 εὐρύναντες τὰ κοῖλα 79. 16.
 εὐρύνετο 85. 19.
 ἔκλογα καὶ εὐσάρκα 79. 30.
 τὰς εὐσαρκίας καὶ τὸ πλῆθος 79. 44; I.
 33. 19; τὸ δὲ τέλος 85. 38.
 ἐπιστήμη καὶ εὐσέβεια 75. 20.
 εὐσέβειαν, τῶν ἐπαγγελλομένων — 72.
 4.
 εὐσκόπως ταῖς ἐπιβολαῖς 84. 7.
 σφόδρα μὲν εὐτελεῖς 75. 7.
 εὐτελεστάτη ἐσθής 77. 20.
 εὐτελῇ πάννυ 82. 19.
 ἄρτον εὐτελῇ 77. 7.
 ἀσκηταῖς εὐτρεπίσθαι 82. 18.
 εὐτρόχως καὶ ἀπνευστί 83. 30.
 ἀπάσης ἀμεινον ἐντυχίας 86. 11.
 τῆς ἐν χερσὶν εὐφροσύνης 78. 29.
 τοὺς εὐχαριστηρίους ὕμνους 85. 27.
 μετὰ τὰς εὐχὰς 81. 41; 86. 2.
 εὐχεσθαι 75. 27.
 ἐπ' εὐώνυμα, χωρὶς δὲ γυναιξίν — 82.
 14.
 τὴν δὲ εὐώνυμον ὑπεσταλμένην 76. 12.
 καὶ τὸν εὐώνυμον ἀγκῶνα 78. 20.
 ταῖς τοιαύταις εὐωχίαις 80. 2.
 πρὸς εὐωχίαν 78. 39.
 τὴν εὐωχίαν 81. 40.
 ἐφεδρεῦουσιν δὲ ἄλλοι 79. 17.
 τῶν ἐφημερευτῶν 81. 32.
 ὡς ἔφην 82. 32.
 τῆς τοῦ ὄντος θεάς ἐφίεσθω 73. 10; I.
 16. 20.
 οὐκ ἀκροῖς ὥσιν ἐφίξαιεν 76. 19.
 ληστῶν ἐφοδος 75. 13.
 ἀκροτελεύτια καὶ ἐφύμνια 84. 19.
 ὡς ἔχει 79. 22.
 ἡδονὰς ἔχει 80. 15.
 σῶμα μὲν ἔχειν 83. 44.
 τὴν ἀντίληψιν ἔχειν 76. 33.
 ἐχθροὶ 78. 14; 78. 32.
 ἐχθροὶ μὲν γονέων 78. 31.

ὡς ἐχθρόν τε καὶ ἐπίβουλον 72. 15.
 ἐχθροὺς ὑποποτήσας 77. 42.
 ἔχον, πηγῆς λόγον — 77. 25.
 ἔχοντα 72. 43; 81. 15.
 ἔχοντες 72. 50; 76. 11; 78. 23.
 ἔχουσαι . . . προαίρεσιν 76. 28.
 ἔχουσι . . . μὴμην 75. 21.
 ἔμερον ἔχουσιν 83. 21.
 οὐς ἐχρῆν 80. 33.
 ἵνα ἔχῃ 84. 32.
 περὶ τὴν ἔω καὶ περὶ τὴν ἐσπέραν 75.
 27.
 πρὸς τὴν ἔω στάντες 85. 42.
 τὸ δὲ ἐξ ἐωθινοῦ . . . διάστημα 75. 33;
 II. 523.
 ἡμβρώτους ἐῷσιν 79. 39.

ζῆλον καὶ . . . προαίρεσιν 76. 27.
 διὰ ζῆλον καὶ πόθον 82. 7.
 ζηλοῦν, τὰ μὲν ὅμοια — 84. 31.
 ζηλωσάντων τὴν . . . ἀνισότητα 82. 2.
 ζῆν 77. 13.
 ζητεῖται τι 83. 21.
 ζῶα 72. 37.
 ζωῆς 73. 18.
 ζῶφ 83. 44.
 ζῶων 72. 11.

ἡ . . . ἡ 79. 8.
 ἥτοι . . . ἡ 71. 17.
 ἡ (= quam) 80. 1.
 ἡ ὅτε 85. 41.
 ἡ τοῦτο γε καὶ 72. 21.
 ἡ 73. 8; 82. 7.
 ἡγεμῶν δὲ καὶ ἑταρχος 84. 37.
 ἡγούμενοι 82. 25.
 ἡδὴ, τετελεσθηκέναι — 73. 19.
 ἡδὴ καταγινώσκειται 79. 50.
 ἡδον, ὕμνους — 85. 28.
 ἡδοναὶ καὶ ἐπιθυμίαι 71. 21.
 ἡδονὰς μὲν οὖν ἔχει ἑκάτερον 80. 15.
 τοῖς ἡδονῆς φίλτροις 82. 23.
 ἡδονῶν ἡλόγησαν 82. 8; II. 239.
 ὅψιν ἡδύναν 79. 3; 79. 26.
 ἡδυσμα 83. 10.
 ἡδυσμάτων (ποικιλίαι) 79. 24; (ἄνευ) 84.
 27.
 τὰ τε ἡθῆ καὶ τοὺς λόγους 80. 8.
 τὸ ἡθος 74. 33.
 ἡκριβωμένα, τορεῖαις — 78. 49.
 ἡκριβωμένον μετὰ φρονήσεως 73. 36;
 — σχῆμα 79. 10; I. 646. 43.
 ἡκρωττηριασμένοι, τὰ σώματα — 78.
 15.
 ἡλικία μόνον διαφέρουσιν 80. 25.
 γνώμην ἡλικία 82. 6.
 ἡλικίαν, τὴν παιδικὴν — 80. 35.
 καθ' ἡλικίαν ἐξῆς καθέξονται 76. 9.

ἡλικίας, ἐκ πρώτης — 81. 11 ; 82. 1.
 ἥλιον 72. 16 ; 73. 11.
 τὸν ἥλιον ἀνίσχοντα 85. 43.
 ἡλίου μὲν ἀνίσχοντος 75. 27.
 τὸν ἀφ' ἡλίου φλογμὸν 75. 9.
 ἡλόγησαν, ἡδονῶν — 82. 8.
 ἡμερα οἱ ἀγριώτατα 72. 38.
 ταῖς ἡμέραις 83. 5.
 ἡμέραν 75. 26 ; 76. 41.
 μεθ' ἡμέραν 77. 49.
 οἱ ἡμεροὶ . . . καὶ οἱ λογικοὶ 72. 48.
 διὰ τριῶν ἡμερῶν 76. 43.
 δι' ἐξ ἡμερῶν 76. 48.
 τῶν ἡμετέρων 80. 13.
 ἡμιβρώτους ἐῷσιν 79. 39.
 ἀλλὰ τοὺς ἡμιθέους 72. 21.
 ἡμύνετο 77. 42.
 ὅπερ ἀναγκαῖον ἦν 79. 26.
 προσήκον ἦν 84. 28 ; 85. 26.
 ἦν 78. 37 ; 81. 26.
 ἡνίκα 80. 6.
 ἡξιώκασιν, ἐξαιρέτου γέρωσ — 77. 4.
 ἡξίωσαν, μνήμη — 80. 8.
 ἡπείρου, τῆς ἀντιπέρας — 85. 20.
 ἦραν 72. 7.
 ἡρεμιοτέρᾳ κινήσει 83. 38.
 ἦρξάτο θεωρεῖν 83. 46.
 ἡσκημένοι σφόδρα περιέργως 79. 19.
 ἡσπάσαντο βίον 80. 14.
 ἡσυχάζεσθαι, μῆδεν καλὸν — 71. 14.
 ἡσυχία κοινὴ 83. 18.
 καθ' ἡσυχίαν ἀκροῶνται 76. 21.
 κατὰ πολλὴν ἡσυχίαν 84. 17 ; I. 21. 8.
 ἦτις 76. 19 ; 86. 9.
 ἦτοι παρ' ὅσον . . . ἦ 47. 17 ; I. 8. 10.
 οὐχ ἦττον δέ 83. 40.
 ἠφαιστον 72. 6.
 βαρὺν ἦχον 85. 33.

γῆ τε καὶ θάλασσα καὶ ποταμοὶ καὶ ἀήρ
 79. 28 ; I. 18. 31.
 θάλασσαν, ἐρυθρὰν — 85. 2.
 τὴν θάλατταν 75. 2.
 θάλπους 77. 21.
 θανάτῳ 72. 46.
 θανατῶντες, φονῶντες καὶ — 78. 8.
 κρείττους καὶ θαυμασιώτεροι 73. 43.
 θαυμαστοποιοὶ 80. 17.
 τῶν θαυματουργηθέντων 85. 13.
 θέας, τῆς τοῦ ὄντος — 73. 10.
 τὰ θέας ἀξία 81. 36.
 θεασάμενος 83. 25.
 θεάσασθαι 83. 24.
 θεάσωνται τὸν ἥλιον 85. 43.
 θεαταῖς χρώμενοι 77. 49.
 καὶ θείαις, μακαρίαις — 72. 26.
 πρὸς τὸ θεῖον, συγγένειαν — 72. 50.
 θεϊότατον, κάλλιστον καὶ — 82. 2.

θεῖον 72. 28.
 τῶν θεῖων ἀρετῶν 75. 23.
 ὥσπερ τινα θεμέλιον 76. 37.
 ὕμους εἰς τὸν θεόν ποιοῦσιν 76. 34 ; 80.
 84. 11 ; 85. 2.
 τὸν σωτήρα θεόν 85. 28.
 θεοῦ προστάξει 85. 14.
 τὴν τοῦ θεοῦ μνήμην 75. 22.
 τῷ θεῷ θυμῇρη 81. 39.
 εἰς θεῶν τιμὰς 72. 39.
 ἡ θεοφιλὴς ψυχὴ 82. 10 ; τοῦ θεοφιλοῦς
 85. 10 ; I. 2. 4.
 θεραπείαν 73. 13.
 θεραπεύει 71. 18.
 θεραπεύειν τὸ ὄν 72. 16.
 θεραπευταὶ 71. 16.
 τὸ δὲ θεραπευτικὸν γένος 73. 9.
 θεραπευτῶν 74. 40 ; 86. 4.
 καὶ θεραπευτρίδες 71. 16.
 θεραπευτρίδων 85. 32.
 ὁ τῶν θεραπευτῶν κτήσιν 82. 25.
 θερμὸν δέ 83. 6.
 θέρους 77. 22.
 θερσίτησι 72. 50.
 θεσιπσθέντα, λόγια — 75. 19.
 τὴν τῶν θεωμένων ὕψιν 79. 2.
 θεωρεῖν 82. 12 ; 83. 47 ; 84. 5.
 τὸν θεωρητικὸν βίον 80. 14.
 βίου θεωρητικοῦ 71 (Title).
 τῷ θεωρητικῷ μέρει φιλοσοφίας 82. 1.
 θεωρία τῶν τῆς φύσεως πραγμάτων
 81. 20.
 θεωρίαν ἀσπασαμένον 71. 5 ; 86. 5.
 θεωροῦντες, ἐξ ἀπόπτου — 76. 8.
 οὐ θεωροῦσι μόνον 76. 2.
 θήλειαν δέ 80. 31.
 θηρίκλια 78. 48.
 θηρίων τὰ ἀγριώτατα 72. 38.
 γυναιξὶν θνηταῖς 72. 26.
 τὸν θνητὸν βίον 73. 19.
 θνητός 72. 22.
 τῷ θνητῷ γένει 77. 10.
 θνητῶν ἐκγόνων 82. 9.
 θορύβων καὶ κηρῶν 74. 27.
 θρέμμασιν 73. 30.
 τὰ θρέμματα 77. 6.
 τὸ θρεμμάτων 83. 13.
 θρήνων, κλαυθμῶν καὶ — ἀξία 83. 4.
 θύειν 83. 11.
 θυγατράσιν 75. 20.
 τῷ θεῷ θυμῇρη 81. 39.
 θωρακίου τρόπον 76. 30.

ἱατρικὴν ἐπαγγέλλονται 71. 17.
 τὸν ἱατρὸν Ἱπποκράτην 74. 4.
 ἱατρῶν 78. 16.
 ἱβιν, τὴν Αἰγυπτίαν — 72. 42.

ιδέαι, τῶν κακῶν — 77. 27.
 ιδέας (τῆς ἐν τοῖς ἀλληγορουμεῖσι —) 72.
 15; 75. 41.
 ἴδια 80. 41.
 ἴδια καὶ καθ' αὐτόν 85. 7.
 ἀναθεκτικῶν τὸν ἴδιον βίον 81. 19.
 ἐπὶ τῷ ἰδίῳ, sc. κακῷ 78. 12.
 ἰδόντες καὶ παθόντες 85. 25.
 ἴδωσιν 73. 17.
 τὴν ἱερὰν παννυχίδα 84. 33.
 τὰ τῆς ἱερᾶς φιλοσοφίας 75. 25.
 ἱερὰς τραπέζης 84. 26.
 ἱερειῶν, τῶν παρ' Ἑλλήσι — 82. 5.
 τοῖς ἱερέυσι 83. 11.
 τῶν ἱερέων 84. 30.
 τοῖς ἱεροῖς γράμμασιν 83. 21.
 ἱερόν 75. 14.
 ἱερῷ 82. 31.
 τῶν ἱερῶν νόμων 71. 24; — γραμμάτων 83.
 41.
 ἱερωτάτας ὑφηγήσεις 81. 21.
 ἱκανῶς 84. 5.
 ἱκέται ἢ 71 (in Title).
 ἱκτινον 72. 41.
 ἱλαρότητι 83. 37.
 ἱλαρωτέρας ἀνέσσει 80. 20.
 ἱλαρωτέρας . . . διαγωγὰς 77. 30.
 ἐν Ἰλιάδι 74. 6.
 ἡμερον 73. 18; 83. 27.
 ἡμέρῳ, φιλοσοφίας — 73. 26.
 ἵνα 73. 38; 82. 20; 84. 32.
 ἵνα καὶ 73. 47.
 ἵνα μὴ . . . εἶπω 73. 33.
 ἰοβόλα τε καὶ ἀνθρωποβόρα 72. 45.
 ἰόντες, ἐπὶ θεραπείαν — 73. 13.
 τοὺς ἰούλους ἄρτι ἀνθούντες 79. 18.
 Ἰππημολγῶν 74. 9.
 Ἰπποκράτην 74. 4.
 ἅπερ οὐκ ἴσασι 78. 9.
 ἴσασιν 81. 25.
 ὥς ἴσασιν οἱ χρώμενοι 79. 21.
 ἔνεκα ἰσότητος 74. 13.
 ἴσως (= 'forte,' 'possibly') 73. 35.
 ἴσως δ' ἂν τις ἀποδέξαιτο 78. 35.
 τῆς Ἱταλικῆς πολυτελείας 78. 37.
 ἰχνηλατεῖν ἀλήθειαν 75. 33; I. 12.
 40.

καθ' αὐτόν 85. 8.
 καθ' ἐκάστην ἡμέραν 75. 26.
 καθ' ἕκαστον τῶν . . . νομῶν 74. 38.
 καθ' ἣν . . . ὥρισταί 74. 13.
 καθάπερ 73. 15; 74. 40; 75. 42; 76. 8;
 82. 5; 82. 40; 85. 8.
 καθάπερ τισὶν 75. 42; I. 14. 30.
 καθάπερ οὐκ οἶνον 77. 32.
 καθαρὰ τῶν ἐναιμῶν 83. 8.
 καθαφαὶ λημμάτων 81. 37.

τῇ καθαρότητι 79. 27.
 καθεζομέναι ἐν ἐπηκῳ 76. 34.
 καθέζονται 76. 9.
 καθειμένοι τοὺς χιτωνίσκους 82. 45.
 καθεστῶσι δὲ τῇ φωνῇ 76. 15.
 καθεστῶσι μὲν τῷ βλέμματι 76. 14.
 καθορᾶν, τὰ θεῶς ἀξία — 81. 36.
 καί (= etiam) 71. 4; 71. 18; 71. 19; 72.
 5; 72. 21; 73. 28; 74. 6; 74. 3(?);
 74. 12; 74. 27; 75. 20; 75. 24; 76.
 33; 76. 42; 77. 5; 77. 43; 78. 32;
 78. 33; 79. 31; 80. 5; 80. 7; 80.
 13; 80. 36; 81. 3 (bis); 83. 9; 83.
 11; 83. 22; 84. 16; 84. 28; 84. 37;
 85. 25.
 δὲ καὶ 70. 45; 74. 12; 78. 32; 84. 28.
 τε καὶ 71. 22; 72. 45.
 καὶ ἵνα 75. 13.
 καὶ γὰρ καὶ γυναῖκες 76. 26.
 ἡ καινὸν . . . ἡ ἀρχαῖον 84. 11.
 τῇ καινότητι τῆς ἐπινοίας 81. 9.
 κακιῶν, παθῶν καὶ — 71. 23.
 κακόδουλοι 74. 35.
 κακόν 80. 46.
 κακοτέχνως, ἀνεπιστημόνως καὶ — 78. 4.
 τῶν κακῶν ἰδέαι 77. 26.
 ὁ καλεῖται σεμνεῖον 75. 15.
 τὴν καλὴν . . . μέθην 85. 39.
 τὰ κάλλη 75. 23.
 κάλλη νοημάτων 83. 48; I. 1. 20.
 ἐν Καλλίῳ 80. 5.
 ὁ δὲ κάλλιστον καὶ θεϊότατον 82. 2.
 καλοκάγαθίας 82. 43.
 καλοκάγαθίας 86. 10.
 καλὸν 71. 14; 72. 37; 74. 4.
 ἐτύμως καλοῦνται 71. 16.
 καλοῦντες 72. 7.
 καλῶν 71. 8.
 κερηβαροῦντες ἢ καταμύοντες 85. 40.
 κατὰ τάξεις 84. 17.
 κατὰ τὰς ὑφηγήσεις 81. 20.
 κατὰ τὴν . . . συμβολὴν 79. 14.
 κατὰ τὸν ἱατρὸν 74. 4.
 κατὰ τοὺς ἀγκῶνας 82. 20.
 τὰ καταβληθέντα . . . σπέρματα 81. 3;
 I. 15. 24.
 καταγινώσκειται 79. 50.
 καταξεύσασαι τὸ . . . κράτος 82. 29.
 τῶν κατακεκλιμένων 83. 40.
 μετὰ δὲ τὸ κατακλιθῆναι μὲν τοὺς συμπό-
 τας 83. 15.
 κατακλίνονται 81. 41.
 πρὸ τῆς κατακλίσεως 81. 33.
 διανενέμνται ἢ κατάκλις 82. 13.
 κατακλυσθέντες διαφθείρονται 85. 24.
 καταλειπόμενοι 84. 13.
 τῆς καταλήψεως τῶν λεγομένων 83. 33;
 I. 680. 17.
 καταλιπόντες 74. 18.
 καταμύοντες, κερηβαροῦντες ἢ — 85. 40.

καταπαλαίουσι μετὰ πλείονος ἐξουσίας
78. 7.

καταπλαστῶν καὶ ἱατρῶν 78. 16.

ἀνδρογύνους κατασκευάζων 80. 32.

πενίαν αὐτοῖς κατασκευάσαντες 73. 41;

II. 239.

κατάστασιν ὑγεινοτάτην 75. 6; I. 680.
43.

καταφρονοῦσιν 81. 12.

συνιέναι καὶ κατεilhφεναι 83. 35.

κατεσκευασμένα 78. 41.

αἷς κατέσκηψαν ἡδοναί 71. 20.

κατιδοῦσα 84. 1.

τὰ δὲ κατόπιν 79. 13.

διὰ κατόπτρου τῶν ὀνομάτων 83. 48.

κατοψοφαγοῦσιν 79. 37.

τῶν κάτω σελήνης 72. 40.

κατωρθωμένων ὥς δὴ πάνυ 81. 17; I. 152.

4.

κατωτέρω τῶν ὑπὸ γόνυ 79. 12.

κείμενον 74. 43.

ἢ μὴ κειρόμενοι τὸ παράπαν 79. 8.

ἢ κείρουσι καὶ δενδροτομοῦσι 73. 37.

κεκομψεύσθαι 80. 26.

ψυχὰς νόσοις κεκραττημένας 71. 19.

παρὰ τῶν κεκτημένων 74. 24.

κελεύουσιν 79. 47.

κεναί 79. 36.

κεναῖς δόξαις 74. 16.

κενοὶ δὲ πρὸς τὰς ἐπιθυμίας 79. 41; I.

152. 10.

κεφαλῆς 76. 22.

τῆς κεφαλῆς 83. 39.

καὶ τὰς τῆς κεφαλῆς τρίχας 79. 6.

ἐν κήποις ἢ μοναγρίοις 74. 30.

κηρῶν 74. 27.

κιβδηλεύοντες ἐπὶ συμποσίων 78. 2.

κινήσει τῆς κεφαλῆς 83. 38.

κλαυθμῶν καὶ θρήνων 83. 3.

κνίσαν, τὴν ἀναδιδομένην — 79. 45.

τὰ κοῖλα τῶν πλευρῶν 79. 17.

κοινά 80. 40.

τὰς κοινὰς συνόδους 77. 29.

κοινή 83. 13.

κοινὸν . . . σεμνείον 76. 23.

εἰς κοινὸν σύλλογον 76. 9.

ὁ κοινὸς καὶ πάνδημος ἔρως 80. 28.

κοινοὺς αὐτῶν γονεῖς 82. 42.

κοινωνίαν, ἀσπάζονται — 75. 13.

τῶν εἰς κολακείαν 77. 11.

κόλπους ἀπαιαροῦσιν 79. 16.

κομιδῇ νέους 81. 44.

βακχεύομενοι καὶ κορυβαντιῶντες 73.

10; I. 16. 22.

κόσμον 72. 18.

κόσμον πολιτῶν 86. 7.

ἐν κόσμῳ 81. 34; 83. 17; 84. 17.

κράζουσι καὶ λυτῶσι 77. 35.

τῇ κρατίστῃ τῶν ἱερῶν . . . μερίδι 84.

29.

ἀνὰ κράτος 82. 33; I. 118.

κράτος ἀνήψαν 82. 30; I. 19. 4.

κρείσσονα 71. 18.

κρείττον ἀγαθοῦ 72. 2; I. 2. 29.

οἱ κρείττονες 84. 32.

χρημάτων κρείττους 73. 29; — καὶ θαν-
μασιώτεροι 73. 43.

κρίνουσιν 76. 40.

κροκόδειλον, τὸν ἐγχώριον — 72. 41.

κρότος . . . εἰς τὸ τρίτον μόνον 84. 8.

κρυμὸν 75. 10.

κρυμοῦ τε καὶ θάλλου 77. 21.

κτημάτων, χρημάτων καὶ — 74. 2.

τὰς κτήσεις ἀνέντες 73. 30.

κτητῆσιν 82. 26.

κυκλοτεροῦς γραμμῆς 79. 10.

αἱ ἐν κύκλῳ . . . ἐπαύλεις 74. 46.

ἐν κύκλῳ περιάγοντες 79. 43.

ἐπὶ κύκλωπος καὶ τῶν Ὀδυσσεῶς 77.
38.

κύλικες 78. 48.

ταῖς κύλικιν 78. 22.

κυνῶν ἀτιθάσων 77. 35.

ἐπαύλεις τε καὶ κῶμαι 74. 46.

ὥς ὁ κωμικός φησιν 78. 10.

τοὺς κώμους καὶ τὰς λεγομένας ἐπιδειπνίδας
79. 34.

ἐξ ἐτόιμου λαβόντας 73. 24.

παρὰ τῇ λαγόνι 76. 13.

λακωνικὴν σκληραγωγίαν 82. 21.

ἀντὶ λαοῦ δορᾶς 77. 21.

τὰς λεγομένας ἐπιδειπνίδας 79. 35.

τῶν λεγομένων 83. 33.

ἐπαινον τοῦ λέγοντος 83. 37.

λέγω δὲ οὐ . . . ἀλλά 73. 7.

λειπέτω, μηδέποτε τὴν τάξιν — 73. 12.

λειτουργίας ἄθλον 84. 30.

λελουμένοι καὶ λελειασμένοι 79. 5; I.
302; I. 610.

λελουμένοι 79. 4.

αἱ λέξεις 85. 36.

ταῖς λέξεσιν 83. 45; I. 56. 21.

τῶν λέξεων καὶ 85. 37.

λέξω 71. 6.

λέοντα 72. 40.

λεπταὶ μὲν 75. 3.

λευχειμονοῦντες, φαιδροὶ 81. 30.

λεχθεῖσαν τράπεζαν 84. 22.

ἐν τοῖς λεχθεῖσι μοναστηρίοις 76. 6.

ὁ λεῶς 85. 19.

εἰς λεωφόρον ὁδὸν καὶ ξηρὰν 85. 18; I.
16. 11.

καθαραὶ λημμάτων 81. 38; I. 344.

ληστῶν ἔφοδος 75. 13.

λίθοι καὶ ξύλα 72. 30.

λιθοκόλλατα 78. 43.

λιθοτόμων καὶ δρυτόμων 72. 31.

ἢ λιθώδη καὶ ἀπόκροτα 80. 50; 81. 1.

λίμνης 75. 4.
 ὑπὲρ λίμνης Μαρίας 74. 42.
 αἱ ἐκ τῆς λίμνης . . . αὔραι 75. 1.
 λιπαίνουσιν τὸ σῶμα 77. 5; II. 347.
 47; II. 57. 11.
 λόγια 75. 19.
 ἡ λογικὴ ψυχὴ 83. 46.
 καὶ οἱ λογικοὶ τὰ ἄλογα 72. 49.
 λογισμοῦ ὀξυωπίαν 77. 34; 86. 1.
 μετὰ λογισμοῦ καὶ φρονήσεως 76. 15.
 λογογράφοις, ποιηταῖς καὶ — 71. 9.
 πηγῆς λόγον 77. 25.
 λόγος, ὁ ὀρθός — 83. 12; I. 34. 32; I. 103. 15.
 ὁ λόγου καὶ ἐννοίας 85. 25.
 τοὺς λόγους 80. 8.
 λόγων 76. 16; 83. 23.
 λουτροφόροι 72. 33.
 λυθείσης τῆς ἁρμονίας 81. 8.
 λυπηνόμενος 80. 34.
 ἐπιθυμῖαι καὶ λύπαι καὶ φόβοι 71. 21.
 λυτῶσι, κρᾶνσι καὶ — 77. 35.
 λωβήσαντες καὶ σπαράξαντες 79. 38.

τοῦ μαθεῖν ἴμερον 83. 26.
 μακαρίαις καὶ θεαῖς 72. 27.
 ἀθανάτων καὶ μακαρίαις 73. 18.
 τέχνη μακρὴ 74. 5.
 μαλακωτέρας 82. 16.
 μάλιστα 85. 31.
 καὶ μάλιστα 80. 42.
 καὶ μάλιστα περὶ 74. 38.
 μᾶλλον ἢ 72. 35; 78. 39; 79. 2; 82. 6;
 85. 41.

ἔτι μᾶλλον ἢ πρότερον 83. 19.
 μανδραγόραν 78. 19.
 μανῶδες opp. το νηφάλιον 73. 33.
 μανῶδες (= 'maddening') 77. 33.
 Μαρίας 74. 41.
 Μαριάμ 85. 30.
 μεγαλόνοιαν opp. το ὀλιγωρία 73. 45.
 μεγαφρονοῦντες 80. 19.
 τὸ μέγεθος τῆς ἀρετῆς 71. 12; I. 5.
 25.

μεγίστης ἑορτῆς 81. 25.
 μεθ' ὧν 84. 16.
 μέθην 85. 39.
 μέθης ἐλπίδα 78. 30.
 τὸ μεθόριον διάστημα 85. 18.
 μεθύοντες, ἐμπαροινούντες 78. 3.
 μεθυσθέντες . . . τὴν καλὴν ταύτην
 μέθην 85. 38.
 μεῖζον, ἐλπίδος — 80. 45; 85. 26.
 μεῖρακια πρωτογένεια 79. 17.
 μεῖρακιώδους ἀκρασίας 72. 24; I. 150;
 II. 84. 37.
 ὧν ἡ μείωσις 79. 51; I. 24. 34.
 μέλεσι 85. 3.
 μέλεσιν 85. 32.

μέτρα καὶ μέλη 84. 12.
 τῆς εἰς τὸ μέλλον μέθης 78. 29.
 μελῶν, μέτρων καὶ — 76. 3.
 μεμαθηκότες . . . ἐρᾶν 81. 11.
 οὐδὲ μεμνησθαι καλόν 72. 37.
 καὶ οἱ μὲν 78. 15.
 ὁ μὲν 76. 25; 83. 27; 84. 10.
 τὰς μὲν 81. 36.
 τοὺς μὲν 74. 1.
 τῷ μὲν 84. 7.
 ἡ μὲν γὰρ 82. 26.
 μὲν γάρ 71. 18; 73. 33; 83. 12; 84. 28.
 μὲν καὶ 86. 7.
 μὲν οὐκ 73. 44.
 μὲν οὖν 74. 35; 75. 21; 80. 15.
 μὲν γὰρ καὶ 85. 15.
 ὁ μὲν γάρ 77. 41.
 τὴν μὲν γάρ 82. 21.
 τῶν μὲν γάρ 72. 36.
 τῆς μὲν ἐνθεν 85. 22.
 τὸ μὲν ἐσθῆς 77. 17.
 τὰς μὲν οὖν 76. 5.
 τὴν μὲν οὖν 74. 45.
 τὰ μὲν σύμβολα 84. 1.
 μέρη 72. 23; 77. 37; 81. 6.
 μέρει τῆς φιλοσοφίας 82. 2.
 μέρεσι, τοῖς πλείστοις — 71. 4.
 μερίδι, τῇ κρατίστῃ — 84. 30.
 μέρος 79. 14; 76. 42; 78. 28; 80. 28.
 κατὰ μέσον τὸ συμπόσιον 84. 35.
 μέσος, παρελθὼν — 78. 6.
 μεστὰ φλυαρίας 81. 15.
 καὶ μεστὰ περιττωμάτων 72. 44.
 μετὰ 77. 4; 78. 7; 81. 30; 81. 41; 82. 35.
 καὶ μετὰ τὰς εὐχὰς 86. 2.
 μετὰ δέ 83. 15; 84. 33.
 ἐρημίαν μεταδιώκοντες 74. 31.
 ἐρημίαν μεταδιώκουσιν 75. 11.
 μεταξύ 76. 11; 76. 28.
 μετασχεῖν 74. 36.
 πρὸς τὰ μετέωρα 85. 20.
 μετεωρίζεσθαι, αἰρεσθαι καὶ — 72. 8.
 μετοικίζονται 74. 22.
 μέτρα γὰρ καὶ μέλη 84. 12.
 τῶν μετριωτέρων 78. 18; 79. 50.
 μέτροις καὶ μέλεσι 85. 3.
 μέτρων καὶ μελῶν 76. 3.
 μέχρι ἂν . . . ἴδωσιν 73. 17.
 τὰ μέχρι πρὸ μικροῦ 72. 30.
 μέχρις 75. 34.
 μή (= οὐ) 75. 17; (οἷς δὲ μή) 73. 22; and
 79. 8; 83. 25 (with infin.).
 εἰ καὶ μή 82. 15.
 οἱ μή . . . ἀνέντες 73. 30.
 τὰ μηδ' ἂν συγκριθέντα 72. 50.
 εἰ δὲ μηδεὶς 78. 6.
 μηδὲν 75. 16, 17; 78. 22; 71. 6 (used
 irregularly as = οὐ with particip.).

μηδέν (with infin.) 71. 13; 75. 23; 79. 32; 81. 2; 83. 1.
 μηδενός . . . ἐμποδίζοντος 76. 34.
 καὶ μηδέποτε . . . λείπεται 73. 11.
 μηκύνειν 79. 49.
 μηλοβότους 73. 27.
 μήτε 78. 22, 23 (irregular for οὔτε).
 μήτηρ 72. 10.
 μητράσιν 82. 41.
 μαινόμεναι 81. 39.
 μίαν μόνην 78. 23.
 ἐπὶ μίας καὶ τῆς αὐτῆς 83. 34.
 ἐκ μικρὰς 84. 4.
 μικρόν 78. 14; 79. 13; 82. 20.
 πρὸ μικροῦ 72. 20; 78. 13.
 μίμημα τοῦ πάλαι 85. 11.
 μιμοῦνται 76. 1; 80. 4.
 ἡ μίξις 75. 5.
 μισανθρωπία, ἐπιτετηδευμένην — 74. 32.
 μνημεῖα τῆς 75. 41.
 ἀληστον μνήμην 75. 22.
 μνήμης ἡξίωσαν 80. 8.
 ἰδέας μοι δοκεῖ 74. 6.
 μοὶ μόλις 76. 48.
 κήποις ἢ μοναγρίοις 74. 30.
 μονάδος ἀρχεγονώτερον 72. 2.
 μοναστηρίοις, τοῖς λεχθεῖσι — 76. 6.
 μοναστήριον, σεμεῖον καὶ — 75. 15.
 μόνη 82. 10.
 μόνη 86. 6.
 μόνον 71. 19; 72. 38; 73. 3; 78. 23; 79. 9; 79. 26; 80. 25; 80. 40; 84. 9.
 οὐ μόνον . . . ἀλλὰ καὶ 72. 46.
 μονοῦμενοι 75. 15; 76. 5.
 ἐναρμόνιον καὶ μουσικὴν ὄντως 85. 35.
 μῦθον . . . ἀληθῆ 77. 29.
 τὰ τῶν μύθων πλάσματα 81. 4; I. 1. 5;
 I. 1. 13.
 τοῖς μυκτηρσί περιλιχνεύουσι 79. 44.
 μυστήρια, τὰ τοῦ σεμνοῦ βίου — 75. 16.
 Μυσῶν τ' 74. 9.
 Μωϋσέως 81. 21; 85. 29.
 οἱ Μωϋσέως γνῶριμοὶ 81. 10.
 ναματιαῖον ὕδωρ 77. 9.
 νέοι 83. 41; 84. 21.
 οἱ νέοι 82. 37.
 ἔτι κομιδῇ νέους 81. 44.
 νεύμασιν ὕψους ἢ κεφαλῆς 76. 22.
 νεύματι καὶ βλέμματι 83. 35.
 νηφάλια . . . θύειν 83. 10.
 νηφάλιον καὶ μετὰ φρονήσεως ἡκριβωμέ-
 νον 73. 35.
 νήφοντες 77. 48.
 νίκης καὶ στεφάνων 78. 1.
 τῇν ἐν τοῖς νοήμασι . . . ἀκρίβειαν 76. 18.

τὰ νοήματα 83. 30; 85. 35.
 τῶν νοημάτων καὶ τῶν λέξεων 85. 37.
 κάλλη νοημάτων 83. 48.
 νοητάς, ἀκτίνας — 82. 11.
 νομίζοντες 73. 19; 77. 3; 82. 42.
 νομίζουσιν 75. 38; 81. 43.
 νόμισμα δόκιμον 77. 46.
 ἅπαντα ἡ νομοθεσία 83. 43.
 νομοθεσίαν, τὴν πατριον — 75. 36.
 νόμοις φύσεως 80. 24.
 νόμους καὶ λόγια 75. 19.
 νόμων, φύσεως καὶ τῶν ἱερῶν — 71. 24.
 νόσοις 71. 19; 72. 45.
 νόσον, θήλειαν δὲ — 80. 31.
 νοῦν 83. 46.
 τὸν μὲν νοῦν τετάσθαι 80. 39.
 κατὰ νοῦν ἀπαντῆσαι 81. 40; I. 91. 21.
 νοῦς 83. 31.
 νυκτός 76. 42.
 νύκτωρ ἐν σκότῳ 78. 3.
 νυνί 78. 36.

Ξενοφῶν καὶ Πλάτων 80. 9.
 τὸ Ξενοφάντος 80. 16.
 ξηράν, λεωφόρον δῶδιν καὶ — 85. 18.
 τὰ ἔθανα καὶ ἀγάλματα 72. 29.
 ξύλα, λίθοι καὶ — 72. 30.

ὁ δὲ μεταξύ 76. 25.
 ὁ τῆς φύσεως πλούτος 74. 15.
 ὃ 85. 25.
 ὃ καὶ ἀγαθοῦ κρεῖττον ἐστίν 72. 1.
 ὁδόν 85. 18.
 τῶν Ὀδυσσεὺς ἐταίρων 77. 38.
 ὅθεν 76. 41.
 ἡ ὁδὸν 77. 23.
 οἱ μὲν 77. 31; 79. 3.
 οἱ δὲ 77. 42; 78. 16; 83. 33.
 οἱ 72. 37; 75. 40; 79. 36; 80. 14; 80. 48; 82. 40.
 οἶα 75. 6; 81. 6.
 οἶα τε 82. 10.
 οἶδ' ὅτι 71. 10.
 οἶδα 83. 2.
 οἶδα δὲ τίνας οἱ 78. 24.
 τὰ οἰκία 83. 47.
 οἰκειότατον γέρας 86. 10.
 οἰκειότερον 82. 44.
 οἰκειότερους τῶν ἀφ' αἵματος 82. 43.
 οἶκμα ἱερὸν 75. 14.
 οἶκία 77. 17.
 αἱ δὲ οἶκίαι 75. 6.
 οἰκίας 77. 17.
 μηδὲν οἰκοθεῖν . . . προστιθεῖς 71. 7;
 I. 2. 5.
 πολλαχοῦ μὲν τῆς οἰκουμένης 74. 35.

μεταξὺ τῶν οἰκῶν 76. 28.
οἶμαι 72. 7.
ὡς οἶμαι 77. 1.
οἶνον 77. 32.
οἱ τὸν οἶνον 78. 10.
οἶνος 83. 4; 83. 12.
οἶνοχοοῦσιν 79. 3.
οἷς 72. 3; 72. 5; 73. 22; 75. 20; 75. 42; 76. 43; 80. 4; 80. 10; 83. 9; 84. 24.
οὐκ ὀλίγα 79. 48.
ὀλιγαρίας opp. το μεγαλόνοιαν 73. 45.
ὀλκόν, τὸ σύνηθες — 74. 22.
ὄλον 85. 42.
Ὀλυμπιονίκαι καὶ 78. 1.
τῆς τῶν ὄλων γενέσεως 81. 24.
ποιητῇ τῶν ὄλων 86. 8.
Ὀμηρος 74. 6.
ὅμοια 77. 45.
τὰ μὲν ὅμοια ζηλοῦν 84. 31.
ὁμοίως 77. 20; 83. 26.
ὁμοῦ καὶ 85. 27.
τοὺς ὁμοφύλους 73. 3.
ὅμως 71. 12.
ἀλλ' ὅμως 80. 13.
ὃν χρὴ τρόπον 82. 39.
θεραπεύειν τὸ ὃν 72. 1.
δύ' ὀνειράτων . . . φαντασιοῦσθαι 75. 22.
ὀνειροπολούμενοι τὰ . . . δόγματα 74. 25; I. 64. 6; I. 680.
ὀνομάζειν ἔθος 81. 32.
τὰ μὲν ὀνόματα 72. 12.
κατόπτρου τῶν ὀνομάτων 83. 48; I. 248.
ὄντες 79. 3.
ὄντος 75. 3.
τῆς τοῦ ὄντος θεάς 73. 10.
ὄντως 85. 35.
τὴν ὄντως εὐημερίαν 75. 28.
ὀξυδερκοῦντα 80. 40.
ὁμοίως ὀξυδερκοῦσι 83. 26.
ὀξύς opp. το βαρύν 85. 34.
ὀξυωπίαν λογισμοῦ 86. 1.
ὅπερ 79. 25; 81. 28.
ὅπερ ἐστίν 74. 42.
πλὴν ὅποτε . . . δέοι 84. 18.
εὐκλείας ὀρέγεται 83. 24.
ἀθανάτων ὀρεχθεΐσαι 82. 9.
τοῦ ὀρθογωνίου τριγώνου 81. 27.
ὁ ὀρθὸς λόγος 83. 12.
ὀρμαῖς 73. 45.
ὀρχησται καὶ θαυμαστοί 80. 17.
ὀρώντες 72. 42.
τῶν ἄλλων ὅσα 75. 18.
ἀπάντων ὅσα 79. 28.
ὁσμῶν 79. 46.
παρ' ὅσον 71. 17; 71. 24; 72. 10.
τῶν ὁστέων αὐτῶν ἐπεντραγεῖν 79. 38.
εἴτα ἔταν 79. 46; 85. 7.
ἔταν δέ 79. 39; 84. 20.
ἔταν οὖν 74. 16.

ἔτε 82. 18.
ἐστὶν δὲ ἔτε 77. 43.
ἐστὶν ἔτε 83. 9.
ἔτι 73. 26; 77. 18; 81. 37; 83. 2.
οὗ 73. 3; 73. 7; 76. 16; 79. 25; 81. 43; 82. 8; 82. 33; 85. 39.
οὗ γάρ 83. 23.
οὐ μόνον . . . ἀλλὰ καὶ 79. 26; 81. 23.
οὐδέ 72. 37; 76. 7; 82. 33; 82. 35.
οὐδεὶς 82. 31.
ὑπ' οὐδεμιᾶς προφάσεως 81. 38.
οὐδέν 77. 7; 77. 12; 82. 43; 83. 23.
ὑπ' οὐδενός 74. 17.
οὐκ 72. 19; 73. 41; 74. 23; 74. 47; 76. 19; 77. 13; 78. 9; 80. 21; 82. 4; 83. 5; 83. 17.
ἀς οὐκ ἂν 74. 28.
οὐλοτέραις 79. 14.
οὖν 75. 24; 81. 30; 84. 5; 85. 38.
περὶ μὲν οὖν 77. 17.
ἀλλ' οὖν 82. 16.
ἔρωτος οὐρανίου 73. 15; 80. 26.
φωτὸς οὐρανίου 75. 29.
οὐρανόν τε καὶ κόσμον 72. 18; ἀνα-
τείναντες εἰς οὐρανόν 81. 35.
οὐρανοῦ μὲν καὶ κόσμου 86. 7.
οὖς 73. 34; 77. 8.
αἱ οὐσίαι λίθοι (= 'substance') 72. 30.
οὐσίαν 80. 38.
τὴν δὲ οὐσίαν ἐλαττοῦσθαι 80. 43.
τὰς οὐσίας (= 'property') 73. 20; 73. 28; 73. 46.
οὐσιῶν (= 'property') 74. 17.
οὔτε 73. 14; 73. 43; 75. 12.
οὔτε γάρ 75. 10.
οὔτοι 73. 43; 78. 2; 81. 22.
οὔτοι μὲν 73. 3.
οὕτω 81. 32.
οὕτως 76. 44.
οὐχ 78. 10; 79. 1; 82. 24.
τοῖς ὀφθαλμοῖς καὶ τοῖς μυκτῆρσι 79. 43.
ὀχληρὸν καὶ δυσάρεστον 75. 10.
αἰσθητῶν ὄχλου 75. 31.
ὄψα δὲ πολυτελῇ 83. 13.
ὀψαρτυταί, σιτοποιοὶ καὶ — 79. 25.
ὄψέ 81. 44.
τὰς τε ὄψεις καὶ τὰς χεῖρας 81. 35.
τὰς τε ὄψεις καὶ ὄλον τὸ σῶμα 85. 42.
ὄψων 79. 46.
ὄψεως ἡ 76. 22.
τὸ τῆς ὄψεως ἐπαγωγόν 78. 46.
ὄψιν ἡδύναι 79. 2; 79. 26.
ὄψιν . . . πεπηρωμένον 73. 6.
ὄψων καὶ ἡδυσμάτων 79. 23.

παγέντων, οἷα τειχῶν — 85. 17.
πάγκαλα μὲν τὰ νοήματα 85. 35.
πάγκαλοι δὲ αἱ λέξεις 85. 36.

ιδόντες καὶ παθόντες 85. 25.
 πάθους ἀμέτοχοι 72. 27.
 παθῶν καὶ κακιῶν 71. 23.
 παῖδας 81. 44.
 τοῦ παιδερστοῦ 80. 38.
 παιδερστών ἀθύρματα 79. 19.
 παῖδες ἔτι ὄντες 79. 3.
 παιδικά, νοῦν τετάσθαι πρὸς τὰ — 80. 39.
 τὴν παιδικὴν ἡλικίαν 80. 35.
 πάλαι 85. 12.
 τῶν πάλαι ποιητῶν 84. 12.
 παλαιούς, πολυεῖς καὶ — 81. 43.
 παλαιῶν, συγγράμματα — ἀνδρῶν 75. 40.
 πάλιν 86. 3.
 ἐπιδραμούσαις ταῖς παλιρροίαις 85. 21.
 τὸ παναγέστατον σιτίον 84. 23.
 πάνδημον κακόν 80. 45.
 πάνδημος ἔρως 80. 28.
 τοῖς Πανέλληνσι, θεαταῖς χρώμενοι — 77. 49.
 πανέορτον 77. 3.
 πανιέρων τινα καὶ πανέορτον 77. 3.
 παννυχίδα, ἄγουσι — 84. 33.
 ἡ παννυχίς, ἀγεται — 84. 34.
 πανολεθρίας 85. 15.
 πάντα 79. 29; 80. 41; 81. 8.
 οἱ δὲ πανταχόθεν ἀριστοὶ 74. 39.
 πανταχοῦ 78. 36; 82. 22.
 παντελῶς ἐπικουφίσθεισαν 75. 31.
 πάντες 76. 21; 84. 20; 84. 35.
 παντοίοις, sc. νόσοις 72. 46.
 παντοίων χρωμάτων 78. 45.
 διὰ παντοίων μέτρων καὶ μελῶν 76. 3.
 οἱ παντὸς πάθους ἀμέτοχοι 72. 27.
 πάντων 72. 11; 84. 17.
 πάνυ 81. 17; 82. 19.
 παπύρου τῆς ἐγχωρίου 82. 19.
 παρ' Αἰγυπτίας 72. 36.
 παρ' Ἑλληνισιν 82. 5.
 ἢ παρ' ὅσον 71. 24; 72. 10.
 παρὰ τῇ λαγόνι 76. 12.
 παρὰ τὴν ἑξαψιν 72. 7.
 παρὰ τὸ αἶρεσθαι 72. 8.
 παρὰ φύσιν 82. 26.
 παραβωμίῳ 84. 14.
 παραγῆχασιν εἰς θεῶν τιμὰς 72. 39.
 παραδείγμασιν 80. 11.
 παραδηλούντες . . . τὸν ἔπαινον 76. 23.
 παραινέσεως ἢ παρακλήσεως 73. 14.
 παρακινήματι καὶ μανιώδες 77. 33.
 παρακλήσεως 73. 14; 11. 87. 39.
 καὶ παρακόπτοντες ὥσπερ νόμισμα
 δόκιμον ἄσκησιν 77. 45.
 παραπαίοντες 78. 10.
 τὸ παράπαν 79. 8.
 παραπεμφθεῖς, πρὸς τὰ μετέωρα — 85. 21.
 ἕμερον παραπλήσιον 83. 27.
 παραρτῶσιν 77. 8.
 ἡδυσμα παραρτῶνται 83. 10.

ταῖς παραρτῶσεσιν ὑσσώπῳ 79. 31.
 ταῖς παρασκευαῖς καὶ ταῖς παραρτῶσεσιν 79. 31.
 ποιούμενοι τὰς παρασκευάς 78. 40.
 τὴν παρασκευὴν 79. 48.
 παρασπονδείων 84. 14.
 παραφύεσθαι . . . πάνδημον κακόν 80. 45.
 πλοῦτον παραχωρῆσαι τοῖς . . . τυφλώτουςιν 73. 24; I. 114. 29; I. 190. 14.
 παρεγένοντο εἰς τὸ συμπόσιον 85. 41.
 παρείληπται, χάριν ἀστεισμού — 80. 27.
 παρελθόντες εἰς συμπόσια 78. 13.
 παρελθὼν δὲ ὁ πρεσβύτατος 76. 13.
 παρελθὼν μέσος 78. 6.
 παρειπιδεικνύμενος δεινότητι λόγων 76. 17.
 οἱ παρεστῶτες νέοι 83. 40.
 παρτύγχανεν 80. 5.
 παρευημερεῖ τὸν (πλοῦτον) 73. 15; I. 19. 10.
 σκέπη παρέχουσαι 75. 8.
 ἀσφάλειαν παρέχουσι 74. 46.
 γηραιαὶ παρῆνοι 82. 4.
 τῶν παρόντων ἀπληστία 79. 36.
 πᾶσα 74. 26.
 πᾶσαι 84. 20.
 μετὰ πάσης ἐπιμελείας 82. 38.
 πᾶσι 80. 33.
 πᾶσιν 85. 19.
 πᾶσχοις 78. 8.
 πατράσιν καὶ μητράσιν 82. 41.
 τῷ δὲ πατρὶ καὶ ποιητῇ 86. 8.
 καθάπερ εἰς πατρίδα 74. 40; I. 24. 33.
 τὰς πατρίδας 74. 20.
 τῆς πατρίδος 78. 32.
 τὴν πατρίον νομοθεσίαν 75. 36.
 σπείραντος τοῦ πατρός 82. 12.
 παχείαι δὲ αἱ, sc. αὔραι 75. 4.
 βαθυγείου πεδιάδος 81. 1.
 πείναν 77. 11; 80. 1.
 πεινῇ 77. 14.
 πέλαγος 85. 14.
 τοῦ πελάγους 75. 2.
 αἱ ἐκ τοῦ πελάγους, sc. αὔραι 75. 4.
 πεμμάτων καὶ ὄψων 79. 23.
 ἐνδειαν καὶ πένιν 73. 40.
 πεντηκοντάς 81. 26.
 πεπηρωμένοι 73. 6.
 ὄψιν . . . πεπληρωμένοι 79. 41.
 ὕμνους πεποιημένους 84. 10; 85. 2.
 περὶ ᾧ 79. 24.
 περὶ αὐτῶν 81. 16.
 περὶ τὰ ἀναγκασιάτατα 80. 37.
 περὶ τῶν 71. 4.
 Ἑσσαιῶν πέρι 71. 1.
 θεραπευτῶν πέρι 86. 5.
 οἱ περὶ Δημόκριτον 73. 34.
 τῆς μὲν περὶ Βίον 74. 11.
 τὴν περὶ τῆς μέθης ἐλπίδα 78. 29.

τῶν περὶ τὸ σῶμα ἡδονῶν 82. 8; I. 12.

45.

περιάγοντες τοὺς αὐχένας 79. 43.
περιαγωγὴ τοῦ προσώπου 83. 37.
περιαθρῆσαι τὸ . . . συμφέρον 73. 42.
τὰ περιβόητα καὶ σημειωδέστατα 80. 4.
ὕπλους περιβόλος 76. 25.
σφόδρα περιέργως 79. 20.
περιεχόμενος τῆς ἀληθείας 71. 10.
περικαλλέστατα, εὐμορφότατα καὶ — 79.

I; I. 12. 30; II. 91. 20.

περίκλινα 78. 40.
περιλιχνεύουσι 79. 44.
τοῦ περιόντος, ἐκ πολλοῦ — 81. 10.
αἱ περιουσίαι τῶν ἀγαθῶν 77. 27.
περιουσίαις, ἐν ἀφθόνοις — 74. 1.
περιουσίαν, ἀφθονον — 80. 2.
περιττῆς, μετὰ φρονήσεως — 73. 30; II.

82. 26.

μεστὰ περιττωμάτων 72. 44.
πεφυκέναι βλαστάνειν 81. 2.
πηγῆς λόγον ἔχον 77. 25.
πήχεις 76. 29.
ὑπῶ . . . πιέζονται 78. 22.
σπάνει . . . πιεσθέντες 73. 38.
πίνειν ὑπομένοντες 78. 12.
πίνοντες 77. 32.
πίνουσι δὲ ὥστε μὴ διψῆν 77. 14.
πίνοντες, τὸν ἄκρατον — 78. 19.
ἐκ πλαγίαν 79. 14.
πλανήτης ἢ ἀπλανεῖς 72. 17; I. 7. 5;

I. 12. 13.

μύθων πλάσματα 87. 4.
Πλάτων 80. 9.
τὸ δὲ Πλατωνικόν 80. 20.
πλείστα, ὧν τὰ — 78. 43.
ὧν πλείσται 82. 3.
τοῖς πλείστοις μέρεσι 71. 4.
πλείστον 80. 28.
μετὰ πλείονος 78. 7.
πλείους 79. 27.
οἷς πλείων 76. 44.
τί πλεόν 73. 36.
πλεονάζει δέ 74. 37.
πλεονεξίαι 71. 22; 82. 28.
τὰ κοῖλα τῶν πληρῶν 79. 17.
ἀνήνυτον πλήθος 71. 23.
ἐκπωμάτων πλήθος 78. 46.
τὸ πλήθος 79. 45.
πλήν ὅποτε 84. 18.
πλήρεις 79. 25.
τοὺς πλησιάζοντας αὐτοῖς 73. 4.
ἐπὶ κακῷ τῶν πλησίων 78. 11.
πλησμονήν 77. 14.
ἡμέρῳ πληχθέντες 73. 27.
πλουσίως καὶ ἀφθόνως 76. 46.
τὸν βλέποντα πλοῦτον 73. 23.
ὁ τῆς φύσεως πλοῦτος 74. 15.
ποδούνπτρα 72. 34.
κατὰ πόθον . . . πολυτελείας 78. 37.

πόθον σοφίας 82. 7; I. 2. 7; I. 27. 30.
ὁ πόθος ἐπιστήμης 76. 44; I. 18. 16.

τὸ ποθοῦμενον ἴδωσιν 73. 17.
θεάσασθαι . . . ποθῶν 83. 24.
ποιηταὶ γελῶν 80. 17.
ποιηταῖς καὶ λογογράφοις 71. 9.
πατρὶ καὶ ποιητῇ τῶν ὄλων 86. 8.
ὁ ποιητῆς 77. 40.
τῶν πάλαι ποιητῶν 84. 12.
ἡδυσμάτων ποικιλίαι 79. 24.
σχημάτων καὶ ποιότητων ἰδέας 72. 15.
ποιούμενοι 78. 39; 85. 6.
ποιούνται τὰς διατριβὰς 74. 30.
ποιοῦσιν ἄσματα 76. 2.
τῆς κατὰ πόλεις, sc. ἱατρικῆς 71. 18.
πολέμιοι . . . ἐαυτῶν 78. 33.
οἱ πολέμιοι 73. 36.
τῶν πολεμίων 85. 24.
κατὰ πόλεμον καὶ κατ' εἰρήνην 80. 30.
ἐρημίαν πόλεων 80. 46.
πόλιν 74. 23.
πόλις 74. 26.
οὐρανοῦ μὲν καὶ κόσμου πολιτῶν 86. 7.
πολλὰ μνημεῖα . . . ἀπέλιπον 75. 41.
πολλάκις 72. 47.
πολλαχοῦ τῆς οἰκουμένης 74. 35; II.

44.

κατὰ πολλὴν ἡσυχίαν 84. 17.
πολλοί 75. 24.
πολλοῖς 85. 3.
παρὰ πολλοῖς . . . καταγινώσκεται 79. 50.
τοῖς πολλοῖς 83. 6.
ἐκ πολλοῦ τοῦ περιόντος 81. 10.
πολυανθρώπους συγγενείας 74. 19.
πολυεῖδῃ τεχνικώτατα 78. 48.
πολυτεῖς καὶ παλαιούς 81. 43.
στροφαῖς πολυστρόφοις 84. 15.
τῆς πολυτελείας 79. 48.
τῆς Ἰταλικῆς πολυτελείας καὶ τρυφῆς
78. 37.
πολυτελεῖς 82. 16.
πολυτελεῖς οὐδέν 77. 7.
πολυτελεῖ ὄψα 83. 13.
αἱ πολύτροποι τῶν κακῶν ἰδέαι 77. 26.
πονοῦνται (middle voice) 79. 25; I. 92.
26; II. 88. 27.
πόνων ἀνιέντες 77. 6.
τῶν εἰς πορισμόν 81. 38.
πόρρω 75. 12.
Ποσειδῶνα 72. 9.
πόσῳ βελτίονες 73. 29.
πόσῳ δὴ . . . κρείττους 72. 43.
ποταμοὶ καὶ ἀήρ 79. 29.
πότε δὲ οὐκ 83. 18.
ποτόν 75. 17; 76. 28; 77. 9; 78. 27.
διὰ τὸ ποτόν 72. 9.
σιτίων ποτῶν 80. 2.
ἢ πού τις ὑπολαμβάνει 82. 15.
ἀκολουθίᾳ τῆς πραγματείας 71. 5.
πραγμάτων, τῶν τῆς φύσεως — 81. 20.

τὸν πρακτικὸν βίον 71. 1.
 πρᾶσιν αἰτούμενοι 74. 23.
 μετὰ τοῦ πρέποντος σχήματος 76. 10.
 πρέπουσαν αἰδῶ 76. 32.
 ὁ πρεσβύτατος καὶ . . . ἐμπειρότατος 76. 13.
 τῶν πρεσβυτάτων 83. 7.
 οἱ πρεσβύτεροι 81. 41.
 πρεσβυτέρους 81. 42.
 πρὶν 78. 26.
 πρὸ μικροῦ 79. 19.
 τὴν πρὸ μικροῦ λεχθεῖσαν 84. 21.
 πρὸ τῆς κατακλίσεως 81. 33.
 εἰς φῶς προαγαγούσα τὰ ἐνθύμια 84. 3;
 I. 207. 40.
 τῆς προαιρέσεως τὸν τρόπον ἐρασθῶσιν 76. 1; 81. 45.
 τῆς ἐναντίας προαιρέσεως 74. 13.
 ζῆλον καὶ προαίρεσιν 76. 27.
 καὶ κατὰ προαίρεσιν ἀπηνηκέναι 84. 6.
 ἡ δὲ προαίρεσις τῶν φιλοσόφων 71. 14.
 προβολόντες ἀγκῶνα 78. 20.
 ὁ πρόεδρος 83. 18; 84. 5.
 προσεόρτιος μεγίστης ἐορτῆς 81. 25.
 προευντρεπιζομένους . . . πότον 78. 27;
 I. 18. 28.
 γέρας προθεῖσα 86. 10.
 σπουδῆς καὶ προθυμίας 82. 35.
 τῷ μὴ προιδέσθαι καὶ περιθρῆσαι 73. 42.
 ὥσπερ τινα θεμέλιον προκαταβαλλόμενοι 76. 37.
 προκληρονομούμενοι . . . τὰς οὐσίας 73. 21.
 ἢ τὰς προμετωπίδους 79. 8.
 τῷ ἀγίῳ προνάφ 84. 26.
 προνομίαν 84. 32; I. 6. 34.
 πρὸς (with accus.) 72. 8; 72. 35; 73. 12;
 78. 39; 79. 20; 80. 39; 80. 40; 82. 33; 82. 39.
 πρὸς δὲ τούτοις 79. 23.
 πρὸς δύο τὰ ἀναγκαῖα 75. 8.
 πρὸς ἦν . . . ἀπαγορεύσει 71. 10.
 πρὸς τὰ παιδικὰ 79. 20; 80. 39.
 πρὸς ταῖς ὑπουργίαις 82. 36.
 πρὸς τε τὸν . . . φλογμὸν 75. 9.
 πρὸς τὸ χρεῖδες 77. 19.
 πρὸς τὸ . . . ἐπαγωγόν 78. 45.
 ἂ πρὸς τῷ μηδὲν πεφυκέναι 81. 2.
 προσαναρρηγνύοντα τὰς ἐπιθυμίας 79. 51.
 προσάπτειν ταῖς . . . δυνάμεσιν 72. 25.
 προσδιδασκόμενον, βλέπειν αἰεὶ — 73. 10.
 προσενέγκαιτο . . . σιτίον ἢ ποτόν 76. 38.
 προσεῦχονται 81. 39.
 προσέχουσιν 83. 41.
 προσῆκε 79. 40.
 προσῆκον μὲν γὰρ ἦν 84. 28.
 τὰ προσήκοντα λέξω 71. 6.
 ἐν κόσμῳ προσήκοντι 84. 17.
 προσκυνούσιν 72. 48.
 τὰ προσόδια 85. 5.
 προσόψημα δὲ ἅλες 83. 9.

μετὰ προσοψήματος ἁλῶν 84. 24.
 διὰ τῆς προσρήσεως 71. 15.
 προστάζει θεοῦ 85. 14.
 οὐδὲ προστάξεις ἀναμένοντες 82. 33.
 μηδὲν οἰκοθεν . . . προστιθεῖς 71. 7.
 προσφύντες ἀλλήλοις 81. 5.
 τὰ τε πρόσωπα ἐντρίβονται 79. 5.
 τοῦ προσώπου, περιαγωγῇ — 83. 38.
 προταθέν τι ἐπιλύεται 83. 22.
 πρότερον 77. 18; 83. 19.
 προτιμήσαντες 73. 45.
 φιλίαν . . . προυξήνησεν 86. 9.
 ὑπ' οὐδεμιᾶς προφάσεως τῶν εἰς πορισμὸν 81. 38.
 τῆς προφήτιδος, Μαρὶαμ — 85. 30.
 τοῦ προφήτου Μοῦσεως 81. 21; 85. 29.
 διὰ προφητῶν, λόγια θεοπισθέντα — 75. 19.
 ἄχρι πρῶτας 85. 39.
 τὰ μὲν πρῶτα τοιαῦτα 83. 15.
 τοὺς ἐκ πρώτης ἡλικίας 81. 11; 81. 45.
 μεϊράκια πρωτογένεια 79. 18.
 τὸ πρῶτον 84. 36.
 τὸ μὲν πρῶτον 81. 22.
 πῦρ 72. 5; 72. 6.
 πῶς γὰρ ἂν . . . εἴη 72. 21.
 βαγέντος καὶ ὑποσυνέντος 85. 15.
 βαψφῆδος τῆς τρισκαίδεκάτης 74. 7.
 βέουσι γὰρ . . . κακῶν ἰδέαι 77. 25.
 τὰς ῥητὰς διατάξεις 83. 44.
 τὰ τῆς ῥήτητος ἐρμηνείας 75. 51; I. 223.
 11.
 οἱ ῥήτορες ἢ οἱ νῦν σοφισταί 76. 17.
 ῥίνας, ὤτα, δακτύλους 77. 37.
 ἂ ῥυθμοῖς σεμνοτέροις 76. 4.
 βυτὰ γὰρ καὶ φιάλα 78. 47.

ταῖς σειραῖαις ἐπιδιπλώσεις 79. 14.
 ἥλιον σελήνην 72. 16.
 τῶν κάτω σελήνης 72. 40; I. 20.
 σεμνεία 86. 3.
 κοινὸν σεμνεῖον 76. 23.
 σεμνεῖον καὶ μοναστήριον 75. 15.
 σεμνοὶ οἱ χορευταί 85. 36.
 σεμνοτέροις ῥυθμοῖς 76. 4.
 μετὰ τῆς ἀνωτάτης σεμνότητος 81. 31.
 τὰ τοῦ σεμνοῦ βίου μυστήρια 75. 16;
 I. 39. 43.
 περιβόητα καὶ σημειωδέστατα 80. 4.
 σιτίον 75. 17; 84. 23.
 σιτίον δὲ ἢ ποτόν 76. 38.
 σιτίων καὶ ποτῶν περιουσίαν 80. 2.
 σιτοποιοὶ καὶ ὄψαρτυταί 79. 24.
 σιτοῦνται δὲ πολυτελεῖς οὐδὲν 77. 7.
 σιωπῶ τὰ τῶν μύθων 81. 4.
 σκέπην 75. 8.

σκέπης διττὸν εἶδος 77. 16.
 λακωνικὴν σκληραγωγίαν 82. 21.
 σκότους δὲ τὰς τοῦ σώματος ἀνάγκας 76.

40.

νύκτωρ ἐν σκότῳ 78. 3.
 τὰς ἐν σκότῳ χρείας 72. 35.
 ἐπὶ τῷ σκῶψαι 80. 3.
 πόθον σοφίας 82. 7.
 ὑπὸ σοφίας 74. 29; 76. 45.
 τὰ σοφίας δόγματα 82. 12.
 ῥήτορες ἢ οἱ νῦν σοφισταί 76. 17.
 σοφιστῶν εὐρήματα 72. 12.
 σπάνει τῶν ἀναγκαίων 73. 38.
 ἐν σπάνει καλῶν ἐπιτηδεύματων 71. 8.
 σπάνιν τοῦ ἀρίστου γένους ἀνθρώπων 80.

46.

σπαράξαντες, λαβήσαντες καὶ — 79. 39.
 ἀκράτου σπᾶσαντες τοῦ θεοφιλοῦς 85. 9.
 σπείραντος . . . ἀκτίνας νοητάς 82. 11.
 σπείροντες . . . χῶρια 80. 49.
 σπέρματα, καταβληθέντα — 81. 3.
 ἀσπονδα ἐν σπονδαῖς 77. 44.
 συμβιῶν σπουδᾶσαι 82. 7.
 περὶ βίον σπουδῆς καὶ χρηματισμόν 74.

11.

μετὰ σπουδῆς καὶ προθυμίας 82. 35.
 νήφοντες ἐν σταδίοις 77. 48.
 στάντες κατὰ στοῖχον 81. 34; 85. 42.
 τὰ στάσιμα 85. 5.
 στασίμων χορικῶν 84. 15.
 στείρωσιν καὶ ἀγονίαν 80. 47.
 ἀποικίαν στέλλονται 74. 41.
 μεταξὺ στέρνου καὶ γενείου 76. 11.
 στεφάνων, νίκης καὶ — 78. 1.
 στεφανωθέντος Αὐτολύκου 80. 8.
 στήναι δὲ τοὺς διακονουμένους 83. 17.
 στιβάδες 82. 18.
 στοιχεῖα ἀψυχος ὕλη 72. 13.
 τοὺς τὰ στοιχεῖα 72. 4.
 κατὰ στοῖχον 81. 34.
 στροφαῖς 84. 15.
 στροφάς τε 85. 5.
 στρωμαὶ ἀλουργεῖς 78. 43.
 στρωμάς 82. 15.
 καὶ οἱ συγγενεῖαι ἔχοντες πρὸς τὸ θεῖον
 72. 49; 1. 17. 18.
 συγγενείας, πολυανθρώπους — 74. 19.
 συγγενεῖς 73. 22; 77. 43.
 συγγενέσιν 73. 21.
 συγγενῇ, ἀδελφὰ μέρη καὶ — 72. 33.
 συγγενῶν ἢ φίλων 73. 31.
 συγγράμματα παλαιῶν ἀνδρῶν 75. 39.
 συγκριθέντα, μὴδ' ἂν θεροίτησι — 73. 1.
 συγκρίνειν 72. 3.
 συγκρινόμενα 80. 13.
 συγκροτεῖσθαι ἐπιτηδεύμασι 80. 34.
 σύλλογον 76. 9; 1. 103. 22.
 συμβιῶν, sc. σοφία 82. 7.
 τὰ μὲν σύμβολα 84. 1.
 σύμβολα τὰ τῆς ῥητῆς 75. 37.

συμβολήν, τὴν τῶν χιτωνίσκων — 70. 15.
 συμβολᾶν 78. 27.

σύμπαν 75. 34.

ἢ τὸν σύμπαντα οὐρανόν 72. 17.
 συμπόσια 77. 31; 78. 13; 81. 13.
 ἐν συμποσίοις 77. 30.
 τὸ συμπόσιον 83. 2; 84. 35; 85. 41.
 τῆς ἐν συμποσίοις . . . διαγωγῆς 80. 12.
 συμποσίῳ 82. 31.

συμποσίαν 80. 3.

τῶν συμποσίων 78. 36.

ἐπὶ συμποσίων 78. 2.

τοὺς συμπότας 83. 16.

συμποτῶν 78. 18.

συμφέρον, τὸ τοῖς ἄλλοις — 73. 42.

τῆς συμφύτας αὐτὰ διακοψάντων 72. 32.

συμφωνίαν ἐναρμόνιον 85. 34.

σὺν τέχνῃ 78. 1; 1. 212. 31.

συνακροῶνται 76. 26.

συναυξοῦνται καὶ τελειοῦνται 75. 21.

συνεδρίῳ καὶ βουλευτηρίῳ 75. 32.

συνείροντος εὐτρόχως καὶ ἀπνευστί 83. 31.

συνείχοντο 81. 7.

συνεληλυθότα, οἷα μέρη — 81. 6.

τῶν συνεληλυθότων 75. 7.

συνέλθωσι 81. 30.

συνέρχονται 76. 8; 76. 24.

συνεστιῶνται δὲ καὶ γυναῖκες 82. 3.

συνεχεῖς αὐραὶ 75. 3.

τῶν συνεχῶν πόνων 77. 6.

συνηγόρων καὶ δικαστῶν 78. 15.

ὥς ἂν συνηδομένον 84. 9.

συνήθεις καὶ φίλους 77. 42.

τὸ σύνηθες ὁλκόν 74. 21.

τὴν συνήθη φιλοσοφίαν 86. 3.

συνηχοῦντες 85. 4.

τὸ μὲν συνιέναι 83. 35.

τὰς κοινὰς συνόδους 77. 29.

συνόλως 77. 23; 82. 25.

συνομαρτεῖν ἀδυνατῶν 83. 32.

συντηγεῖσθαι ὑπὸ τῆς ἐπιθυμίας 80. 42.

συνφοκοδόμηται 76. 30.

συσταθεῖς 81. 29.

συσταθέντων ὑπ' ἀρετῆς 86. 8.

τοῦ πάλα συστάντος 85. 12.

συμβολῇν συστέλλοντες 79. 15.

συστήματι, τῶν ἐν τῷ — 82. 38.

σφηκούμενοι διαπλέκονται 79. 7.

σφόδρα 74. 43; 75. 7; 79. 20.

τῇ σχέδῃν περιαγωγῇ 83. 37.

ὅλον σχεδόν 80. 21.

σχέσεως 83. 34.

σχῆμα 79. 10.

σχήματος 76. 10; 83. 2.

σχημάτων καὶ ποιότητων 72. 14.

σχολαιοτέρα τῇ διδασκαλίᾳ 83. 27.

Σωκράτης 80. 5.

σῶμα 80. 37.

καὶ σῶμα μὲν 83. 44.

τὸ σῶμα 77. 5; 85. 43.

σώματα θεραπεύει 71. 18.
τὰ σώματα ἡκρωτηριασμένοι 78. 15; [τὸ
δὲ σώμα] 80. 41.
σώματος 77. 15; 78. 7.
τοῦ σώματος 77. 38.
πρὸς τὰς τοῦ σώματος χρείας 75. 18.
τὰς τοῦ σώματος ἀνάγκας 76. 41.
σῶοι καὶ φίλοι 78. 13.
τὸν σωτήρα θεόν 85. 28.
σωτηρίας 85. 14.

τὰ δὲ 72. 12.
τὰ τῶν 81. 18.
ταῖς δὲ 76. 41; 85. 30.
κατὰ τάξεις ἐν κόσμῳ 84. 16.
τάξεσι 83. 16.
τάξιν καὶ διάθεσιν 80. 35.
τὴν τάξιν λειπέτω 73. 12.
ταραχῶν ἀμυθῆτων 74. 28.
τὰς δὲ 79. 38.
τὰς μὲν 79. 40.
τάττονται πρὸς ταῖς ὑπουργίαις 82. 36.
ταῦτα 72. 18; 72. 42; 80. 4; 80. 13;
80. 40; 81. 8.
ταῦταις 82. 37.
ταύτην 73. 12; 85. 39.
ταύτης 84. 26.
ἐν ταύτῃ καὶ 78. 8.
τάχα που 72. 9; I. 2. 10; I. 148. 25.
τε καὶ 72. 11; 72. 18; 72. 22; 72. 45;
74. 46; 77. 11; 77. 15 (bis); 77. 21;
77. 28; 78. 40; 78. 38; 78. 40; 79.
5; 79. 46; 80. 1; 80. 41; 84. 20;
85. 1.

ἄχρι τέλους 76. 31.
τεθηπότες, τὴν δύναμιν — 81. 24; I. 20.
14.
τειχῶν ἔξω 74. 29; 85. 17.
τέκνα 74. 19.
τέκνων 78. 32.
τελείαν εὐδαιμονίαν 73. 12.
τελειοτάτου τὴν ἐπιστήμην 72. 20.
ἀγαθοῦ τελείου 74. 36.
τελειοῦνται, συναύξονται καὶ — 75.
21.

τελείως ἄμορφα 72. 31.
τελευταία 74. 35; I. 95. 32.
τελέως 78. 26; 79. 39.
τὸ δὲ τέλος . . . εὐσέβεια 85. 37.
τελοῦνται, μυστήρια — 75. 16.
τρεις ἢ τέσσαρας 76. 29.
νοῦν τετάσθαι πρὸς τὰ παιδικὰ 80. 39.
τετελευτηκέναι νομίζοντες ἤδη τὸν θνη-
τὸν βίον 73. 19.
τὸ τῶν τεττίγων γένος 76. 49.
τεχναζόντων 80. 48.
τέχνη μακρὴ 74. 5.
σὺν τέχνῃ 78. 2.

τεχνικώτατα θηρίκια 78. 48; I. 79.
47.

τεχνίτη 72. 14.
τῇ δὲ 85. 4.
τῇ μὲν 85. 3.
τὴν δὲ 75. 11.
τὴν μὲν 76. 11.
τὴν τῶν 73. 37.
τῆς δὲ 85. 22.
τί 73. 36.
τί ταῦτα προσῆκε μηκύνειν 79. 49.
τίκτειν 82. 10.
τιμαλφεστέρας ὕλης 78. 41.
εἰς θεῶν τιμὰς 72. 32.
τιμώντας, τοὺς τὰ στοιχεῖα — 72. 5.
τινα 83. 24.
τινα καὶ 80. 19.
τίνας 72. 3.
τινας οἱ 78. 25.
τινες 83. 3.
τινὲς δὲ 76. 44.
τινος 81. 31.
τινων 73. 14; 82. 27.
τισὶν 75. 42.
τὸ δὲ 77. 17; 80. 7.
τὸ μὲν 72. 6; 76. 28; 76. 39; 80. 5.
καὶ τὸ τῶν 71. 22.
τοιαῦτα, τὰ μὲν πρῶτα — 83. 15.
ἐν ταῖς τοιαύταις 80. 1; 81. 33.
τοιαύτης μεστὰ φλυαρίας 81. 13.
τοιγαροῦν οἱ πρὸ μικροῦ 78. 12.
τοῖς δὲ 79. 45; 84. 8; 85. 5; 85. 15.
τοῖς μὲν 79. 44; 85. 14; 85. 29.
τοῖς, εἰ καὶ μὴ 83. 26.
τοῖς τῶν ἡμετέρων 80. 13.
τοῦχος 76. 28.
τινὰ τολμᾶν 83. 20.
τολμῶσιν οὐκ εὐαγῶς 72. 25.
τορείαις . . . ἡκριβώμενα 78. 49.
τοσαῦτα 86. 6.
τότε 84. 19.
τότε μὲν . . . τότε δὲ 85. 5.
τοῦ 76. 33 (with infin.); 79. 2.
τοῦ τῶν 75. 31.
τοῦ τε τὴν αἰδῶ . . . διατηρεῖσθαι 76.
32.
τοὺς τόν 73. 23.
τοῦτο 73. 35; 73. 39; 74. 5; 76. 23;
85. 24.
τοῦτο γὰρ . . . ἐπιφημαστέον 77. 47.
τούτοις 83. 11; 83. 44.
τούτων 78. 30; 84. 34.
τούτους 77. 34.
τούτῃ 82. 31; 85. 31.
τούτων 72. 23; 79. 3.
καὶ τράπεζα καθαρὰ 85. 7.
ἐπτα . . . τράπεζαι 79. 28.
τράπεζαν 84. 22.
ιεράς τραπέζης 84. 26; ἐφ' ἁλῶν καὶ —
77. 44.

τρέφειν, ἀέρι — 77. 1.
 τριγώνου, τῆς τοῦ ὀρθογωνίου—δυνάμει
 81. 28.
 τρίκλινά τε καὶ περίκλινά 78. 40.
 τρισευδαίμονες 72. 28.
 τῆς τρισκαίδεκάτης βαψφιδίας 74. 7.
 εἰς τὸ τρίτον 84. 9.
 τρίχας, τὰς τῆς κεφαλῆς — 79. 6.
 τρόπον 76. 30; 77. 35; 79. 36; 82. 39.
 τὸν τρόπον 76. 1; 78. 30; 84. 34.
 τροφή 83. 8.
 τροφῆς 72. 43; 76. 43; 76. 48.
 τρυφῆς, πολυτελείας καὶ — 78. 37.
 διὰ τοὺς τρυφῶντας 83. 16.
 τρυφῶσιν ὑπὸ σοφίας 76. 45.
 τὸν τυφλόν, σο. πλοῦτον 73. 24.
 τυφλούμενον 80. 41.
 τυφλώττουσιν 73. 25.
 τύφου μὲν τὸ ψεύδος ἀρχὴν 77. 24.
 οἱ τυχόντες ἐλεύθεροι 82. 36.
 τῷ μὲν . . . ταῖς δὲ 76. 41.

ὑβρεὶ καὶ αἰκίᾳ 78. 4.
 ὑγεινοτάτην κατὰστασιν 75. 6.
 ὕψος γὰρ καὶ ἄσματος βίος 78. 33.
 ὑδροφοροῦσι δὲ βούπαιδες 79. 4.
 ὕδωρ 72. 5; 77. 9; 83. 6.
 τὸ δὲ ὕδωρ Ποτειδῶνα 72. 9.
 υἱοὶ γνήσιοι 82. 40.
 υἱοῖς ἢ θυγατράσιν 73. 20.
 ὕλη αἵψυχος 72. 13.
 ὕλης 78. 42; 82. 18.
 τὸν ὕμνον 84. 21.
 ὕμνους 76. 3.
 ὕμνους εἰς 85. 2; 85. 29.
 καὶ ὕμνους 20.
 ὑπαλλαγήν, δεσποτῶν — 74. 25; I. 13. 18.
 ὑπ' ἄλλου 83. 22.
 ὑπανιείσιν. σκληραγωγίαν — 82. 22.
 ὑπ' ἔρωτος 73. 15.
 ὑπὲρ τοῦ (cum infinit.) 75. 30; 79. 32.
 ἥλιον ὑπερβαίνεω 73. 11.
 ὑπερβαίνοντες τὴν αὐλειον 76. 7.
 μικρὸν ὑπερέχοντα 82. 20.
 ὑπεσταλμένη, σο. χεῖρα 76. 12.
 ὑπετόπασαν ἂν 80. 10.
 τὰ ὑπήκοα φύσει καὶ δοῦλα 73. 1.
 ὑπηρεσίαις 81. 33.
 πρὸς ὑπηρεσίαν ἐτόιμους 83. 17.
 ὑπηρεσίας 79. 1; 79. 21.
 ὑπηρετεῖ πρὸς χρείας 72. 35.
 ὑπηρετοῦντες 82. 45.
 ὑπηρετοῦσι 82. 32.
 ἐν ὕπνοις, ἐκλαλοῦσιν — 75. 24.
 ὕπνῳ βαθεῖ πείζονται 78. 22.
 ὑπὸ τῆς 80. 41.
 ὑπὸ τινος δημιουργοῦ 72. 19.
 ὑποβεβλημένη τῷ τεχνίτῃ 72. 14.

ὑποβεβλήκασι 78. 19.
 ὑπογράφονται, ἐντρίβονται καὶ — 79. 5.
 ὑπολαμβάνει, ἢ ποῦ τις 82. 15.
 ὑπολαμβάνοντας 78. 28.
 ἂν ὑπομείναι τις 74. 28.
 ὑπομένοντες, τὸν ὄνον . . . — 78. 12.
 τῶν ὑπομενόντων 78. 5.
 ὑπομνήσκονται τροφῆς 76. 43.
 ὑπομνήσεως, ἐκ μικρᾶς — 84. 4.
 ἐν ὑπονοίαις δηλουμένης 75. 38.
 δι' ὑπονοίων ἐν ἀλληγορίαις 83. 42.
 ὑποσημαίνοντός τινος τῶν ἐφημερευτῶν
 81. 31.
 ὑποσυρέντος 85. 16; I. 27. 49.
 ὑποτέλουσιν αἱ ἐπιθυμίαι νόμοις 80. 23.
 ὑποτοπῆσας ἐχθροὺς 77. 42.
 πρὸς ταῖς ὑπουργίαις ταύταις 82. 37.
 ὑπουργοῦσιν 82. 41.
 ὕσσωπος 83. 9; 84. 24.
 ὕσσῳπῳ 77. 8.
 τὸν εἰς τὴν ὑστεραίαν πότον 78. 26.
 ὑστερίζει καὶ ἀπολείπεται 83. 32.
 μικρὸν ὕστερον 78. 8.
 ὑφάλμους ἀρούρας 81. 1.
 ὑφηγείται ὁ ὁρθὸς λόγος 83. 12.
 ὑφηγήσεις, ἐρωτάτας — 81. 21.
 ὑφ' ἧς 81. 7.
 αἵρεσθαι πρὸς ὕψος 72. 9; I. 9. 8.

φαιδροί 81. 30.
 φανέντα 79. 2.
 ἀφανὴ διὰ τῶν φανερῶν θεωρεῖν 84. 14.
 φαντασιοῦσθαι, τὰ κάλλη — 75. 24.
 φάρμακον ἀφροσύνης 83. 13; I. 377.
 ἀχρι φαρύγγων 79. 40.
 ὥσπερ φασί 76. 48.
 χρένου . . . φείδεσθαι 74. 3.
 φέρουσιν (= gignunt) 79. 29.
 φεύγουσιν ἀμεταστρεπτί 74. 17.
 διαδοθεῖσαν φήμην 81. 18.
 φησὶν 78. 10.
 ἢ φησιν ὁ ποιητῆς 77. 40.
 φθάνον ἐπ' αὐτὴν ἀκρότητα 86. 11.
 φθάνοντες τὰς ἐπικελεύσεις 82. 34.
 φθεῖρει 81. 3.
 φθονῆσαι 83. 25.
 φιάλα καὶ κύλικες 78. 48.
 φιλίαν . . . προϋξήνησεν 86. 9.
 ἐταιρείας φιλικᾶς 74. 20.
 σῶφι καὶ φίλοι 78. 14.
 ἐταίροις καὶ φίλοις 73. 22.
 συνήθη φιλοσοφίαν 86. 3.
 τὴν πάτριον νομοθεσίαν (οἱ φιλοσοφίαν)
 76. 6.
 ταῖς πρὸς φιλοσοφίαν ὁρμαῖς 73. 44.
 φιλοσοφίας 73. 26; 75. 25; 82. 2; 82.
 17.
 τὸ μὲν φιλοσοφεῖν ἄξιον φωτός 76. 39.

ἐν τῷ φιλοσοφεῖν 74. 2.
 φιλόσοφοι, τὰ τε ἦθῃ καὶ τοὺς λόγους — 80. 9.
 φιλοσοφοῦσι 75. 36.
 τῶν φιλοσόφων, ἡ δὲ προαίρεσις — 71. 15.
 φιλοτίμως ἀσμενοὶ 82. 41.
 συνήθεις καὶ φίλους 77. 43.
 φίλοις τοῖς ἡδονῆς 82. 24; I. 40.
 φίλων, συγγενῶν ἢ — 73. 31.
 φλογμὸν καὶ . . . κρυμὸν 75. 9.
 φλυαρίας, μεστὰ — 73. 5; 81. 15.
 λῦπαι καὶ φόβοι 71. 21.
 φονῶντες ἐν ταύτῳ καὶ θανατῶντες 78. 8.
 καὶ φρονήσεως, λογισμοῦ — 76. 16.
 μετὰ φρονήσεως ἡκριβωμένον περιττῆς 73. 35.
 τοῖς εὖ φρονοῦσιν 82. 44.
 φροντίζοντες ἡδῶναι 79. 25.
 φροντίζον μὲν 83. 22.
 ὑπήκοα φύσει 73. 2; τῇ γυναικεῖα — 76. 32; τῶν ἐν τῇ — 79. 33.
 θεωρίαν φύσεως 86. 6; II. 237.
 ἐκ φύσεως καὶ τῶν ἱερῶν νόμον 71. 24.
 τῶν τῆς φύσεως πραγμάτων 81. 20.
 φύσεως, ὁ τῆς — πλοῦτος 74. 15; ἀποκεκρυμμένης — 75. 38; νόμοις — 80. 24; I. 3; I. 41.
 φυσικώτατος, ἀγιώτατος καὶ — 81. 27.
 ἡ φύσις 77. 10.
 παρὰ φύσιν 82. 26.
 τῷ κατὰ φύσιν θανάτῳ 72. 46.
 φυτῶν τε καὶ ζώων 72. 11; I. 374. 18.
 τῇ φωνῇ, καθεστῶση δὲ — 76. 15.
 φωνὴν ἐμποδίζοντος 76. 35.
 εἰς φῶς προαγαγούσα 84. 2.
 τὰς ἐν φωτὶ (subaudi χρείας) 72. 36.
 φωτὸς οὐρανοῦ 75. 29; ἄξιον — 76. 40.

χαλεπαῖς καὶ δυσιάτοις 71. 20.
 χαλεπῇ 78. 5.
 χαλεπώτερον 77. 34.
 χαμαίστρωτα παπύρον 82. 19.
 χαράττουσιν (μέλῃ) 76. 4.
 χαριεντίζεσθαι, σκάψαι καὶ — 80. 18.
 χάριν ἀστεισμοῦ 80. 27.
 χαρισάμενοι τὰς οὐσίας 73. 46.
 χειμῶνος 77. 22.
 τὰς χεῖρας 76. 11; 81. 35; 85. 43.
 χειροποιήτων ἐνδεῶν 73. 40.
 χειρός, τῆς δεξιᾶς — 83. 40.
 χελώνης ἢ ἐλέφαντος 78. 40.
 χερσαίων ἐνύδρων 79. 30.
 χερσαίων μὲν λέοντα 72. 40.
 τῆς ἐν χερσὶν εὐφροσύνης 78. 28.
 εἰς τὸ χερσωθὲν ἔδαφος 85. 22.
 χθαμαλωτέρου γεωλόφου 74. 43.

χιτώνας τε ἀραχνοῦφεις 79. 10.
 τοὺς χιτωνίσκους καθειμένοι 82. 45.
 τῶν χιτωνίσκων συμβολήν 79. 15.
 χλαῖνα μὲν . . . παχέια 77. 21.
 χλεύης ἄξιον 72. 21.
 τὰς ἐν χορείᾳ στροφάς 85. 6.
 οἱ χορευταί 85. 36.
 τῶν χορευτῶν 85. 38.
 χορηγούσης πλουσίας καὶ ἀφθόνως 76. 46; I. 18. 14.
 χορικῶν 84. 15.
 χοροὶ 84. 36.
 χορός 85. 4; 85. 27.
 τῶν χορῶν 85. 7.
 χρεῖαν τροφῆς 72. 43; τὰς τοῦ σώματος χρεῖας 75. 18.
 χρεῖας, τὰς ἐν σκότῳ — 72. 35.
 διακονικὰς χρεῖας 82. 33.
 τὸ χρεῖᾶδες 77. 19.
 ὃν χρῆ τὴν τροπὴν 82. 39.
 χρηματισμὸν, βίον καὶ — 74. 11.
 χρημάτων κρείττους 73. 29.
 χρημάτων καὶ κτημάτων 74. 2.
 χρησάμενοι ταῖς ὁρμαῖς 73. 44.
 χρῆσασθαι 80. 11.
 αὐτὰ τὰ χρήσιμα 77. 12.
 χρήται τῇ διδασκαλίᾳ 80. 28.
 χρόνον 76. 47.
 χρόνου δὲ φεῖδεσθαι 74. 3.
 χρυσοῦ 78. 44.
 παντοίων χρωμάτων 78. 45.
 χρώμενοι 75. 42; 77. 49.
 οἱ χρώμενοι 79. 22.
 τοὺς χρωμένους 74. 45.
 χῶραν, τὴν τῶν ἀντιπάλων — 73. 38.
 χωρία 81. 2.
 πρὸς τι χωρίον 74. 41.
 χωρίς (adv.) 76. 5.
 χωρίς δέ 82. 14.
 χωρίς μὲν 82. 13.

τὸ ψεῦδος 77. 24.
 ἀπὸ μὲν τοῦ ψεύδους 77. 26.
 ταῖς ψυχαῖς 80. 31; 83. 29.
 ψυχὰς νόσοις κεκρατημέναις 71. 19.
 ψυχῇ 82. 11; 83. 46.
 ψυχῇ μόνῃ βιωσάντων 86. 6.
 τῇ ψυχῇ, προκαταβαλλόμενοι — 76. 37.
 ψυχὴν δὲ τὸν . . . νοῦν 83. 45.
 τὴν ψυχὴν ἐπικουφισθεῖσαν 75. 30.
 ἐπὶ ψυχὴν ἔρχεται 76. 20.
 σῶμα καὶ ψυχὴν καὶ οὐσίαν 80. 37.
 ψυχῆς, ἐπίβουλον — 77. 15.
 τὴν ψυχῆς ἐπιμέλειαν 77. 4.
 τὴν ψυχῆς (ὅψιν) 73. 8.
 ψυχρὸν μὲν τοῖς πολλοῖς 83. 6.
 ψωμῶς 77. 40.

τῆς φίδης 77. 1.

τινὰ ὠμὴν ἐπιτετηδευμένην μισανθρω-
πίαν 74. 31.

ὠμίλησαν, γυναιξὶν ἐπιμανέντες — 72.
27.

καὶ ὠμότερον ἢ ἐκεῖνος 77. 4.

ὦν 72. 29; 75. 5; 79. 30; 81. 10; 82.

3.

ὦν τὰ πλείστα 78. 43.

πλοῦτος ὤριστα καὶ παρενημερεῖ 74. 15.

ὥς (with nom. partic.) 78. 23; 79. 1.

17.

ὥς (with genit. partic.) 74. 11; 81.

ὥς ἂν συνηδόμενων 84. 8.

ὥς (= as) 79. 22; 83. 11.

ὥς καὶ (with infin.) 75. 22; 76. 47; 79.
38.

ὥς μηδὲ γρύξαι 83. 19.

ὥς τὸν . . . μῦθον ἀποδεδειχέναι 77. 38.

ὥσιν 76. 19.

ὥσπερ 75. 10; 76. 16; 76. 49; 77. 46;

78. 18; 83. 47.

ὥσπερ οἱ πράσιν αἰτούμενοι 74. 23.

ὥσπερ τινὰ θεμέλιον 76. 37.

ὥστε μή (with infin.) 77. 13; 77. 14.

ὥστε οὐ θεωροῦσι μόνον, ἀλλὰ καὶ 76. 1.

ᾧτα 77. 37.

τὰ ᾧτα δελεάζειν 81. 9.

ᾧφελήσωσι 73. 47.

ᾧφέλιμον, ᾧν ἡ μείωσις — 79. 52.

GLOSSARY OF THE OLD LATIN VERSION.

ABSCONSAE naturae ἀποκεκρυμμένης φύ-
 σεως 150. 28.
 quorum absque ὦν ἄνευ 152. 10.
 abundat πλεονάζει 149. 25.
 pro accendendo παρὰ τὴν ἔξαψιν 146. 24.
 actibus ipsis non uerbis . . . uitam τὸν
 πρακτικὸν βίον 146. 3.
 ad quantum παρ' ὅσον 146. 27.
 pro corona adipiscenda ἕνεκα νίκης καὶ
 στεφάνων 153. 6.
 adipiscere (or adipisci) = ἐκπορίζω 149.
 16.
 admittunt 151. 26.
 admittunt=give up 148. 12.
 ne mediocrius adseram τὸ γοῦν ἀφορη-
 τώτερον εἰπεῖν 146. 4.
 aduersarii πολέμοι 148. 22.
 adunantur συνέρχονται 151. 15.
 aeris absconsio ἀπ' ἀέρος κρυμός 150. 5
 (? as if from κρύπτω).
 in sua sede atque albo ἐν τῷ λευκῇ
 συνεδρίῳ καὶ βουλευτηρίῳ 150. 24.
 aliquoties 152. 27.
 altera ἑτέρας 146. 24.
 altera nero quae 'other things which'
 147. 2.
 alteram ἑτέραν 149. 14.
 alteri οἱ ἄλλοι 151. 12.
 alterutro auxiliantur ἀλλήλοις ἐπιβοη-
 θῶσιν 150. 9.
 amatores maximae solitudinis οἱ ἐρη-
 μίαν μεταδιώκοντες 150. 7.
 amicitiarum societates φιλικὰς ἑταιρείας
 149. 12.
 amphibolo 152. 16.
 quid amplius τί πλέον 148. 21.
 aptissimos saltus χαρίων ἐπιτηδεύτατον
 149. 27.
 De arida χερσαίαν 147. 17.
 armoniae sonis 150. 33.
 artifex τεχνίτης 147. 1.
 aspernantur ἐκτρεπόμενοι 152. 12.

assidue or assiduo 152. 23.
 attamen δέ 148. 20.
 ancillam = bird 147. 19.
 per auditum δι' ἀκοῆς 151. 11.
 auriculas ὦτα 152. 27.
 auscultantes ἀκροῶνται 151. 13.
 auscultatio ἀντίληψις 151. 21.
 Barbariae partes τὴν βάρβαρον 149. 25.
 perfecta beatitudo τελεία εὐδαιμονία
 148. 4.
 beneuolentia προαίρεσις 146. 12.
 pro blandimento εἰς κολακείαν 152. 9.
 Caecum sensum 148. 13.
 caelesti amore rapiuntur 148. 6.
 qui adhuc mente caligant τοῖς ἔτι τὰς
 διανοίας τυφλώττουσιν 148. 13.
 cantica et hymnos ᾠσματα καὶ ὕμνους
 150. 32.
 castella uicina ἐπαύλεις 150. 1.
 cauidici ῥήτορες 151. 9.
 cauidicis λογογράφοις 146. 8.
 cautela habitantium ἀσφάλεια 149. 30.
 cautius penetrans 151. 12.
 cellulae οἰκίαι 150. 4.
 limen cellulae αὐλειον 151. 2.
 cellarum οἶκον 151. 18.
 cernere βλέπειν 148. 1.
 cibantur σιτοῦνται 152. 5.
 cibantur 152. 11.
 cibantur ἀπογεύεσθαι τροφῆς 151. 31.
 circumplexus περιεχόμενος 146. 8.
 dexteram coelantes 151. 5.
 colobio or cobolio ἑξωμῆς 152. 17.
 comedunt 152. 29.
 commeantes ἰόντες 148. 5.
 dei commemoratio θεοῦ μνήμη 150. 16.
 pro commendatione meliori ἕνεκα τοῦ
 βελτιώσαι 146. 6.
 commonentur ad escam ὑπομνήσκονται
 τροφῆς 151. 28.

commorantes ποιούνται διατριβάς 149. 19.
 pia concilii communicatione καθάπερ εἰς
 κοινὸν σύλλογον 151. 4.
 pro uoto suae communionis δι' ἣν ἀσπά-
 ζονται κοινωνίαν 150. 8.
 cum competenti habitu μετὰ τοῦ πρέ-
 ποντος σχήματος 151. 5.
 compotem boni (esse) ἀγαθοῦ μετασχεῖν
 149. 23.
 compotentes immorantur = ἀποικίαν
 στέλλονται 149. 28.
 comprobatur ἐμφαίνεται 146. 13.
 condientes utuntur παρατύνουσιν 152. 7.
 infinitis rea conditionibus γέμει ταρα-
 χῶν ἀμυθήτων 149. 18.
 confitentes (? conficientes) pauperiem
 πενίαν κατασκευάσαντες 148. 25.
 consanguineos τοῖς ἀφ' αἵματος 148. 24.
 consensu mentis 151. 13.
 consilii αἰρέσεως 150. 29.
 constant ὥριστα 149. 9.
 uoce constantissima καθεστῶσῃ τῇ φωνῇ
 151. 7.
 consuetudo τὸ σύνθετος 149. 13.
 contrariorum ἀντιπάλων 148. 22.
 conuenio ὁμιλεῖν 147. 10.
 conuocationes συνόδους 152. 21.
 pro copiositate ἐν περιουσίαις 148. 30.
 ex inopia copiosos ἐξ ἀπόρων εὐπόρους
 148. 18.
 ueritati copuletur ἀλήθειαν ἰχνηλατεῖν
 150. 24.
 cordis, pro fundamento θεμέλιον ψυχῆς
 151. 23.
 corporales oculos τὴν ψυχῆς ὄψιν 147. 29.
 more Corybantum 148. 7.
 Creator δημιουργός 147. 5.
 crepitantes 152. 26.
 tertio cubito ἐπὶ τρεῖς πῆχεις 151. 18.
 substantialis culminis maiestatem τῆς
 τοῦ (ἰόντος) ὄντος θείας 148. 1.
 cultores et cultrices pietatis θεραπευταὶ
 καὶ θεραπευτρίδες 146. 13.
 curat corpora σώματα θεραπεύει 146. 15.

De sacris legibus instructi 'were taught
 by the sacred laws' 146. 19.
 debacchantes βακχεύουμένοι 148. 6.
 decantant ᾄδουσιν 148. 14.
 declarari = δηλούμενης 150. 28.
 sapientiae decreta φιλοσοφίας δόγματα
 150. 19.
 dedicantes pro fundamento cordis ab-
 stinentiam ἐγκρατείαν . . . προκατα-
 βαλλόμενοι 151. 23.
 deducere = ἄγω 148. 4.
 deifico zelo 151. 17.
 pecuniarum sollicitudo deliciat 149. 1.
 delubra ζόανα 147. 11.

deluctandum διαγωνιστέον 146. 10.
 demisere ἀπέλιπον 150. 30.
 denique 151. 31.
 deprecatione παρακλήσεως 148. 5.
 describunt χαράττουσιν 154. 1.
 dentibus descantes degustant ἀποτρώ-
 γουσι 152. 28.
 misericordia opp. to desidia 148. 28.
 desolati μονούμενοι 150. 11.
 omnino despiciunt ἀπομειλίσσονται 152.
 9.
 detentas κεκρατημένας 146. 16.
 detenti somno ἐν ὕπνοις 150. 19.
 detondentes ἀποτράγουσι 152. 27.
 differentiores διενεγκόντες 146. 5.
 dignum est, w. infin. to render the Greek
 imperative 147. 28.
 diiudicant (or adiudicant) κρίνουσιν 151.
 25.
 diligentiam, animae ψυχῆς ἐπιμέλεια 152.
 4.
 diluendarum lectionum τῆς ἐν τοῖς
 ἀλληγορουμένοις ἰδέας 150. 30.
 dimisere substantias χαρισάμενοι τὰς
 οὐσίας 148. 29.
 dimisere ἀπολείπουσι 148. 9.
 possessiones dimiserunt τὰς κτήσεις
 ἀνέντες 148. 17.
 directo (or -te) cognoscitur γνωρίζεται
 147. 30.
 discernuntur ἀποκριθεὶς 151. 16.
 disciplina ἐπιστήμη 147. 5.
 disciplinae amor πόθος ἐπιστήμης 151. 28.
 disparalitate morum 149. 21.
 disputaturus διαλεχθεὶς 146. 3.
 disserentes 150. 27.
 non ad dissipandum μὴ διαφθείραντες
 148. 29.
 ditiores ad escam ἀβροδίατοι 152. 6.
 e diuerso ponendo ἀντιτάξας 152. 23.
 diuinitas τὸ θεῖον 147. 24.
 diuitiae περιουσίαι 152. 20.
 dominas δεσποίνας 152. 8.
 domini immutationem δεσποτῶν ὑπαλ-
 λαγήν 149. 16.
 dum 'because' 149. 21.
 dum = δέ 146. 12.
 dum simulat et καὶ . . . δέ 152. 15.
 duplum tempus διπλασίονα χρόνον 151.
 30.

Ad edendum περὶ ἐδωδὴν 147. 20.
 edicere εἰπεῖν 152. 22.
 elementa στοιχεῖα 146. 22.
 eloquia diuina λόγια 150. 13.
 uino epotato οἶνον πίνοντες 152. 24.
 animi eriguntur συναύονται 150. 15.
 escae egentia τροφῆς χρεῖαν ἔχοντα 147.
 20.
 ne esuriant 152. 11.

esuries ἐνδεῖα 152. 1.
 qui semel amorī sapientiae deditus
 euigilauerit τις ἀπαξ ὑπὸ σοφίας ἀχθεῖς
 149. 18.
 tertio uel quarto cubitu exaltatus ἐπὶ τρεῖς
 ἢ τέσσαρας πήχεις εἰς τὸ ἄνω 151. 19.
 excessum animi ἐκστασις 152. 25.
 exercitii ἀσκήσις 150. 25; 153. 7.
 existere γενέσθαι 146. 11.
 pro existimatione ἐν ὑπονοίᾳ 150. 27.
 expedita 152. 14.
 pro expeditione uerae religionis ἐν τῷ
 φιλοσοφεῖν 148. 30.
 exquisitum πολυτελές 152. 5.
 exululant? κρίζουσι 152. 26.

Famulosa δοῦλα 147. 25.
 fastidio humani commercii διὰ μσαν-
 θρωπίαν 149. 20.
 molestus et fastidiosus ὀχληρὸν καὶ
 δυσάρεστον 150. 6.
 festiuissimam πανίερρον 152. 2.
 figura σχῆμα 147. 2.
 ueritatis (or deitatis) figuras explorant
 150. 32.
 pro foedere ἐν σπονδαῖς 153. 3.
 pudori foeminini sexus αἰδῶ τῇ γυναικεῖᾳ
 φύσει 151. 20.
 perturbationis fons est γέμει θορύβων
 149. 17.
 fons (or frons) unionis praecipua μονάδος
 ἀρχεγονώτερον 146. 20.
 fontanea aqua ναματιστὸν 152. 7.
 friuolus amictus ἐσθῆς εὐτελεστάτη 152.
 15.
 furiosos μανιώδες 148. 19.

Gemina species διττὸν εἶδος 152. 13.
 genitive case used after comparative,
 e.g. boni melior 146. 20; pecuniarum
 meliores χρημάτων κρείττους 148. 16.
 gerant δρῶσιν 148. 21.
 gerentes connubia 153. 4.
 germana ἀδελφά 147. 13.
 gestiunt uideri 153. 7.
 omissa temporali gleba τὸν θνητὸν βίον
 148. 9.
 sensum uanarum gloriarum κεναῖς δόξαις
 149. 9.
 gremia colli γενείου 151. 5.
 sapientiae gremiis 151. 29.
 grossiorem παχεία 152. 16.

Habitaculum religiosum οἶκημα ἱερόν
 150. 9.
 hactenus εἴτα 148. 8.
 aeris haustus 152. 1.
 hilariiores ἡλαρωτέρας 152. 22.
 homicidiosa ἀνθρωποβόρα 147. 21.
 honorificant τιμώντας 146. 22.

humilissimae εὐτελεῖς 150. 4.
 humilitatibus 152. 15.

Ignominia χλεύη 147. 6.
 imbecillitatibus νόσοις 146. 15.
 immanissima ἀγριώτατα 147. 16.
 ab se immobilis ἐξ ἑαυτῆς ἀκίνητος 147. 1.
 immorantes = ἐπιμανέντες 147. 10.
 immorantur 152. 17.
 immutationem dominii δεσποτῶν ὑπαλ-
 λαγήν 149. 15.
 latronum impetus ληστῶν ἐφοδος 150. 9.
 impenitibiliter ἀμεταστρεπτί 149. 10.
 in hoc . . . suos laesere τοῦτο εἰργάσαντο
 148. 24.
 in w. abl. of motion to, e.g. transmigrant
 in altera ciuitate 149. 14.
 inaccessabilem ἀλγηστον 150. 16.
 incisa 147. 12.
 incitamento furoris παρακινήματικόν τι
 καὶ μανιώδες 152. 24.
 inconstantia ἀκρασία 147. 8.
 philosophiae indaginem 151. 25.
 indeliciantur sapientiae gremiis ἐνευ-
 φραίνονται ὑπὸ σοφίας 151. 29.
 indicabo λέξω 146. 6.
 indomiti canes κυνῶν ἀπιθάσων 152. 26.
 indumentorum σκέπης 152. 12.
 inexplicabilis congeries ἀνήνυτον πλῆθος
 146. 18.
 infinitis ἀμυθῆταν 149. 17.
 connubia infoederata ἀσπονδα 153. 4.
 ingenio artis 147. 12.
 inhaesit ἐνίδρυται 151. 28.
 inhonestis usibus τῶν ἀτιμωτέρων 147.
 14.
 inordinantiam 148. 3.
 insanabiliter ἀνίατος 146. 15.
 inserendo προστιθείς 146. 7.
 insidia animae ἐπιβουλον ψυχῆς 152. 12.
 insidia ἐξ ἐπιβουλῆς 148. 25.
 insidiosa δελεάσαι δυνατότατον 149. 3.
 insinuasse αἰνίζασθαι 149. 4.
 insipientia ἀφροσύνη 146. 17.
 uitii insontes πάθους ἀμέτοχοι 147. 10.
 more iam instituti ἐθισθέντες 151. 31.
 instructi sunt ἐπαιδεύθησαν 146. 19.
 integre τὰ προσήκοντα 146. 6.
 non integri concilii ἀπερίσκεπτον 148.
 19.
 integritatem pietatis εὐσέβεια 150. 15.
 philosophiae integritatem 148. 27.
 intelligentia = νοήματα 151. 10.
 interpellantes Scripturis diuinis ἐντυγ-
 χάνοντες τοῖς ἱεροῖς γράμμασιν 150. 26.
 intuentes ὁρῶντες 147. 19.
 intuitu εὖν 147. 28.
 inuenticula ἐνρήματα 146. 28.
 inuestigatam ueritatem διηρενηκώς 151.
 10.

inuicem ἀλλήλους 152. 27.
 inuicinissimum ἐγχώριον 147. 18.
 inusitatum φυσικόν 152. 25.
 irrogantes, si quid crudelius 153. 1.
 irrogantes, omnem speciem nequitiarum
 153. 4.

Morsibus laniantes δάκνουσιν 152. 27.
 ipsos lares τὰς πατρίδας 149. 12.
 largitate luminis saginare 150. 22.
 lauacrum λουτροφόροι 147. 13.
 pedum lauandorum ποδόνιπτρά 147. 13.
 lenire ἐξευμαρίζειν 152. 2.
 leniter lumbis remissam ὑπεσταλαμένην
 παρὰ τῇ λαγόνι 151. 6.
 leuando παρὰ τὸ αἵρεσθαι 146. 25.
 in ipso mensarum libamini 153. 2.
 libidines ἡδοναί 146. 16.
 ligero (or liero) 151. 6.
 locupletes massas τὰς οὐσίας 148. 15.
 locupletissimis ἀφθόνως 151. 30.
 e longinquo ἐξ ἀπόπτου 151. 2.
 luctatores 153. 5.

Magistros ἀρχετύποις 150. 30.
 magnificantur τελειοῦνται 150. 15.
 magnitudo uirtutis μέγεθος ἀρετῆς 146.
 10.
 magnopere ἀναγκαιώς 150. 33.
 malitiarum κακιῶν 146. 18.
 manant βέουσι 152. 19.
 mandato παραινέσεως 148. 5.
 mansionis 152. 15.
 mansueta ἡμέρα 147. 16.
 manufacta pauperies χειροποίητος ἔνδεα
 148. 24.
 maritimo situ adhaerente 150. 2.
 locupletes massas τὰς οὐσίας 148. 15.
 materia οὐσία 147. 11.
 medicina ἰατρική 146. 14.
 sine medela ἀθεράπευτος 147. 27.
 boni melior ἀγαθοῦ κρείττον 146. 20.
 pecuniarum meliores χρημάτων κρείττους
 148. 16.
 meminisse w. acc. 147. 15.
 mendacio 152. 14.
 mendacium τὸ ψεῦδος 147. 30.
 mendositas or mendacitas ψεῦδος 152.
 18.
 de meo οἰκοθεν 146. 6.
 meraculo ἄκρατον 152. 23.
 merito ἐτύμως 146. 13.
 miluum ἵκτινον 147. 19.
 ministerio cedunt πρὸς τὰς χρείας ὑπηρε-
 τεῖ 152. 25.
 minus planetarum = ἀπλανεῖς 147. 4.
 minus rationabilia = ἀλογα 147. 23.
 mitiori aspectu καθεστῶτι βλέμματι 151.
 6.

moderatum ἡκριβωμένον 148. 21.
 modestissimae uitae σεμνοῦ βίου 150.
 11.
 modicum noctis νυκτὸς βραχὺ τι μέρος
 151. 27.
 momenta oratoriae interpretationis τὰ
 τῆς ῥητῆς ἐρμηνείας 150. 27.
 monachorum 146. 1.
 moras διαγωγάς 152. 22.
 multimodis metris διὰ παντοίων μέτρων
 150. 33.
 munificentia μεγαλόνοια 148. 28.
 munitionem ἀσφάλειαν 150. 1.
 muta animalium 147. 16.

Nares ῥίνας 152. 28.
 naturales diuitiae ὁ τῆς φύσεως πλοῦτος
 149. 8.
 naturali morte θανάτῳ τῷ κατὰ φύσιν
 147. 22.
 naturaliter ἐκ φύσεως 146. 19.
 raritate necessariorum σπάνει τῶν ἀναγ-
 καίων 148. 23.
 corporis necessitudinem σώματος ἀνάγ-
 κας 151. 26.
 corporis necessitudo σώματος χρείας 150.
 12.
 negatitio (? necatitio) βιαίῳ 147. 22.
 nequitiarum 153. 4.

Obiicere προσάπτειν 147. 9.
 obnoxia ὑπήκοα 147. 25.
 obstrusi πεπηρωμένοι 147. 29.
 solis occasum ἡλίου δύσεως 151. 24.
 sacramentis occupantur μυστήρια τε-
 λοῦνται 150. 11.
 oculatas diuitias τὸν βλέποντα πλοῦτον
 148. 12.
 offendente ἐμποδίζοντας 151. 22.
 omissis possessionibus 149. 9.
 omitam δίχα τοῦ 147. 7.
 operantur ἀπεργάζεται 150. 4.
 nefando operantur ἐργασάμενοι 153. 3.
 operata, ad hoc tantum—152. 14.
 oppido enim 146. 14.
 oppressi πιεσθέντες 148. 23.
 orare εὐχεσθαι 150. 20.
 oratoriae ῥητῆς 150. 27.
 ordinantur considentes ἐξῆς καθέξονται
 151. 4.
 origo ἀρχή 147. 7.
 sine ornamento ἀκαλλύπιστος 152. 13.
 ouiculae θρέμματα 152. 4.

Pallium χλαῖνα 152. 16.
 paratissima 152. 14.
 parentelae συγγενεῖς 148. 11.
 iniurias parturire ἀδικίαν γεννώσης 149.
 7.
 pasturas ouium μολοβότους 148. 15.

patria συγγενῇ 147. 13.
 ante paullulum πρὸ μικροῦ 147. 12.
 penuriis subuenerunt ἐνδείας ἐπανορθω-
 σάμενοι 148. 18.
 per w. acc. = ἐπὶ w. dat. 152. 25.
 per omnia συνόλως 152. 17.
 perdurant 151. 3.
 perfectissimus τελειότατος 147. 5.
 perfoederata legibus ciuitas πόλις εὐνο-
 ματάτη 149. 17.
 permaneo διατελέω 147. 28.
 permiserunt massas εἶασαν 148. 15.
 permittunt δικαιούσιν 146. 11.
 pernicie, non sine—οὐκ εὐαγῶς 147. 8.
 perturbationum θορύβων 149. 17.
 pignora μνημεῖα 150. 30.
 pinnis aurium ἄκροισ ὦσιν 151. 11.
 placatio εὐημερία 150. 21.
 plantatorum φυτῶν 146. 27.
 plurifariae πολύτροποι 152. 20.
 pluriuaria πολυάνθρωπος 149. 11.
 ponderosa (ὄγκος) 149. 13.
 portenta 147. 15.
 sensuum portus 147. 28.
 praecipua fons ἀρχηγόνωτερον 146. 21.
 praecipue 151. 22.
 praecipuus ἀναγκαῖοτατος 147. 28.
 praedicari, rem optimam ubique —
 μηδὲν καλὸν ἡσυχάζεσθαι 146. 11.
 curae praediorum κτημάτων ἐπιμελείαι
 148. 31.
 praefert ἐθαύμασεν 148. 20.
 ante tempus praehaereditati προκλη-
 ρονομούμενοι 148. 10.
 dignis destinata praesagia = θεσπισθέντα
 150. 14.
 praesagientes or praesagantes 148. 7.
 praesentiori priuilegio ἐξαιρέτου γέρος
 152. 3.
 praesidens = παρελθὼν 151. 6.
 praesonantia uocis τῆς φῶδης 152. 2.
 princeps ἀρχηγέται 150. 29.
 pro w. abl. = πρὸς w. acc. 150. 5; 150.
 12.
 pro w. abl. = διὰ w. acc. 150. 8.
 pro with gerund = παρὰ 'because of'
 146. 24, 25.
 pro = ὡς 152. 12.
 pro fundamento καθάπερ θεμέλιον 151.
 23.
 pro potando διὰ τὸ ποτῶν 146. 26.
 ut aliis prodessent ἵνα ἐτέρους ὠφελήσωσι
 148. 30.
 uerba proferunt religiosa ἐκλαλοῦσιν
 150. 19.
 proinde μὲν γάρ 147. 15.
 promitto ἐπαγγέλλομαι 146. 14.
 pronomina ἐπωνυμίας 146. 23.
 per choros prophetarum διὰ προφητῶν
 150. 13.

propinquitas συγγένεια 147. 24; 149. 12.
 propositi προαίρεσιν 151. 17.
 propositi melioris est 149. 8.
 prosternantur ἐνδῶσιν 148. 23.
 prouenit (or conuenit) ἔδει 149. 23.
 prouiderunt κατέσκηψαν (as if from
 κατασκέπτομαι) 146. 16.
 proximantes πλησιάζοντας 147. 27.
 puerilis μειρακιώδης 147. 8.
 pro pulmentis ὄψων 152. 6.
 philosophiae cupidine pulsati φιλοσοφίας
 ἱμέρῳ πληχθέντες 148. 14.
 puritatem disciplinae ἐπιστήμη 150. 14.

Qualitas ποιότης 147. 2.
 quam optimum καλόν 149. 1.
 quam plurima πολλά 150. 29.
 quicquam 152. 9.
 quidem . . . uero = μὲν . . . δέ 149. 3.
 quidem μὲν 147. 17.
 quodlibet μηδὲν τι 150. 12.

Rabientes inuicem 153. 3.
 rapacissima ἀπληστα 147. 20.
 raritate σπάνει 148. 23.
 rationabiles λογικοί 147. 23.
 minus rationabilia ἄλογα 147. 23.
 cum rationabilitate μετὰ λογισμοῦ 151.
 8.
 rea conditionibus γέμει ταραχῶν 149.
 17.
 rea silentii αἴτιον ἀφωνίας 146. 10.
 recedunt φεύγοντι 149. 10.
 referunt παραδηλοῦντες 151. 14.
 reficit θεραπεύει 146. 15.
 corpus reficiunt τὸ σῶμα λιπαίνουσιν
 152. 4.
 religionem θεωρίαν 146. 5.
 ad uota religionis ἐπὶ θεραπεΐαν 148. 4.
 religiosum ἱερὸν 150. 9.
 religiosum genus θεραπευτικὸν γένος
 148. 1.
 remissior 152. 14.
 remunerantur ἡξιώκασιν 152. 3.
 repleuerunt ἀναπιμπλάσι 147. 27.
 requirentes ἐπιφέροντες 152. 9.
 resilit ἐφίστανει 151. 11.
 responsis locupletissimis ἀφθόνης τὰ
 δόγματα 151. 30.
 resurgunt aduersus se ἐπανιστάμενοι
 152. 26.
 reuera 152. 29.

Sacramenta μυστήρια 150. 11.
 sacratissimam πανεύρπον 152. 2.
 saginare, coelestis luminis largitate
 φωτὸς οὐρανίου ἀναπλησθῆναι 150. 22.
 saltus χωρίον 149. 27.
 saluberrima αἰδίμα 150. 19.
 salutatio nominis πρόσρησις 146. 12.

sanabilem statum ὑγεινοτάτην κατά-
στασιν 150. 4.
sapientia φρόνησις 151. 8.
satiati 152. 24.
satietaem 152. 11.
scientes νομίζω 150. 27.
scientes εἰδότες 152. 18.
scrutantes 150. 26.
secant aut excidunt κείρουσι καὶ δενδρο-
τομοῦσι 148. 22.
sectantur eiusdem propositi fructum
151. 17.
sectarum peritissimus δογμάτων ἐμπει-
ρότατος 151. 7.
semideos ἡμιθέους 147. 6.
semmium σεμνείον 150. 10.
semoti μονούμενοι 151. 1.
unus senior ὁ πρεσβύτερος 151. 7.
sensualitatis huius mundi libera τῶν
αἰσθήσεων καὶ αἰσθητῶν ὄχλου ἐπικου-
φισθεῖσαν 150. 23.
sequentes uirtutes τὰς ἄλλας ἀρετάς 151.
23.
sermocinatur 151. 8.
silentii ἀφωνίας 146. 10.
simplicitas 152. 18.
sine anima ἄψυχος 147. 1.
sine arte ἀτεχνῶς 146. 8.
sine medela ἀθεράπευτος 147. 27.
ne sitiant ὥστε μὴ διψῇν 152. 11.
eiusdem societatis τοὺς ὁμοφύλους 147. 26.
solitudinem imitari ἐρημίαν μεταδιώκειν
149. 20.
sollicitudo domesticarum rerum περὶ
βίον σπουδῆς 149. 6.
spatiositas mimia σφόδρα εὐκαίρως 149.
30.
species ἰδέα 147. 2.
spectiores 153. 7.
imagines speculantur φαντασιοῦσθαι 150.
18.
spissiores παχέαι 150. 3.
splendore κάλλη 150. 17.
spontanea uoluntate ἐκουσίᾳ γνώμη 148.
10.
stabilita = γενομένη 150. 24.
super stagnum ὑπὲρ λίμνης 149. 29.
De statu Essaeorum Ἑσσαιῶν περί 146. 3.
stercoris περιττωμάτων 147. 21.
duplici structura munitum διπλοῦς ἐστι
περίβολος 151. 15.
subiecta ὑποβεβλημένη 147. 1.
sublunariis auribus τῶν κάτω σεληνῆς 147.
17.
substantiae carentia γεννώμενα 147. 20.
substantialis culminis τοῦ ὄντως ὄντος
148. 1.
substantias οὐσίας = 'property' 148. 9.
suffragia τῶν ἑταίρων 151. 13.
superaedificant ἐποικοδομοῦσιν 151. 23.

supercilium τύφος 152. 18.
superfluis laboribus συνεχῶν πόνων 152.
5.
superstitiosos = εὐσεβεῖς 146. 22.
adserunt, qui se nimium superstitiosos
— τῶν ἐπαγγελλομένων εὐσέβειαν.
sapientia superueniente φρονήσεως περ-
ιτῆς 148. 21.
suscipientes 147. 26.
suspendendo 146. 25.
uno syncerior ἐνὸς ἐλικρινέστερον 146.
20.
Tarditas ὀλιγοψία 148. 28.
teginis 152. 13.
aeris temperantia ἀέρος εὐκρασία 149.
30.
temperiem aurae τὴν περὶ τὸν ἀέρα
εὐκρασίαν 150. 1.
tempora consumant χρόνους ἀναλίσκουσι
148. 31.
temporali gleba = θνητὸν βίον 148. 9.
temporibus Agrippae regis 146. 2.
tertio uel quarto cubitu exaltatus ἐπὶ
τρεῖς ἢ τέσσαρας πῆχεις 151. 18.
uice thoracis θωρακίου τρόπον 151. 19.
sapientiae titulos 150. 26.
tortuositate uerborum δεινότητα λόγων
151. 9.
totius παντελῶς 150. 23.
totius = πάντος 147. 10.
tractatoris responsa τὴν τοῦ διαλεγομένου
φωνήν 151. 22.
tractatus συγγράμματα 150. 28.
transmigrant μετακίζονται 149. 14.
tristitiarum trepidantia λῦπαι καὶ φόβοι
146. 16.
sine typo ἀτυφίαν 152. 17.

Proprio uacant exercitio σύμπαν ἐστιν
αὐτοῖς ἀσκήσις 150. 25.
ualde 146. 9.
uenditionibus subiecti οἱ πρᾶσιν αἰτού-
μενοι 149. 15.
uerbositas φλυνγία 147. 27.
uerendo ὑποτοπήσας 153. 1.
matutinum et uespertinum tempus 150.
25.
densas uicinitates γειτνιασεις 150. 7.
uirtutes δυνάμεις 147. 9.
uirulenta λοβόλα 147. 21.
uisionibus ὀνειράτων 150. 17.
uitare ἀπαγορεύειν πρὸς 146. 9.
undarum ἐνύδρων 147. 18.
unicellulis (or unitelluris) casis μονα-
γρίοις 149. 20.
unions praecipua fons μονάδος ἀρχεγο-
νώτερον 146. 21.
uniuersis τῶν συνεληλυθότων 150. 4.
de uolatilibus ἀεροπόρων 147. 18.

voluntatis προαυρέσεως 150. 31.
 nota religionis θεραπεία 148. 4.
 ex usitato ἐξ ἔθους 148. 5.
 usque coelum ac mundum 'including
 the' 147. 4.
 usque adeo οὕτως 151. 29.
 ex usu ἐξ ἔθους 151. 16.

usurpatio πλεονεξία 146. 17.
 utilissima τὰ χρήσιμα 152. 10.
 utique ἴσως 148. 25.
 utpote εἰ 147. 9.
 utpote καθάπερ 148. 6; 150. 30.
 Zelo deifico 151. 17.

BIBLIOGRAPHY OF WORKS

RELATING TO PHILO DE VITA CONTEMPLATIVA.

—♦—

NOTE.—An asterisk is prefixed to works which have not been directly consulted.

- D. Alteserra**, *Asceticōn siue originum rei monasticae libri decem* (Paris, 1674), accepts the Eusebian view, p. 134.
- Baronius**. See *Excursus*, p. 321.
- Basnage**, *Histoire de l'Eglise* (Rotterdam, 1699), bk. ii, ch. i, pp. 53, 54, refutes the Eusebian view.
- F. Ch. Baur**, *Drei Abhandlungen zur Geschichte der alten Philosophie* (Leipzig, 1876), S. 216; also in his *Geschichte der christlichen Kirche* (Tübingen, 1863), 3rd ed. p. 19 foll.; also in his *Comment. de Ebionitarum origine et doctrina ab Essenis repetenda* (Tübingen, 1831), p. 30 foll.
- Beer**, Peter, *Geschichte, Lehren u. Meinungen aller bestanden u. noch bestehenden religiösen Secten der Juden* (Brünn, 2 Bände, 1822, 23, 8), 1. Bd. pp. 84–87. He summarises the D. U. C.
- Bellermann**, Joh. Joach. (Berlin, 1821), *Geschichtliche Nachrichten über Essäer und Therapeuten*. A soberly written study, with a summary of what is known from the ancient sources. Regards the Suppliants as an Egyptian branch of the Palestinian Essenes.
- Bellarmino**. See *Excursus*, p. 322.
- Beveregius**, or William Beveridge, D.D., Bishop of St. Asaph, *De Ieiunio Quadragesimali*, lib. iii, ch. v in vol. xii of his *Theological Works*, reprinted by J. H. Parker (Oxford, 1848). See § lxxv of my *Excursus*, p. 323.
- Joseph Bingham**, 1708. Collected Works (Oxford, 1855), vol. i, p. 2; *Antiquities of the Christian Church*, bk. i, ch. i; accepts the Eusebian view, appealing to the authority of Beveridge.
- Anton Joseph Binterim**, *Denkwürdigkeiten der Kirche* (Mainz, 1826), vol. iii, p. 408. 'The Therapeutae were in all probability Jewish monks, ... who to the punctilious observance of the Law added other virtues.'
- David Blondel**, in his work, *Des Sibylles célèbres* (Paris, 1649), l. 1, ch. vii, pp. 26, 27, rejected the Eusebian view.
- Bouhier**. See under Montfaucon and *Excursus*, p. 324.
- Jacobi Bruckeri Historia Critica Philosophiae**, editio altera (Lipsiae, 1766), tom. ii, pp. 764 and 779–787. Regarded the Therapeutae as heretical Jews, independent of the Essenes. 'Etsi vero, quam philosophiam secuti sint, non indicat Philo, immo credi uult, domesticam eos patriamque coluisse doctrinam, Graecanica longe superiorem, ... certum tamen putamus esse, ex collatis Therapeutarum et Graecorum opinionibus, multa ex Aegyptiaca et Platonica philosophia ad eos peruenisse; nec erraturos putamus eos, qui coniiciunt Cabbalisticam quoque metaphysicam inter eos viguisse.'
- Thomas Bruno**, *Diss. de Therapeutis Philonis adversus Henricum Valesium*, a Colomesio post Epist. Clem. Rom. edita, pp. 185–205 (London, 1695). Th. Browne was a canon of Windsor. He sent this work before he died to D. Voss. He argues that

the Therapeutae became at a later day the monks of Palladius, but were first converted by St. Mark.

Buddäus, Hist. Philos. Ebraeorum, editio nova (Haleæ Saxonum, 1720), p. 96, and Hist. Eccles. Vet. Test., p. 1215. Rejects Eusebian view.

[Louis Bultian], Essai de l'histoire monastique (Paris, 1680), pp. 10-13, rejects the Eusebian view.

Dom. Augustin Calmet, Dict. de la Bible, v^o. Therapeutes. English edition (London, 1732), vol. iii, pp. 50-54. He recapitulates Philo's tract; weighs the arguments for and against the Eusebian view, and concludes that 'the matter is very doubtful and problematical, and even that their own opinion who take them for Jews is the more probable of the two.'

Will. Cave, 1676, Vit. App. in Vita D. Marci, n. 3, rejects the Eusebian view. See also his Antiq. Apostolicae (London, 1676), p. 215 foll.

Martinus Chemnitius, Exam. Concil. Trid., written 1573, part iv, p. 120 foll. of edition of Francfort, 1596. In his chapter entitled de Essaeorum Abstinencia et quomodo illa in Ecclesiam inreperit, this writer remarks how the error of Eusebius olim valde multos seduxit et nunc a pontificis tanquam caput Gorgonis praetenditur. He compares the D. U. C. with Chaeremon's account of the Egyptian priests, and concludes that in Philo's Essenes (i.e. Therapeutae) we have a mixture of the traditions of Judaism and Paganism. He compares Paul's language in Col. ii, and concludes that the Therapeutae represent the heresy assailed for its ἀφειδία σώματος, ἐλεοθησκεία, its false show of humility (ταπεινοφροσύνη), for its δογματίζεσθαι, its precept of μὴ γένη, &c. No other writer of that age is more suggestive than Chemnitius, except perhaps Scaliger; and it may be noted that the late bishop Lightfoot virtually espouses his suggestion as to the nature of the Colossian heresy; though without seeing so clearly as Chemnitius, that St. Paul's censures fit the Therapeutae rather than the Essenes of Palestine.

T. K. Cheyne, The origin of the

Psalter, 1889, p. 445, refers with approval to the works of Lucius, and sets down the D. U. C. to be 'a glorification of the Ἑσσαῖοι or Θεραπευταί.'

Leopold Cohn, in the Jewish Quarterly Review, Oct. 1892, pp. 38-42. A short but lucid defence of the genuineness of the D. U. C.

J. B. Cotelerius, Ecclesiae Graecae Monumenta (Paris, 1677), vol. i, p. 760, regards the Therapeutae as a branch of the Essenes.

Conybeare and Howson, Life of St. Paul, vol. i, ch. 2, allude to the Therapeutae as 'a widely-spread community in Egypt, who lived even in greater seclusion than the Essenes in Judaea.'

Credner, Über Ebioniten, &c. in Winer's Zeitschrift für wissenschaftl. Theologie, Heft 2 (1827), p. 211 ff., Heft 3 (1829), p. 277 ff.

Dähne, August Ferdinand, Geschichtliche Darstellung der jüdisch-alexandrinischen Religions-Philosophie (Halle, 1834), vol. i, pp. 439-470. A comprehensive account based upon genuine study of the rest of Philo's writings. The following paragraph gives his main conclusion: 'Dass nun aber diese Askese der Therapeuten auf denselben dogmatisch-philosophischen Grundsätzen ruhe, die wir bei Philo kennen gelernt haben und sie also in Wahrheit als treue Pfleger unsrer Alexandrinischen Philosophie anzusehen seien, würde sich schon dadurch empfehlen, dass man nicht leicht andere Principien selbst auffinden oder gar historisch begründen könnte, aus welchen jene Handlungsweise entsprungen sein möchte.'

Johannes Dallaeus. See Excursus, p. 322.

S. Petri Damiani (died 1072) Op. ed. Migne, tom. 2, Sermo xv de S. Marco Evangelista. Repeats the Eusebian view.

Delaunay, Revue archéologique, new series, vol. xxii (1870-71), pp. 268-282; xxvi (1873), pp. 12-22. Also 'Moines et Sibylles dans l'antiquité judéo-grecque' (1874), pp. 11-51. He writes in the latter work, p. 11: Les Thérapeutes se sont donc affranchis du sacrifice sanglant. Philo does not say so. But he recognises the Judaism of the Therapeutae and

- holds by the genuineness of the D. U. C. He works out some of the hints of the sect contained in other Philonian writings, neither confuses them with Essenes, nor yet fails to see the affinities they had with the latter. M. Delaunay has also consulted the MSS. of Paris and Florence. In the *Revue archéologique*, vol. xxii, M. Delaunay discusses the Eusebian view of the D. U. C. In vol. xxvi he refutes Prof. Graetz.
- *Claudius Delle, *L'histoire ou l'antiquité de l'état monastique ou religieux*, lib. iii, cap. xiii.
- J. Derenbourg, *Journal Asiatique* (1868), pp. 282-3, and *Revue des Etudes Juives* (1888), no. 31 (a criticism of M. Massebieau's work). He decides against the Philonian authorship of the D. U. C., and inclines to the views of M. Nicolas.
- D. Salomonis Deylingii, *Observationum Sacrarum Pars tertia. Editio tertia auctior* (Lipsiae, 1739), pp. 555-561. A detailed examination of the Eusebian view, which is rejected. Deyling concludes that the Therapeutae were Jews, but distinct from the Essenes.
- J. J. I. Doellinger, *Heidenthum und Judenthum*, English translation (London, 1862), p. 317, recognises in the Therapeutae to have been orthodox Jews. 'They were nothing more than a body of Jewish ascetics, who neither wished to separate themselves from religious communion with the rest of their brethren, nor were expelled by them from its pale.'
- *Dorscheus Indic. iniqu. p. 83.
- The Rev. James Drummond, *Philo-Judaeus* (London, 1888), note on p. 24 of Introduction. 'The genuineness of the treatise *De Vita Contemplativa*, ascribed to Philo, can no longer be assumed. It has been rejected by Grätz, Kuenen, and others, and has been attacked with especial force by Lucius.' Ibid. p. 179: 'According to Philo (or rather the unknown author of the *De Vita Contemplativa*),' &c.
- Joannes Stephanus Durantus, *De ritibus ecclesiae* (Romae, 1591), lib. iii, cap. iv, p. 302 adopts the Eusebian view.
- Heinrich Ewald, *History of Israel*, translated by J. Estlin Carpenter (London, 1874), p. 375 foll.
- 'The highly enthusiastic description of Philo . . . rests unmistakably upon an historical basis. . . . The essential features of the Essenes reappear among them.' Ewald also supposes that the Greek book of Wisdom may have been among their *συγγράμματα παλαιῶν ἀνδρῶν*. As to the presence of women he notes p. 376: 'There could be no lack of proofs from the Scripture for the admission of godly women, both maidens and those who lived as maidens, and also for their partnership with men in sacred dance. Acc. to Philo ii, p. 485, they appealed for their authority for the latter to Ex. xv. 20 sqq.'
- Dr. Eidersheim (1887), in Art. on Philo in Wace's Dictionary of Christian biography. He rightly sees that the Therapeutae were Jews, 'neither heretics nor yet seceders from the synagogue, but rather an inner, esoteric circle in it, where the principles which underlay Alexandrian Judaism found their outward expression.' His remarks afford a good refutation of Lucius.
- J. A. Fabricius, B. G. l. iv. ch. iv (Hamburg, 1717), recognised that the Therapeutae were Jews.
- Fleury, *Histoire Ecclésiastique* (Paris, 1769), tome 1^r, pp. 150-153, inclines to the view of Eusebius, but will not commit himself. Inaccurately locates the Therapeutae near Lake Moeris.
- Franck, *Séances et travaux de l'Académie des sciences morales et politiques*, t. xxvii, 5^e Série, p. 699 and foll.
- Otto Frisingensis, *Chronicon* (Basileae, 1569), lib. iii, cap. xiii, p. 53, follows Eusebian view.
- Nicolas Fuller, *Canon of Salisbury, Miscellaneorum Theologicorum* (London, 1617) lib. i, ch. iii. Follows Scaliger in rejecting the Eusebian view.
- Gfrörer, *Krit. Gesch. des Urchristenth.* Bd. i, Abth. ii. pp. 280-299. A most valuable review of the D. U. C., which Gfrörer, like Mangey, considers to have been a youthful work of Philo's. He recognises that the Therapeutae are referred to in the *De Profugis*.

He concludes thus: 'Offenbar haben wir hier dieselben Grundansichten, die sich in Philos Schriften finden, nur dass sie von dieser Sekte bis zur Uebertreibung thätig angewandt wurden. Die Therapeuten sind die ersten Mönche.'

Antoine Godeau, *Hist. Eccles.* 4th edition (Paris, 1672), liv. i, an. 64, p. 203 foll., confuses the Therapeutae with the Essenes, and mixes all of them up together as the disciples of Mark in Egypt.

Thomas Godwinus, *Ritus Antiquorum Hebraeorum*, ed. quarta (Ultrajecti, 1698), lib. i, ch. xii. The Therapeutae are considered in connexion with the Essenes, and stress laid on the Pythagorean characteristics of both sects.

J. C. I. Gieseler, *Ecclesiastical History*, English translation (Philadelphia, 1836), vol. i, p. 32 (Introductio ii. Jews, § 17), regards the Therapeutae as platonizing Jews.

Prof. Graetz. See Excursus, § xcii.

Martini Hankii *De Romanarum Rerum Scriptoribus*, lib. ii (Lipsiae, 1675), pp. 71–89. Aspart of a fairly thorough notice of Philo, he examines and rejects the Eusebian view, holding the Therapeutae to have been Jews, though not Essenes. He sums up thus: 'Ex facili cadit Philonis opusculo innixa Christianorum Monachorum antiquitas temporibus Apostolorum aequalis.'

Ad. Harnack, in *Herzogs Real-Encyclopädie*, vol. xv (Leipzig, 1885), art. Therapeuten. He begins with a summary of the D. V. C. and apparently renders *διὰ ἑπτὰ ἑβδομάδων* 'every seventh week' (Ausser dem 7. Tag feiern sie auch noch den 49. und 50.). He then sketches the history of the controversy up to the time of Lucius' work of which he remarks: 'Es ist das Verdienst von Lucius, in einer musterhaften Untersuchung die Frage an dem richtigen Punkte angefasst und in der Hauptsache gelöst zu haben. Das Ergebnis ist folgendes: die Schrift *De Vita Contemplativa* ist nicht lange vor Eusebius von einem litterarisch und philosophisch gebildeten und für die Askese seiner Zeit begeisterten Christen geschrieben, der den Zweck verfolgte, die allenthalben, namentlich

in seinem eigenen Lande, Ägypten, aufkommende Sitte der christlichen Asketen, d. h. das mönchische Leben, durch eine panegyrische Schilderung zu verherrlichen und sie namentlich dadurch zu rechtfertigen, dass er im Namen und unter der Maske des allgemein hoch angesehenen Philo sie als etwas Altherkömmliches und in seiner Vorzüglichkeit längst Anerkanntes darstellte. Die Beweisführung von Lucius ist eine umfassende und siegreiche, . . . Philo ist weit-herzig und ein Freund der hellenischen Bildung, jener (i.e. Pseudo-Philo) ist mönchisch bornirt. . . . Dass sie aber eine christliche, um das Jahr 300 abgefasste Schrift sei, ergibt sich aus folgenden Erwägungen . . . Daher darf man dabei bleiben: die "Therapeuten" sind christliche Mönche in Ägypten um die Wende des dritten Jahrhunderts zum vierten.' Which result Harnack regards as having a hohe Bedeutung für die Geschichte des Mönchtums.

Hippolyte Helyot. *Histoire des ordres monastiques* (Paris, 1714) Dissertation Préliminaire, pp. 1–18. He upholds the views of Montfaucon.

Dr. L. Herzfeld. *Geschichte des Volkes Jisrael* (Leipzig, 1870), fünfzehnter Abschnitt, caps. 5 and 6. He considers that the Therapeutae were a Jewish sect, more recently founded than the Essenes, from whom they imitated some traits. Some features of their askesis were drawn from Pythagorean and native Egyptian sources. He also discusses the various kinds of hymns composed by the Therapeutae in his brief but well-considered notice.

*Chr. Aug. Heumann in *Act. Phil.*, vol. iii. p. 512.

Joachim Hildebrand, *De Precibus Veterum Christianorum* (Helmstadii, 1655), lib. ii. cap. 27, p. 75, assumes the D. U. C. to be evidence of the practice of the early Alexandrian Church.

Hilgenfeld, *Zeitschrift für wissenschaftl. Theol.*, 1880, pp. 423–440. In regard to Lucius' work, he writes: 'Haben wir nun endlich die Lösung des alten Therapeuten-Räthsels? Nach reiflicher Ueberlegung muss ich Ja sagen.' He then goes on to swallow Lucius' absurdities in detail. He does not seem, before writ-

- ing his article, even to have read the D. U. C., or he would not write thus of p. 484. 22, 'Nach dem Hymnus bringen die Jungen den (Gott weiss wo?) vorhergenannten Tisch,' &c. He concludes thus: 'Erst Grätz und Lucius haben den Schwindel aufgedeckt.' In the eighteen pages which Hilgenfeld contributes on the subject, he gives no sign of having read the D. U. C. intelligently, while the rest of Philo he cannot have read at all, or he would not write (p. 426): 'Solche Askese ist auch dem Philo, abgesehen von dieser Schrift, noch ganz fremd.'
- Lucas Holstenius. *Codex Regularum* (Romae, 1661), diss. cap. i. Denies that the Therapeutae were monks.
- *Horn, *Bibl. Gnosis* (Hannover, 1805, 8), p. 357 ff. Not in the Bodleian Library.
- Rodolphus Hospinianus, *De Origine Monachatus* (Tiguri, 1588), cap. v, p. 8, gives an account of the Therapeutae in connexion with the Essenes, and following Chemnitius rejects the Eusebian view.
- P. E. Jablonsky (c. 1740), *Opuscula* (Lugduni Batavorum, 1804), vol. i, p. 278 foll., suspects that Philo 'longe plurima, quae Therapeutis suis tribuit, ex institutis sacerdotum Aegyptiorum depromissae'; and he appeals to the account of Chaeremon preserved in Porphyry, *De Abstinentia*, lib. iv. His 'Disputatio de Therapeutis' has never been edited. His posthumous editor Iona Guil. Te Water had not seen it, but asserts that in it Jablonsky contended that the Therapeutae were neither Jews, nor Christians, but Egyptian priests.
- Jahn, *Biblical Archaeology*, translated by T. C. Upham (Andover, U.S., 1832), associates the Therapeutae with the Essenes.
- Jost, *Geschichte des Judenthums und seiner Secten* (1857), Bd. i, S. 214, Anm. 2: 'Die philonische Beschreibung der Therapeuten ist ein spätes Machwerk, wie Grätz, iii. N. 10, vollkommen überzeugend bewiesen hat.'
- B. Jowett on St. Paul's Epistles (London, 1855), vol. i, p. 408, in Essay on St. Paul and Philo, remarked acutely that Philo 'seems to stand to the Therapeutae and Essenes in nearly the same relation as Basil or Chrysostom to St. Antony and the Christian Hermits.'
- Ittigii, Thom., *Select. Hist. Eccles.* (Leipzig, 1711), Sc. I. c. 4, § 16, p. 240. Rejects Eusebian view.
- Dr. Th. Keim, *The History of Jesus of Nazara*, English translation (London, 1876), vol. i, p. 384. He remarks that the 'opinion' (that the D. U. C. is spurious) 'does great violence to history, for the treatise breathes not only the spirit of Philo, but also that of pre-Christian and indeed Essenic Judaism.'
- Dr. A. Kuenen, *Religion of Israel*, English translation, vol. iii, ch. ii (1875); p. 204, and notes pp. 217-223. He confuses the Therapeutae with the Essenes, yet holds that the D. U. C. is a *romance*, composed in Philo's name by a later writer, presumably of the third century of our era. . . . 'I entirely agree with Nicolas' main idea' (p. 222). '... Even should it be thought that their silence' (i. e. of Josephus and Pliny) 'may be accounted for, does it not still remain very strange that Clemens Alexandrinus also makes no mention at all of the Therapeutae?' Kuenen mistranslates δι' ἑπτά ἑβδομάδων, 'every seven weeks,' and remarks (p. 221): 'The repeated observance of every fiftieth day has nothing in common with the Jewish feast of Pentecost. . . . Therefore we emphatically repeat the question, Is this true?'
- Stephanus Le Moine, *Varia Sacra* (Lugd. Batav. 1685), vol. ii. 1097, rejects Eusebian view, but considers that the Christians inherited their hymns from the Therapeutae.
- *Lenormant (Ch.), *De la divinité du christianisme* (Paris, 1869), upholds the Eusebian view. Not in the Bodleian Library.
- Richard Le Quien. *Oriens Christianus* (Paris, 1740), vol. ii, p. 332, stoutly upholds the Eusebian view, following Montfaucon.
- J. B. Lightfoot, in his essay on the Colossian Heresy (Epistle to the Colossians, seventh edition, 1884, p. 94), mentions briefly the Therapeutae as an 'ascetic sect,' which may have had an independent origin, but whose members exhibit substan-

tially the same type of Jewish thought and practice as the Essenes of Palestine.

Similarly in his essay on the Essenes in the same volume.

R. F. Littledale. *Encyclopaedia Britannica*, 9th edition. Art. on Monachism. Accepts Lucius' theory.

Lucius. See *Excursus*, p. 326 foll.

Magdeburg, Centuriae, i. lib. 2. cap. 11 of Ed. Basil. (1564). See *Excursus*, p. 322.

Thomas Mangey, in the Preface of his edition of Philo (London, 1742), rejects the Eusebian view on chronological grounds. He denies that the D. U. C. was a work of Philo's extreme old age, as Montfaucon's view assumed it to be. On the contrary, it bears internal signs of being a youthful work, libellum iuveniliter si quis alius conscriptum.

H. L. Mansel, *The Gnostic heresies* (London, 1875), p. 31, traces in the Therapeutae an union of Buddhist precepts and modes of life with Alexandrian Judaism.

M. L. Massebieau, *Le traité de la Vie contemplative. Extrait de la Revue de l'histoire des Religions* (Paris, 1888). A valuable analysis of the D. U. C. with parallels adduced from the rest of Philo and from contemporary writers. The author writes with a profound and first-hand knowledge of Philo's writings, and upholds the genuineness of the D. U. C. See also *Le Classement des Œuvres de Philon*, by the same writer, *Extrait du tome i. de la Bibliothèque de l'École des Hautes Études, Section des Sciences religieuses*, pp. 59-61.

Reichlin-Meldegge, *Theolog. Abhandl.* (Greiz, 1829-8). *Erste Abhandl.*: Die Ursachen der Entwicklung des Mönchthums von s. Anfange bis zur Stiftung des ältern Benediktinerordens im Jahr 529, § 7 ff.

Jacobus Middendorpius, *Historia Monastica* (Coloniae Agrippinae, 1603), cap. 4, pp. 45-66, translates the D. V. C. and urges the Eusebian view.

Dictionnaire d'Ascétisme publié par M. l'Abbé Migne (Paris, 1853).

The Eusebian view as upheld by Montfaucon and Hélyot, is upheld in the discours préliminaire. So in

art. Moines, vol. i, p. 1038, and Thérapeutes, vol. ii, pp. 804-811.

H. H. Milman, *History of Christianity* (London, 1840), vol. i, p. 162, remarks that 'the Therapeutae, or Contemplatists of Egypt, were the lineal ancestors of the Christian monks and hermits.'

The Count de Montalembert, *The Monks of the West*, authorized translation (Edinburgh, 1861), vol. i, p. 292, rejects the Eusebian view, but sees 'in these solitaries the direct precursors of the monastic order.' He inaccurately locates them on Lake Moeris.

***Montague's Acts and Monuments**, ch. 7.

***Bernard de Montfaucon**, *Le livre de Philon de la Vie Contemplative*, etc., traduit sur l'original grec, avec des observations, où l'on fait voir, que les Thérapeutes dont il parle étoient Chrétiens (Paris, 1709). This work is not in the Bodleian or British Museum Libraries, and I have not been able to see a copy of it. Also, *Lettres pour et contre, sur la fameuse question, Si les Solitaires, appelez Thérapeutes, dont a parlé Philon le Juif, étoient Chrétiens*, by Montfaucon and le Prés. Bouhier (Paris, 1712). I have only seen the work of 1712.

Bouhier's two luminous letters are the best commentary on the D. V. C. ever written. He conjectured *ἱερὸν* for *ἱερῶν*, and on that account Montfaucon blamed him for altering the text to suit his theory. He also noticed the affinity of the Therapeutae to some sects of Pharisees.

J. L. von Mosheim (1737), *Institutes of Ecclesiastical History*, edited by William Stubbs, M.A. (London, 1863), p. 27, repudiated the Eusebian views and held that the Therapeutae were Jews, not Christians or Egyptians. 'In reality they were wild and melancholy enthusiasts, who led a life equally removed from the law of Moses and right reason.'

Muratori. See *Excursus*, p. 324.

John Mason Neale, *History of the Holy Eastern Church*, vol. i. on the Patriarchate of Alexandria (London, 1847), p. 5, speaks with strange inaccuracy of 'the celebrated passage in Philo Judaeus, in which he mentions the Therapeutae, who inhabited the

mountain and valley of Nitria (!), on the western side of the Nile.' He accepts Eusebius' view, and in his note says, 'A summary of the arguments on both sides may be seen in Mangey's (!) "Lettres pour et contre, Paris, 1712."'

Dr. Aug. Neander (1842), in his *General History of the Christian Religion and Church* (London, 1850), vol. i, pp. 81-85, gives a lucid and sober account of the Therapeutae, following the lines of Gfrörer and Dähne.

Michel Nicolas, in the *Revue de Théologie*, troisième série, sixième volume (Strasbourg et Paris, 1868), art. Les Thérapeutes, pp. 25-52. See above, p. 343.

Ohle, R., *Beiträge zur Kirchengeschichte*, I. Die pseudo-philonischen Essæer und die Therapeuten (Berlin, 1888); and *Theologische Literaturzeitung* (1888), no. 20 (a Review of Prof. Massebieau's work). M. Ohle explodes Philo's account, not only of the Therapeutae, but of the Essenes as well.

*J. A. Orsi (*Hist. Eccl.* i. 77).

Papebrochius in diss. *prævia ad acta S. Pachomii*, tom. iii, *Sanctorum Maji*, p. 293, and *ibid.* *Parergon*, fol. 5. Allows the Eusebian view, but denies that the Therapeutae were Carmelites.

Samuel Parker, D.D. *A Demonstration of the Divine Authority of the Law of Nature, and of the Christian Religion* (London, 1681). Part 2, § 18, p. 245 foll. Upholds Eusebian view.

Gabriel Pennottus, *Generalis totius sacri ordinis Clericorum canonicorum historia* (Romæ, 1624), lib. i. cap. i. p. 1, follows the view of Jerome.

Petauius. See *Excursus*, p. 324.

E. de Pressensé, *Histoire des trois premiers siècles de l'Église Chrétienne* (Paris, 1858), p. 302 foll. 'Nous avons dans l'existence des Thérapeutes en Egypte une preuve frappante de l'influence exercée par les idées orientales à cette époque.'

Prideaux (1715), *The Old and New Testament connected, &c.*, part ii. bk. 5 (ed. Clarendon Press, 1838), vol. ii, p. 382 foll., refutes the Eusebian view. In reference to Bellarmine and Baronius, he writes pithily as

follows: 'It is true Eusebius hath said that these Therapeutae were Christian monks, instituted by St. Mark, and so he hath said many other things without judgement or truth: and had these two great men been free from the interest and the influence of the party they were of, they would never have said this after him. In other particulars they are forward enough to condemn him, especially Baronius; but for the sake of their beloved monkery they follow him in this, which is the absurdest of all.' Prideaux also condemns the use made of the D. U. C. by the 'infidel deists' of his time.

E. Renan, *Journal des Savants*, 1874, p. 798, 'La question est toute philologique. Le traité de la *Vie Contemplative* offre-t-il le style de Philon, ses tours favoris, ses expressions habituelles? Si oui, la question est tranchée, car de dire avec certains critiques que le faussaire aurait pu imiter le style de Philon, c'est ce qui nous arrête très-peu. Dans la vaste littérature pseudépigraphique des siècles qui précèdent et qui suivent immédiatement notre ère, nous ne connaissons pas un seul exemple où l'on soit allé à ce raffinement. M. Delaunay affirme que, si le livre de la *Vie Contemplative* nous était parvenu sans nom d'auteur, l'historien, le critique, le philologue et le philosophe tomberaient d'accord pour l'attribuer à un Juif, à un Alexandrin, à Philon lui-même. La démonstration aurait gagné à être faite dans une forme plus technique.'

In regard to M. Nicolas' hypothesis that the D. U. C. was forged by a third-century Jew, M. Renan writes, p. 799, thus: 'M. Nicolas nous paraît avoir manqué de son tact critique ordinaire, quand il a osé rabaisser le livre jusqu'à la seconde moitié du III^{me} siècle. Au III^{me} siècle, les Juifs étaient plongés dans le talmudisme; ils ne connaissaient pas Philon, et sûrement il n'y avait pas chez eux un seul écrivain capable de composer un pareil traité en grec à l'imitation de Philon.'

Prof. Réville. *Revue de Théologie. Troisième Série*, v. 228 foll.

Joh. Richardson, *Praelection. Eccles.* (Londini, 1726), *Praelect.* v, under

the title: *Philonis Therapeutae* an Christiani, pp. 87-104, urges the arguments of Valesius, along with others of his own, against Parker's Demonstration.

*Jos. Sauer, *De Essenis et Therapeutis* disquisitio, quam scripsit Jos. Sauer, (Vratisl. 1829. 8.). Not in the Bodleian Library.

W. Robertson-Smith, *Religion of the Semites* (Edinburgh, 1889), note on p. 284, refers to Lucius' work, it would seem, only through Schürer. He writes: 'On the supposed case of the Essenes see Lucius's books on the Essenes and Therapeutae, and Schürer, *Gesch. des Jüd. Volkes*, ii. 478. The Therapeutae, whether Jews or Christian monks, appear in Egypt, and most probably they were Egyptian Christians.'

Joseph Scaliger. See *Excursus*, p. 321.

Ph. Schaff, *History of the Apostolic Church* (Edinb. 1854), vol. i, p. 214. He places the Therapeutae 'on Lake Moeris (!), not far from Alexandria,' but does not dispute their existence.

Schürer, Prof. Emil, *A history of the Jewish people in the time of Jesus Christ*, vol. iii, p. 358, of the English Translation published by T. & T. Clark (Edinburgh, 1886). For Schürer's views, see above in *Excursus*, § lxix.

Also see Schürer's notice of Lucius' book in the *Theol. Literaturzeitung*, 1880, pp. 111-118.

*Heinrich Scharbau, *Judaismus detectus* (Lübeck, 1722), p. 142.

J. Serrarius. See *Excursus*, p. 321.

*D. Christ. Sonntag, *Enneas Periocharum Philoniarum de Therapeutis* diss. (Altdorf, 1713).

Edmund Stapfer, art. *Therapentes* in *Lichtenbergers Encycl. des Sciences Religieuses* (1882). Follows Nicholas and Lucius.

D. F. Strauss, *Das Leben Jesu*, dritte Auflage (Leipzig, 1874), § 28, p. 174 foll., regards the Therapeutae as a branch of the Essenes, and—quite wrongly—assumes that they were dissatisfied with, and held aloof from, the national service of Temple and Sacrifice. The D.V.C. hints at the very contrary.

Thomas, Waldensis, *Doctrinale Antiquitatum Fidei* (Venetiis, 1571),

Lib. 3, art. 1, cap. 7, urges the Eusebian view against 'Witleff.'

Tillemont, *Mémoires pour servir à l'histoire Ecclésiastique* (Bruxelles, 1732), tom. ii. pp. 43, 96, 236, follows the authority of Eusebius and Jerome. He accounts for the paralogisms besetting the view by supposing qu'il puisse estre vray que Philon n'avoit pas une entiere connoissance de la verité. On p. 96, he illustrates—and very sensibly—the account of the antiphonal singing of the Therapeutae from the picture of the Christians of Bithynia which Pliny the Younger gives, Ep. 102.

Joannes Trithemius et Joannes de Carthagera, *De ortu et progressu Ordinis de Monte Carmelo* (Colon. Agrippinae, 1643), pp. 330-333. An exposition of the popular fable that the Carmelites were founded by Elias, and that the Essenes and Therapeutae belonged to that order.

Dr. B. Tideman, *Het essenisme*, Leiden 1868, pp. 67-73, refutes the views of Grätz.

Robert Turner, *A Discourse of the pretended Apostolical Constitutions* (London, 1715). The work is a refutation of Whiston. The Therapeutae are written of in a scholarly way in ch. ii. pp. 3-16.

Henricus Valesius in his edition of Eusebius H. E. (Camb. 1720), rejects the Eusebian view.

Isaaci Vossii, *Variarum Observationum Liber* (Londini, 1685), cap. x. p. 46: 'Sive praedicatione Evangelistae Marci et discipulorum eius, ut Eusebius et alii scripsere, sive sponte sua sola miraculorum Christi fama facti fuerint Christiani, non iam quaero; illud constat, aequae eos ac alios Essenos magna ex parte iam a principio Christianam suscepisse religionem. Si quis enim Philonis et Paladii de hoc monte conferat verba, certo certius inveniet illum ipsum Nitriae montem, quem Indaeorum tenuere monachi, Christianos postmodo tenuisse monachos.'

Vossius dwells on the very large population of Jews settled to the S.W. of Alexandria, so large, indeed, that Vopiscus, in his *Life of Aurelian*, terms that region Palaestina Libyca. On p. 43, in describing the great extent of Alexandrian suburbs, he writes:

'Taceo iam reliqua suburbia, et illa praesertim, quae *ultra fossam per quam Mareotis Palus in mare effluat*, in littore olim fuere Libyco.'

Wegnern (D. August Friedrich Victor von), Ueber das Verhältniss des Christenthums zum Essenismus, in Zeitschrift für die historische Theologie (Jahrgang, 1841), p. 13 foll., deals chiefly with the Essenes. He regards the Therapeutae as allied to, but not identical with these.

H. Weingarten, Article on Mönchtum in Herzog's Real-Encyclopädie (Leipzig, 1882). The first three sections of this article, pp. 759-774, are an important contribution to the discussion of the D. U. C.

(1) He demonstrates that Hierakas, on whom Lucius and his patrons rely as the first founder of monastic institutions, did not in any true sense found them at all. Harnack embraces Lucius' hypothesis, yet admits that Hierakas was only born in the year 275 (Art. on Hierakas in Herzog, vol. vi. p. 100). How then could the D. U. C. have been forged and have come into Eusebius' hands at Caesarea before A. D. 315?

(2) He proves that though in the H. E. ii. 17, and elsewhere, Eusebius speaks of the *τῶν παρ' ἡμῖν ἀσκητῶν*, he did not yet know of regular coenobia as an appurtenance of Christian life. Eusebius was therefore still ignorant of the institutions in praise of which the D. U. C. was forged, for the excellent reason that those institutions had not yet been created.

(3) He points to a whole series of ideas dominant in the D. U. C., and incompatible with its supposed Christian origin. He concludes that the D. U. C. was written nur innerhalb der so mannigfach religiös und philosophisch bewegten jüdisch-hellenisti-

schen Welt, nicht lange nach der Zeit Philos . . . in ähnlichen Kreisen, wie die, aus welchen die jüdischen Interpolationen der Heraklitischen Briefe desselben ersten Jahrhunderts hervorgegangen sind. Weingarten has not considered the philological affinities of the D. V. C., which would constrain him to go one step further back and ascribe the work to Philo himself.

William Whiston, Primitive Christianity Reviv'd. An Essay on the Apostolical Constitutions (London, 1711). This writer assumes (i) that the Therapeutae were Christians, (ii) that they had in their hands the Apostolical constitutions, between which and the D. U. C. he detects certain similarities. Thus, he imagines, is proved the genuinely Apostolic origin of the Constitutions.

Chr. Wordsworth, D.D., A Church History, &c. 4th ed. (London, 1889), p. 31: 'The ascetic communities of Jewish Essenes on the west of the Dead Sea, and of the Therapeutae at Lake Moeris (!), near Alexandria, were witnesses in the same way as some purer minds in Gentilism were, which dwelt as it were apart, and loved to live lives of spiritual contemplation in the hope of some better future.'

Universal Lexicon, Heinrich Zedler (Leipzig, 1745). Article Therapeuten. A valuable résumé of the subject, giving a bibliography.

Zeller, Dr. Eduard, Philosophie der Griechen, dritter Theil, zweite Abtheilung, dritte Auflage (Leipzig, 1881), pp. 302-308. In these pages, Zeller, renouncing his old view that the D. U. C. is a genuine work of Philo's, adopts Lucius' conclusions.

INDEX OF SUBJECTS.

- Abstinence from meat 113, 246.
 Agapé, the Christian, 341.
 Age, how regarded among Therapeutae 104, 273, 311.
 Ἀκροθώρηξ, meaning of, 225.
 Alexandria as a religious centre 58, 292; climate of, 59, 210; Jews of, 295.
 Allegorizing of Scriptures 64, 116, 120, 249, 293 *n.*; on the wane in Philo's day among Jews 347; led to laxity in observance of the Law 300, 301.
 Ambrose on Philo 144, 329, 330.
 Anaxagoras 44, 204.
 Anthony, St., on Pachomius 328.
 Antoninus Pius. Rescript on slaves who were cruelly treated 207.
 Apion against the Jews 348.
 Apollonius of Tyana 202, 214, 220.
 Apology for Jews of Philo 279; the D. U. C. originally part of it 281, 283, 291, 292.
 Aquarii or hydroparastatae 335.
 Aretaeus on religious recluses 209; cited 237.
 Aristides, Apology of, cited 198, 209.
 Aristotle on Contemplative Life 269.
 Armenian Version of D. U. C. 7 foll.; MSS. of it 154; its age 155; it formed part of a larger version of Philo 288, 291; Scholia on the Armenian text of D. U. C. 289.
 Asceticism indigenous in Egypt 302.
 Asceticism of Alexandrine Jews 265, 315; of the Therapeutae akin to that of the Pharisees 352.
 ἀσκησις, meaning of the word, p. v, *n.*
 Athenaeus on Alexandrian feasts 222, 233; on slaves in banquets 339 *n.*; cited 234, 241.
 Athenagoras cited 241.
 Bannus, the ascete and hermit 208.
 Baronius on the Therapeutae 321.
 Bath Kôl, Lightfoot on the, 325.
 Bellarmine 322.
 Bessi, their Christianity 349.
 Beveridge 323.
 Boissier, M. Gaston, on religious guilds 297 foll.
 Burton, Sir Richard, on Genesis 237.
 Caesarea, Library at, 287.
 Caium, de Legatione ad, the D. U. C. originally part thereof 281.
 Caius, Emperor, spurns Philo's Apology 283.
 Cat-worship, reason for, in Egypt 243.
 Celsum, Origen in, 329.
 Chairemon the Stoic. His account of Egyptian recluses 299.
 χιτὼν, how worn by slaves 230, 231.
 Christianity. Obscurity of its spread in Alexandria 319, and elsewhere 349.
 Christians, early, how far they resembled the Therapeutae 203, 206, 241, 245, 315, 340, 352.
 Christians mutilated Philo's writings 282.
 City life, how far repellent to Philo, 260 foll.
 Clement of Alexandria quoted 195, 196, 213, 232, 236, 243, 353; Quis Dives Salu. 204; on women 215; on false hair 220; copies Musonius Rufus 225, 226, 345.
 Clement of Alexandria calls Philo a Pythagorean 329; perhaps imitates the D. U. C. 202, 318, 349.
 Collegia or religious guilds 297 foll.
 Cornutus on the Pagan gods 195.
 Cultores Deorum 297.
 Cynic, the ideal, compared with Therapeutae 315.
 Cyprian cited 212, 256.
 Dallaeus 322.
 Dances of Therapeutae 122, 127, 253, 254, 255, 308.
 Democritus 44, 204.

- διδά* with genitive = after a lapse of a certain time 336 foll.; misunderstood by Lucius and others *ibid.*
 Dio Chrysostom cited 207.
 Dionysius Areopagita 181, 322.
 Dogma, original sense of word 212.
 Dreams in antiquity 62, 211, 213, 305.
 D. U. C. of Philo, perhaps an early work 277; its relation to the *Legatio ad Caium* 281 foll.; to the *Quod Omnis Probus Liber* 281, 343, 344.
 D. U. C., date of, fixed by its allusions to luxury 234; written before the *De Somniis* and *Q. O. P. L.* 276, 277.
 Egyptian superstition 37, 197.
 Elections of Therapeutae 104, 240, 298.
 Eleusis near Alexandria 295, 303.
 Ephemerotai 103, 238, 311.
 Epictetus, description of Ideal Cynic 315, 316.
 Epiphanius on the Therapeutae 320, 324; on the Hierakitae 331, 333.
 Equality of all men 110.
 Erotian cited 225.
 Essenes 215, 278, 279, 307 (repudiated women in their society); mention of in *Q. O. P. L.* 344, 350; favoured by Josephus 347; number of 267.
 Evacuations, disgust for among Essenes, Therapeutae, Christians, Pythagoreans, and Zoroastrians 199; Valentinus on *ibid.*, and see p. 219.
 Eusebian text of D. U. C. 18 foll., 181 foll.; its affinities with the Armenian text 250.
 Eusebius identified the Therapeutae with the Christians of St. Mark 319; read the D. U. C. as early as A.D. 315, see p. 332.
 Euzoius copied out Philo from papyrus on to parchment 287.
 Fasts of Therapeutae 73, 302, 306, 352; compared with those of Christians 217, and with those of the Pharisees 352.
 Forgeries, Christian, 328, 344.
 Galen cited 200, 214, 219, 223.
 Greek cast of the Therapeutae 311.
 Guilds. Religious Guilds in antiquity 292, 297 foll.
 Hair. Slaves' hair how dressed 87, 229.
 Hallel, the Great, sung by Therapeutae 308; its significance 313 n.
 Harris, Rendel, Fragments of Philo 138.
 Hierax or Hieracas, his date 331, 333.
 Hindoos 219, 261.
 Hippocrates, aphorism on shortness of life 47.
 Hymns, Jewish, 66, 214, 308, 313, 353.
 Hyssop, use of, in food 114, 124.
 Iamblichus cited 199, 201, 202, 206, 213.
 Ignatius cited 224, 353.
 Isis, worship of, 197, 198, 219, 242.
 Italian luxury 85 foll., 227; in Alexandria 232, 233, 234, 345.
 Jerome on the Therapeutae 219.
 Jerusalem, Temple at, still standing when the D. U. C. was written 124, 309, 341.
 Jesus Christ not subject to evacuations 199.
 John, St. Meaning of phrase that he lay in the bosom of Jesus 243, 340.
 Josephus on Proselytes 209; on Philo's Apology for the Jews 283; his silence as to the Therapeutae, how to be explained 347, 348; cited 240.
 Judaism, dissemination of, in antiquity 292.
 Justin Martyr on philosophical sects 193; cited 213, 237, 255; on rites of Mithras 325; on Virgins 241.
 Justinian Instit. on slaves 207.
 Justinianus, bishop of Nebbia, editor of old Latin version of Philo 142.
κακοτεχνία, what 223.
 Kinship, spiritual, among Therapeutae and Christians 245.
 Language of the D. U. C. Its relation to that of Philo generally 342, 343, 354 foll.; to that of Greek writers of the Roman age 353. See Plutarch.
 Lanuvium, Inscription of, 298.
 Latin version of D. U. C. 10 foll.; former editions of it 139 foll.; its age 143 foll., 331 n.; its Latinity 143, 331 n.; coheres with Latin version of Philo's *Quaest.* in *Genesin* 143.
 Levites, types of asceticism 267; how respected by the Therapeutae 114, 351.
 Levites, respect of Therapeutae for the, 126, 309.
 Light, worship of, 63, 71.
 Lightfoot (Horræ Hebr.) on Jewish dances 308; on hymns *ibid.*, 313; on Jewish scholae 310; on recumbent position at feasts 311; on the Bath Kôl 325.
 Linen, ceremonial use of, as a garment, by Therapeutae 76; by Pythagoreans, Hindoos, Isiaci, &c. 220, 221.
 Lucius on the Therapeutae 221, 327 foll.

- MSS., Greek, of D. U. C. 1-7, 285 foll.
 Mangey, editor of Philo 20.
 Mareotis, Lake, 58; debouched into the Mediterranean at Alexandria 296.
 Mariam, sister of Moses 132.
 Marriage rejected by early Christians 241.
 Messiah. Did the Therapeutae believe in the Messiah? 314.
 Minucius Felix cited 197.
 Mithraic rites, Justin M. on, 325.
 Mohammedans in India, Alexandrian Jews compared with, 261.
 Monastery, first occurrence of word, 66, 211, 335, 351.
 Monasticism 331.
 Monkery, its beginnings 327; derived by Church writers from the Therapeutae 320, 323.
 Monotheism, propaganda of, by Jews 259, 268.
 Montfaucon 323.
 Moses of Chorene cites Armenian text of D. U. C. 155, 297.
 Muratori 324.
 Musonius Rufus cited 219; plagiarised wholesale in Clement of Alexandria's *Paedagogus* 225, 345, and *passim*. See Wendland.
 Mysteries among Jews 60, 254, 303 foll.
 Nature, law of, 94, 110.
 Nerses Claiensis on the Virgin Mary 199.
 Oil, use of, by Jews 218.
 Olympian games 81, 223.
 Origen, on Philo 329, 330; on Plato's birth 242.
 Paederasty condemned 94 foll., 235, 345 n.
 Pagan banquet justly described 78 foll., 342; (number of dishes at) 232.
 Pamelius 322.
 Pamphilus, library of, 287.
παράεστατον confused by Lucius with *παράγιον* 308, 309, 340.
 Papyrus of Philo 137, 284.
 Parents, abandonment of, in name of religion 245, 262.
 Parmenidean philosophy in Philo 194.
 Passover, how kept by Philo 311.
 Paul, St., on paederasty 235; cited 239.
 Pentecostal feast described 101 foll., 339; kept on two days in succession outside Judaea 306; not usually coincident with a sabbath 307; dances and hymns in connexion with it 307, 308; the leavened bread 309; Lucius upon 336 foll.; why described in the D. U. C. 313.
 Petavius 324.
 Philo on Pagan mythology 33 foll., 196; on virgin mothers 242; his theology 212, 194; chronology of his life and writings 275.
 Philo, Armenian version of, 288, 291; Greek Codices of, 137, 138; editions of, 20, 21; Papyrus of, 137; order of his works in the MSS. 285 foll.; his lost *Quaestiones* in Genesin 144.
 Philo, how regarded by the early fathers 329.
 Philo's religious ideal 265; his views on the monastic life 262 foll.; his asceticism 265 foll.; how far he held the doctrine of a Messiah 314.
 Philosophic sects, their *μναγίαι* and *διατριβαί* 53, 208, 261, 297, 294, 299.
 Philostratus' *Icones* cited 224.
 Plato imitated by Philo 201, 203, 205, 217, 235, 236, 237, 269; born of a virgin 242.
 Plato, Symposium criticised 93 foll., 235.
 Platonic love 235.
 Pliny, junior, on the Christians 349.
 Plutarch quoted 193, 194, 195, 197, 198, 199, 204, 206, 207, 214, 219, 221, 222, 225, 226, 235 (on paederasty), 236, 237, 242 (on the parthenogenesis), 255.
 Pollux cited 224, 228.
 Polytheism, Philo upon, 259.
 Pontius Pilate, Philo's account of him destroyed by the Christians 282.
 Porphyrius cited 238, 299 (Chairemon); on abstinence 328.
 Poverty, voluntary, of Therapeutae 43, 103, 206, 270; of Pythagoreans 202.
 Practical life, the true precursor of the contemplative 269 foll.
 Prayer, custom of praying twice a day 63; attitude in prayer 103, 346; eastward position in morning prayer 133, 346; in the closet 211.
 Presbyters among the Therapeutae 104, 273, 311, 352.
 President, *πρόεδρος* of Therapeutae 121, 239, 251, 312.
 De Profugis, treatise by Philo, its allusions to the Therapeutae 269 foll.; its date 275.
 Proselytes, Jewish, 205, 259, 268, 292, 302; Josephus on, 209.
 Pythagorean symbolism of numbers in Philo, 101, 336; influence on Philo 345.
 Pythagoreans 199, 213, 220.
 Quod Omnis Probus Liber of Philo 264, 281, 343; posterior to D. U. C. 277.

- Recluses, religious, 53, 209, 260 foll., 315; in Serapeum at Memphis 218, 245 (among Alexandrian Jews), 278, 299 (described by Chairemon).
- Recumbent position, of Therapeutae at Pentecostal meal 104, 240; not allowed in Christian Eucharist 334.
- Red Sea, passage of, described 129, 130, 308.
- Renunciation of goods in D. U. C. 49, 50; by Apollonius of Tyana 202; by Christians 203.
- Rhapsody of Iliad referred to 47, 205, 343.
- Ritter (Philo u. die Halacha) on Jewish allegory 347.
- Ruffinus' version of Eusebius' History 187 foll.; MSS. of it, *ibid.*
- Sabbath observed by Gentiles 301; disregarded by some Jews *ibid.*
- Sabbath = seventh day 73, 334.
- Salt with the shewbread 124, 310.
- Scaliger, Joseph, on Jewish sects 321; on the Therapeutae 278, 338.
- Schools connected with synagogues 310.
- Seneca cited 230.
- Serrarius and Scaliger 321.
- Sexes, separation of, in synagogue 69, 215.
- Shewbread, the, 125, 309.
- Sibylline poems cited 220, 239.
- Sichardus of Basel, editor of old Latin version of Philo 140.
- Silence of Therapeutae 115, 247.
- Skins avoided as a dress by Therapeutae 76; by Pythagoreans, Essenes, Hindoos, Isiaci 221. *See* Linen.
- Slaves, dress of, at banquet 88, 230; their claim to be sold in case of cruelty 207; none allowed in ancient banquets 339 n., 245.
- Slavery prohibited or ignored among the Therapeutae 110.
- Stoicism in Philo 257.
- Strabo's silence about the Therapeutae 348; his mention of Egyptian recluses 299.
- Strabo cited 209, 295, 299.
- Suppliants, The, an alternative title of the D. U. C. 281.
- Synagogue, arrangement of, 69, 215; attitude observed in, 67, 214, 343; separation of sexes in, 69, 70.
- Tacitus on luxury 234.
- Temple-worship at Jerusalem, reverence of the Therapeutae for it 124, 309, 341.
- Text of the D. U. C., sources of, 1 foll.; its age 331, 332.
- Theology of Philo 194, 212.
- Theophilus of Antioch, possible imitation of D. U. C. 197.
- Thericleian cups 228, 345.
- Thersites 39, 200.
- Triangle, right-angled, imports the Pentecost 102, 238.
- Trinity, doctrine of the, a Jewish mystery in Philo's day 304.
- Turnebus, editor of Philo 20.
- Typhernas, Lilius, translated Philo into Latin 145; MSS. of, *ibid.*
- Valentinus, on Jesus' freedom from evacuations 199.
- Virgins among Therapeutae 106, 242, 302, 305, 317.
- Virgin Mary not liable to evacuations 199; conceived the Word through her ear, 243.
- Virgin-mother, idea of, in Philo 106, 107, 242, 305, 317.
- Virginity, esteem for, of Philo 106, 241, 304, 317.
- Voltaire 325.
- Wendland, Dr. Paul, his *Neu Entdeckte Fragmenta Philos* 138, 329; on Musesonius Rufus 227, 345; on the De Mercede Meretricis 284.
- Whitehouse, Cope, on Lake Mareotis 296.
- Widows reckoned virgins in Philo, Ignatius and Clement of Alexandria 305, 353.
- Women in Judaism 215, 241, 279, 307, 350, 352; at banquets 241.
- Xenophon, Symposium criticized 93 foll., 235; cited 216, 225.
- Zeller, Prof., on Therapeutae 342.

Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, PRINTER TO THE UNIVERSITY

relative
4688

ADP
sun

Philo

THE INSTITUTE OF MEDIAEVAL STUDIES
10 ELMSLEY PLACE
TORONTO 5, CANADA.

4688 .

